

TITLE PAGE

IMPLICATION OF LOVE AS FULFILLMENT OF THE LAW IN LUKE 10: 25-37.
LESSONS FOR NIGERIAN CHRISTIANS

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PG/MA/17/00025

DEPARTMENT OF RELIGION AND CULTURAL STUDIES

UNIVERSITY OF NIGERIA, NSUKKA

ENUGU STATE

December, 2019

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REQUIREMENT PAGE

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A DISSERTATION

SUMMITTED TO THE DEPARTMENT OF RELIGION AND CULTURAL STUDIES,
FACULTY OF THE SOCIAL SCIENCES, IN PARTIAL FULFILMENT OF THE
REQUIRMENTS FOR MASTERS DEGREE IN RELIGION AND CULTUAL STUDIES

SUPERVISOR: REV. PROF. E. A. ITUMA

DECEMBER, 2019

APPROVAL PAGE

This Dissertation has been approved for the Department of Religion and Cultural
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DEDICATION

This Project report is dedicated

To God Almighty, who provides and sustains my life.

ACKNOWLEDGEMENT

In line with my belief in divine providence, I give sincere thanks to the Almighty God for willing it that I should pursue this line of endeavour in life. I am also grateful to God for the good health, sustained interest, and financial wherewithal to engage in this academic pursuit.

Secondly, I am most indebted to my supervisor, Rev. Prof. E.A. Ituma. I appreciate his tireless and patient academic guidance, resourcefulness and unwavering interest in the academic success of his students. My profound gratitude goes also to the other members of staff of the Department of Religion and cultural studies, University of Nigeria, who guided my way to success in my academic pursuit. The first is the Head of the Department of Religion and Cultural Studies, Ven. Dr. B.C.D Diara. I also appreciate the efforts of: Rev. Prof. A.U Agha (Retired), Prof. E.N. Chinwokwu (Retired), Prof. M.I. Okwueze, Rev. Fr. Prof. H.C Achunike, Prof. C.O.T Ugwu, Ass. Prof. S.O Onyeidu (Retired), Rev. Sr. Dr. M.J Obiorah, Dr. Mrs. N.G Onah, Dr. Mrs. A.B Okoli, Ven. Dr. C.I. Ugwu, Rev. Dr. O.K. Ngele, Rev. Dr. D.C Ononogbu, Dr. Mrs. U.F Echeta, Dr. F.U Nnadi, Rev. Fr. Dr. L.N Okwuosa, Ven. Dr. S.N Nweze, Ven. Dr. C.O Okwor, Ven. Dr. E .Eze, Rev. Fr. Dr. E.C Ngwoke, Dr. Mrs. O .G Chukwuma, Dr. C.P Ukeachusim, Dr. G.C. Nche, Mr. E.C Anizoba, Mrs. J.O Ezugwu, Rev. Dr. N. Afunugo, Ven Dr. N. Ijeudo, Dr. C.J Allison, Dr. T.C Onah, Dr.(Mrs.) S.C Ekwueme, Dr. U.M Agbo, Mr. E.C Ossai, Rev. Dr. G. Nganwauchu, Mr. V. Eze , Mrs. R.N Ike, Dr. Mrs. G. Akabuike, Mrs. P.Ngwoke, and Miss. G. A. Adichie. I will not forget to give a wave to the departmental secretary Mrs U.Ukazim, Mrs. R .Nnadi and Mrs. J. Adukwu, Mr C. Okpata, Mr P. T.Nnaji, Mrs. L. Amobi, Mrs. L. Ugwuagbo, Mrs. F. O. Uche, Rev. C. N. Onoja, etc. for their kindness and support.

Finally, I wish to appreciate the non academic staff of the Department of Religion and Cultural Studies, and all the students of the Department; most importantly, my friends and well wishers. May the Almighty God continue to bless you all in all your endeavours.

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December, 2019.

ABSTRACT

The narrative of the Good Samaritan in Luke 10:25-37, presents Jesus' teaching on love for God and love for neighbour. Love in this context points at the fulfillment of the law. The implication is to fulfill the requirement for eternal living, reciprocate to God's love and create a harmonious society. By redaction critical analysis and exegesis of the text, it was discovered that love in this context is a command and a prerequisite of all laws. The study is aimed at enumerating the concept of love as fulfillment of the law; portraying the way through which God shows love to mankind and how mankind should reciprocate it towards God and fellow man. The study found that there is a paradigm shift as regards the conception and application of love amongst Nigerian Christians. It also found that Nigerian Christians consider some limitations and initiate some reservations in practise of love to their fellow Christians and non-Christians. If brotherliness is a summary and fulfillment of the Law and Prophets, and Jesus came to fulfill the law, He therefore came to restore brotherliness. Brotherliness is not a mere outward expression of compliment. It is a disposition of the heart that produces results. Expression of brotherliness must emanate from the heart. It must be a life. The paper recommends that Nigerian Christians should express love to their fellow without considering socio-religious and socio-economic affinity; just as the Good Samaritan did.

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

The parable in Luke 10:25-37 begins with a question asked by the Jewish expert in law on how he could inherit eternal life. In response, Jesus told him the story of a man traveling from Jerusalem to Jericho. This was not unusual since the main road from Jerusalem to the Jordan valley and points north or east went through Jericho. Jerusalem was located along the ridge of coastal mountains running north and south in Palestine. Jericho, on the other hand was located in the plain of the Jordan River in a geological rift zone hundreds of feet below sea level. The seventeen (17) mile road that connects these two cities descends some 3,300 feet through desert and rocky country that could easily hide bandits. There were many caves and side canyons along that road that provided places for robbers to hide, so it was not uncommon for those traveling alone to be robbed (Karris, 1995).

In this case, they also physically assaulted the man, stripped him of his clothing and left him half dead. According to Scott (2016, p.24) “the man was in a desperate situation. He was in need of immediate medical care and help to get to a safe place where he could recover”. As a victim of robbery, he had no means to pay anyone to help, and if he was unconscious or barely conscious as was likely, he had no means to communicate about any relatives or friends that could either be summoned to help. He appeared simply as an unknown and unidentifiable man who had been badly beaten. He was at the mercy of the elements and the compassion of anyone that found him. The robbers on the Jericho road were pretty desperate. Even if a man had little of value, they would attack him for the value of his clothing alone.

The lawyer as the partaker of Israel's covenant with God wanted to know how he could live, to live in this sense according to Marshal (1994, p.32) means "eternal life (αἰώνιον ζωὴν). Also, life in the land of Israel is a part of the covenantal promise". This promise is certainly common to the Old Testament, including life in the age to come. This refers to the eschatological promised new age, which did not emerge until the later Prophets, for example, Daniel 12:2. It is very likely that the question concerns life in all its fullness; the full appropriation of all the promised covenantal blessing both now, and then at the resurrection of the righteous. The Jews seem to be tribal by instinct and habit, they were most comfortable and usually care about those like them because they believe that those who are not in God's covenant should not benefit in His blessings and relationship.

During the ministry of Jesus there was contact with a group of people known as the Samaritans. Jakonda, (2001,p.57) noted that "These people intermarried with the Assyrians producing the Samaritans. The Samaritans were group of people who lived in Samaria, an area north of Jerusalem. Thus, these people were neither fully Hebrews nor fully Gentiles". The Samaritans were half-Jew, half-Gentile. The race came about after the Assyrian captivity of the northern kingdom of Israel in 721 B.C. certain people from the nation of Israel stayed behind. The Samaritans had their own unique copy of the first five books of Scripture as well as their own unique system of worship. At the time of Jesus the Jews and the Samaritans did not deal with one another. Jesus, however, ministered to the people of Samaria preaching the good news to them.

Luke's accounts of encounters between Jesus and Samaritans fulfill a similar function. Once again a comparison with Mark and Matthew reveals a striking difference. Mark gives no

reference to Samaritans or Samaria, whereas Matthew recorded only Jesus' prohibition to enter any Samaritan town. Luke, on the other hand, has several of such references, of which at least some are highly significant for his purpose in Luke-Acts; namely, to show that Samaritan mission was the beginning of the gentile mission and was part of the divine plan (Ford 1984,p.79)

These encounters are all reported in Luke's ancestral section, that is, in the part of the gospel which recounts Jesus' journey from Galilee to Jerusalem. Actually, this part of the gospel opens with an episode in which Jesus encounters the Samaritans. Jesus sent out the messengers to prepare lodging for himself and his disciples in a Samaritan town, but the inhabitants refused to give them accommodation. James and John were furious and, like later-day Elijah, immediately wish to call down fire from heaven and burn up the Samaritans, but Jesus rebuked the two disciples and went to another town.

In order to understand this episode, and particularly Jesus' reaction, one must keep in mind that, for nationalistic Jews, Samaritans were worse than Gentiles (Hengel 1983,p. 56). This attitude was due to a large degree, to the Samaritan defilement of the Jewish temple and the killing of a company of Jewish pilgrims by Samaritans (Ford 1984). The Jewish reader of Luke's gospel would therefore fully understand the attitude of James and John, not however the reaction of Jesus. It is clear from the context that Jesus' conduct reflects an explicit and active denial of the law of retaliation, and is precisely as such, also a pointer toward a mission beyond Israel.

Luke's next reference to Samaritans is very important, the fact that this parable follows hard on the sending out and return of the seventy (two) disciples further emphasizes a future mission to all nations. The parable marks a significant, highly provocative, and novel step in the

mission of Jesus. Jesus' audience, including his disciples, must have found this parable unpalatable, indeed obnoxious. The Samaritan in the narrative, says Mazamisa (1984,p.93):

Represents profanity; even more, he stands for non-humanity. In terms of Jewish religion the Samaritans were enemies not only of Jews, but also of God. In the context of the narrative the Samaritan thus has a negative religious value. He is furthest removed from fulfilling of the law (it was a question about this that provoked Jesus to narrate the parable), at the bottom of the religious and moral hierarchy, whereas the priests and Levite are at the top.

Jews were forbidden to receive works of love from non-Jews and were not allowed to purchase or use oil and wine obtained from Samaritans. Yet it is not the "human" in Jewish society who takes pity on the man who has fallen among robbers, but the "non-human". He offered the victim a beatific comradeship.

Luke relates one more incident about Samaritans in his central section: the healing of ten lepers. This happened in the borderland of Samaria and Galilee. The horror of leprosy has served to erase the differences between Jews and Samaritans here, for the story to suggest that of the ten lepers nine were Jews and one a Samaritan. All were sent to show themselves to the priests, but only one returned to thank Jesus; the Samaritan. Jesus' words to him, "go on your way; your faith has cured you, was another clear pointer that salvation has come to this despised people. In the next volume , Luke then brought his 'Samaritan theology' so close. The resurrected Lord announced that, after Jerusalem and Judea, Samaria will be the recipient of the gospel. The Samaritan mission suggests a fundamental break with traditional Jewish attitudes (Bosch, 1991)

Furthermore, Jesus' narrative was probably meant to solve and close the social inimical chasm between the Jews and Samaritans. It is also to create brotherly caring and consciousness. Downey (1999, p.67) opines that "the Jews see the Samaritans as social delinquents who do not deserve an act of love". They were treated as religious and social outcast who have been excluded from God's kingdom and geography of mercy. This is in line with what Demmer (2000, p.18) stated, that "the narrative of the Good Samaritan, describes working compassion as contrasted to selfishness and hate which is compared with love". Jesus' adoption of the term 'a Samaritan' in the parable was probably because he suspected that the lawyer did not believe that a Gentile could be his neighbour. The perception of every commentator on the parable is to portray who one's neighbour is and how one can respond to his needs, without any sentimental undertone.

1.2. Statement of problem

The Jewish lawyer's question on how to attain eternal life propels Jesus to teach on the concept of love as a fulfillment of the law. In order to buttress this point, Jesus illustrates with the parable of Good Samaritan. The concept of love according to Luke 10:25-37 focuses on fulfillment of the law. This concept dovetails two vital branches; love for God and love for neighbour. When Jesus was asked which of the commandment was the most important, he answered: Love the Lord your God with all your heart, soul, and mind and love your neighbour as yourself (Hoiberg, 2009). This is in line with the way Jesus responded to the Jewish lawyer. In this context, Jesus went ahead to portray the concept of love as a fulfillment of the law by applying a parable. The parable involves: a certain man, a priest, a Levite and the robbers. At the end of the parable, Jesus mandated the Jewish lawyer and his audience to go and do the same

thing which the Good Samaritan did. This mandate means: go and show love for God and love for neighbour.

In Nigeria today according to Asaju, (2011, p.27):

This wounded man is all over the place. He is the man on the street who has been robbed of the essence of living because he was not born into a rich family. She is the one on the street begging to survive because she graduated without a job for several years. They are the ones who cannot afford their three square meals because their national leaders have squandered their resources.

In a place like the Niger Delta area, many live in squalor because the oil companies have destroyed their land and water through oil pollution. The proceeds of the crude oil go to enrich a few and the remaining population groan.

It will be proper also to observe that poverty is not only because the populace are robbed of their national or common heritage. There are situations where the citizens have not been wise enough like this lone traveller on a dangerous road. Adeboye, (2015,p.17) identified some of the reckless things the average Nigerians do that keep them in poverty thus:

Example is the culture of consumption and waste rather than saving and frugality, spending money (including borrowed money and bank loans) on social activities such as weddings and funerals rather than saving for a good education for their children, and hiring ‘mercenaries’ to write exams for their kids, instead of promoting a culture of hard work and merit.

Other detrimental attitude include giving birth to so many children without a plan to raise them, electing a government on the basis of tribalism and religion rather than on merit, and preferring

to obtain miracles from their religious houses through various diabolical and often ridiculous rituals, rather than exert their minds and work out solutions to personal and national problems.

It is interesting, however, to note that the Samaritan is not interested in the story of error of this wounded Jew. The Priest and Levite may have their excuses and doubts. But the Samaritan is the only one who answers the question, “who is my neighbour?” It is a question that is not being asked in Nigerian and therefore is not getting an answer. The intention of the question asked by the lawyer was considered by Hultgren as thinking of other people in the world as “classifiable commodities.” It was a way of building fences and delineating who to care for and who not to care for Hultgren, (2009.p.39). But it was good Jesus answered the question. The parable has helped to put straight what the church’s ethical attitude should be “do not define a neighbour, simply be a neighbour”. It does not matter the religious, ethnic or social background of someone who is in need. “The command to love God and to love one’s neighbour as oneself is basic to Christian theology and ethics”, Ayankeye, (2014, p.39).

The parable of the Good Samaritan is a lesson that teaches that anyone who needs help is one’s neighbour and the duty to such person in trouble is compassion that translates into action. Aluko, (2009,p.71) opines that “it teaches that practical service must take precedence in religion; people must be helped even when they are the cause of their own trouble and such help must be rendered if necessary at one’s personal risk”. Nigeria as one with the African community spirit must see the value of this parable as an invitation to proper neighbourliness. It must never throw away that ubuntu nature that welcomes, being hospitable, warm and generous. It is that kind of servant spirit that says, ‘I am because you are; you are because I am’ (Torgovnick, 2013).

Furthermore, Marshal (1994, p.45) noted that “the Jewish lawyer was looking for what would help him fulfill the law in order to attain eternal life”. It is very clear from the

conversation that the Jewish lawyer is an expert of the law but his problem was how to fulfill the law. The contradiction is that the Jews took only the fellow Jews as those who deserve their love. Consequently, Karris (1995, p.84) observes that “the Jews were restricted to love only their fellow Jews in order to avoid contaminations from gentile nations”. Probably, this could be one of the reasons that hindered the Priest and the Levite from showing love to that man who was in distress. “This is how Nigerian Christians are hindered from showing love due to some considerations” Oderinde, (2017,p.49).

More so, the attributes of Nigerian Christians towards love is alarming. This is because they try to keep the law by all means without love. They dwell so much in doctrinal issues, denominational fight, hypocrisy, untrustworthiness, fraud, extortion of material things by pastors, deception, ethnicity and others (Adams, 1976). The Nigerian Christianity is in the dilemma of the more you look, the less you see. The kind of inhumanity and immorality displayed by Nigerian Christians show that they do not know the value of love for God and love for neighbour. One can agree with Adeosun (2005, p.13) in his observations, thus:

The attitude of Nigerian Christians towards their neighbours in time of need and distress shows that they are in the same religious and moral decline with the: Priest, Levite and the robbers in the parable of the Good Samaritan. Love shows an unselfish help, compassionate heart, kindness and gives voluntarily.

This is true because very often, the embodiments of depravity are portrayed in the public as champions of ethics. This is mostly done by men of power who are entrusted with sacred responsibilities of edifying the society’s conscience. The involvement of Nigerian Christians in such act like: theft, bloodshed, discrimination, hatred; confirm that Nigerian Christians are in the

same position with those robbers in the parable of the Good Samaritan. Agreeably, Nzeako (2007, p.47) noted that:

Some Nigerian pastors, priests, prophets and others who work for themselves and claim they are workers of God; subject their members to immoral acts and unnecessary extortion of material things. These they do in order to bless or deliver from one problem or the other.

Nigerian Christians have forgotten that Jesus whom they claim to be their role model never did such. He blesses freely and that is how Nigerian Christians suppose to act.

The kind of love which Jesus mandated his audience to go and practise according to Ajani (2014, p.84):

is the type expressed without sentiment. This is in respect to attaining salvation. That is why Jesus interpreted the text as a consequence of love. But the Jews did not understand this concept of love as a prerequisite to salvation. Though Jews, who had witnessed God's love, lacked this knowledge, there was the need for reciprocal. Reciprocal of love as a consequence of salvation is both vertical and horizontal. As a prerequisite to salvation expresses God's action on man, while as a consequence of salvation expresses man's love for God and man's love for man.

This poses challenges to the Nigerian Christians, who are expected to showcase a life of love as a conditional vertical and horizontal approach. For example, God blessed the Christians freely but the same Christians according to Ajani, (2014,p.58) "bless for: money, material things, pleasure and among others". Consequently, what suppose to be the tradition now that Nigerians live side-by-side with people of many different tribes and religious affiliations?

1.3. Aim of the study

The aim of this study is to explore the implication of love as fulfillment of the law in Luke 10: 25-37 and its Lessons for Nigerian Christians. It also bears the burden of unravelling the theological as well as the social implication of the text to Nigerian society.

Ituma (2007, p.25) observes that:

If brotherliness is a summary and fulfillment of the Law and Prophets, and Jesus came to fulfill the law, He therefore came to restore brotherliness. Brotherliness is not a mere outward expression of compliment. It is a disposition of the heart that produces results. Expression of brotherliness must emanate from the heart. It must be a life.

From this assertion, one can deduce that brotherliness is informed by love. That is why this study is aimed at enumerating the implication of love as fulfillment of the law in Luke 10:25-37. Portraying the way through which God shows love to mankind and how mankind should reciprocate this love towards God and fellow man; this is in respect to attaining salvation. Also exploring Lucan love as the greatest commandment. Unveiling the situation of Nigerian Christians in respect to the concept of Lucan love in Luke 10:25-37. Suggesting ways through which Nigerian Christians could fulfill the love for God and love for neighbour, which is the greatest commandment. Drawing lessons from Lucan love to fix the lapses amongst Nigerian Christians as regards the concept of love.

1.4. Significance of the study

This segment deals with the importance of the research to the society and how the society would benefit from it. This is because every research must solve a problem in the society. It is on this note that Watson (1982, p.8) opines that:

In the biblical context, social liberation is the reconciliation of man to man which is consequence of human relationship with God. It is a situation where there is sustainable healthy relation between man and man. Biblical concept of healthy relationship between man and man is that of brotherliness. The idea of brotherliness is the strongest tie for a reconciled man to man.

It is from this above assertion that the research views the situation at hand amongst Nigerian Christians on how to handle some ill practises such as: selfishness, corruption, ethnicity, fraud, wickedness, bloodshed, intolerance and among other negative attitudes which have become endemic amongst Nigerian Christians.

Furthermore, the researcher will remind Nigerian Christians that Jesus is the love of God and their role model. As Jesus offered himself for the salvation of mankind, Christians should learn to render help to those in need without some unnecessary considerations.

The findings of this research will affect the lives of Nigerian society at large. This is because when Christians begin to show love and good moral behaviour, it will spread to others who are not even Christians. The discussion in the work will be added to the body of literature that has to do with the problems of godly love amongst Christians.

1.5. Scope of the study

This research work centers on discussing the implication of love as fulfillment of the law in Luke 10: 25-37: Lessons for Nigerian Christians. Its spheres contain a discussion on concepts of love as fulfillment of the law and the twin commandment of love, which comprises love for God and love for neighbour. Equally, a discussion on the love of God for mankind is enumerated. Also, the characters of Nigerian Christians towards love as the fulfillment of the law are part of the discussion. Detailed discussions on the implication of Lucan text to Nigerian

Christians' religious, political, economical and social lives. Again, a remedial measure towards the negative formation and application of love amongst Nigerian Christians is also discussed.

Apart from those stated areas, this work, did not discuss, for example, approaches to tackling these stated phenomena in the context of Islamic Religion, African Traditional Religion and other Religions in Nigeria. Again, this research did not spread its tentacles to the Christians in all countries, rather it centered only on Nigerian Christians, reason being that some challenges like financial constraint, insecurity in Nigerian nation hindered the researcher from covering some socio-geographical areas of Nigeria, the researcher would have travelled to some quarters in Nigeria for wider consultation. Equally, other approaches to the implication of love as fulfillment of the law in Luke 10: 25-37: Lessons for Nigerian Christians, for example sociological, psychological, political and philosophical approaches did not fall within the scope of the work, the work only discussed issues centered within its scope because bringing in divergences would take the work away from its scope.

1.6. Research methodology

The research aptly adopted Redaction critical method. Redaction critical method was adopted for interpretative and theological motifs of St. Luke as regards the concept of love as a fulfillment of the law in Luke 10:25-37. Redaction criticism studies the evangelists through the Gospel's literature, that is why it is mainly used in the study of the gospels to determine the particular redaction and theological intentions of the evangelists by analysing how they organized and edited their source materials. In line with the above , redaction criticism will also be employed to establish the theological motivations that influenced the writer of the Gospel of Luke towards conceptualizing love as fulfilment of the law to his audience and its implication for Nigerian Christians.

The sources of data will be mainly secondary; made up of; textbooks, journals, newspapers, encyclopedia, bible commentaries and dictionaries, archives and internet materials.

1.7. Definition of related terms.

Altruism

Altruism is the principle or practice of concern for the welfare of others. It is a core aspect of various religious and secular world views. The word was coined by the French philosopher, August Comte. He derived it from Latin 'alteri', meaning "other people" or "somebody else".

Altruism is central to the teachings of Jesus found in the gospel, especially in the Sermon on the Mount and the sermon on the plain. Altruism confirms others in their freedom, shuns propaganda and assures others of its presence. It also confirms its stand not by mere declarations from others, but by each person's experience and practice from within (Nicholas, 1996).

Philanthropy

Philanthropy is of Greek origin, from Greek word 'philanthropia' which means 'love for humanity'. This implies the sense of caring, nourishing, developing and enhancing what is to be human by identifying and exercising the value of giving (Obiorah, 2010).

In this research, the term is used to refer concern for humanitarian welfare and advancement usually manifested by voluntary offer of money, time, property, or work to needy persons by endowment of institutions of learning, hospitals and other humanitarian networks. These are applied in order to make life better for others.

Empathetic

This is the ability and capacity to understand and feel what another person is feeling. It also refers to experiencing within the other person's frame of reference; that is the capacity to place oneself in another person's shoe (Joseph, 1996).

The word empathetic is derived from the ancient Greek word ‘empathia’ which means ‘physical affection’. In Christianity, empathetic entails caring for others and having desire to help them. It is also the ability to discern what another person is thinking or feeling and making no difference between the self and the other. Empathetic concern is the feeling of compassion or concern for another, the wish to see them better off or happier.

Mercy

Mercy according to Piper (2012, p.11) is “a broad term that refers to benevolence, forgiveness and kindness in a variety of ethical, religious, social and legal contexts”. This is an act that bears the burden of others. The emphasis on mercy appears in numerous parts of both the Old and New Testaments, for example in Psalm 103:8 and the Beatitudes in Matthew 5:17, Luke 15:11-32, Ephesians 2:4. In this context, Mercy is portrayed as one of the devotional requirements of Christian tradition. Here mercy entails sacrificial acts toward the situation of others.

Compassion

Compassion is an English noun, meaning to love together with; it comes from Latin *cum-pati* which means one who suffers for others (Spurgeon, 2013). In this context, it is the response to the suffering of others that motivates a desire to help. Compassion is considered a major virtue in Christian religion. Here Jesus challenges all Christians to forsake their own desires and act compassionately towards others, particularly those in need or distress. Jesus in his parable of the Good Samaritan holds up to his followers the ideal of compassionate conduct. This implies that Christian compassion should extend to all irrespective of religious or racial affinity.

Charity

Originally, the word charity entered the English language through the Old French word 'charite' which was derived from the Latin 'caritas'. Originally in Latin, the word caritas meant preciousness, dearness and high price. The practice of charity means the voluntary rendering of help to those in need, as humanitarian acts. Charitable giving is the act of giving money, goods or time to the unfortunate, either directly or by means of charitable trust. Charitable giving as a religious act or duty is referred to as almsgiving or alms. The name stems from the most obvious expression of the virtue of charity; giving the recipients the need they need to survive. The impoverished, particularly those widowed, distressed, orphaned, injured are generally regarded as the recipients of charity giving (Marshal, 2012).

In Christianity, most forms of charity are concerned with providing basic necessities such as: food, water, clothing, healthcare and shelter. Also, other actions may be performed as charity, such as visiting those in prison or homebound, ransoming captives, educating orphans, even donation to research that would foster good health to mankind, for example donations to fund cancer research.

Affection

This is a disposition or a rare state of mind or body that is often associated with a positive feeling or a type of love. In general sense it connotes romantic feelings with an attachment of erotic love, but in this context, it refers to a feeling of liking and caring for someone or something (Webster's Universal Dictionary and Thesaurus, 2010). In this context it also refers to the positive feeling one may have or express towards others without expecting anything in return.

Hospitality

Hospitality is the relationship between guest and host, or the act or practice of being hospitable. Specifically, this includes the reception and entertainment of guests, visitors, strangers, resorts, and other services for travelers and tourists (Cambridge Advanced Learner's Dictionary, 3rd edition).

In Christianity, hospitality is highly placed and provokes God when not practiced (Ezekiel 16:49-50). It is the virtue of welcoming everyone into one's life, pleasure, wealth, security, and safety without considering what to get in return. This entails that Christians ought to spread their hands in practicing hospitality.

Devotion

This is an ardent selfless affection and dedication offered to a person or principle which could be in the medium of religious order or zeal (encyclopedia, 2009). In this context, it is often referred to as religious observance, the act of devoting one's life to the service of humanity and divinity. It could also mean ecclesiastical terms for strong attachment marked by dedicated loyalty.

Sacrifice

Generally, this is often referred to offering of food, objects or the lives of animal and services to a higher personality, particularly divine beings as an act of worship or propitiation. The word sacrifice is of Latin origin, 'sacrificium' which was derived from 'sacrificus' which means 'performing priestly functions' which combined the concept of 'sacra', meaning 'sacred things'. The term sacrifice also occurs metaphorically in Christianity to label good deeds for others. This entails giving something up in regard for others (Ebaugh, 2007).

Neighbour

In social palace, a neighbour means a person who lives in a house or apartment that is next door or, in the case of house, across the street. It could also mean a person who lives in one's neighbourhood. This entails relationships that exist due to nearness in interaction or inhabitation (Cloer, 1999). In this context, the term neighbour was used to express a fellow who considers any person as one who deserves his attention, love and care. It also entails one who showcases love irrespective of his or the recipient's socio-religious and socio-economic status cum affinity.

CHAPTER TWO

LITERATURE REVIEW

Samaritans appear briefly in the Christian gospels, most notably in the account of the Samaritan woman at the well, healing of the ten lepers and the parable of the Good Samaritan which portrayed Love as the fulfilment of the law in Luke 10:25-37. In the latter, it is only the Samaritan who helped the man stripped of clothing, beaten, and left on the road half dead. The priest and Levite walked away but the Samaritan helped the naked man regardless of his nakedness; which is religiously offensive to the priest and Levite. His self-evidence, or to which Hebrew sect he belonged was unclear to any, due to his nakedness. According to Barclay, (1999,p,72) “One outstanding fact here is the act of love displayed by the Samaritan whose religious affinity has little or nothing to contribute in this scene. While those who knew about the law and have been beneficiaries of the law looked away from the scene”. Therefore, the paper in this chapter looks at different ways scholars have generally expounded this concept of love.

A lot of definitions have been given on love as well as the attendant spread it has on Christendom. It is in this view that Ituma (2000, p. 99) noted that:

The world must be made to know that God is loving, and ever willing to reconcile man to Himself. When the Bible talks about the world, it talks about men. It is not the trees or monkeys in the forest or fish in the sea that needs justification and regeneration. It is man. Man is the king of creation. Once man is delivered, the entire creation is delivered. When man failed, the whole created beings failed.

From the above assertion one can see why Jesus always taught and emphasized on the love of the father. The acts of God towards man are all propelled by love. It is the same love that made Him

to give His only Son in order to reconcile man to Himself. The acts of love of God for humans are expected to be reciprocated by man in order to gain God's salvation. The injunction that one should love his neighbour as himself is biblical and was taught by Jesus. It should be noted that the greatest attribute of God is love. Even His other attribute of being just is embedded in His love. The inability of man to save himself is brought to climax when Jesus recounted that even the religious search for moral change is still baseless. Consequently Ufomadu (2007, p.4) opines that:

God is love, and all who live in love live in God and God lives in them. God is essentially love. In other words, the character of God is love. His nature is substantiated by love. The word substantiated here is not used in the usual sense of material tangibility but in the sense of being tangible to the mental faculty of a regenerated man, in which God has chosen to reveal His nature and will.

The fact that love is an attribute of God makes it necessary for the Bible to avoid giving it a full definition. God cannot be defined in any way comprehensible to man except God chooses to do that. But one can gain considerable amount of understanding of love when it is portrayed in terms of its constituent attributes. That is exactly what the scriptures do. It is therefore in this perspective that one can seek to understand love.

According to Marshal (2012, p.9):

For Jesus, neighbour love is more than showing respect for the equal rights and freedoms of others. It is, instead, a love patterned after love for God. Just as love for God cannot be reduced to right intention alone or the mere avoidance of wrongdoing. It is all encompassing in its reach, engaging the entire heart, mind, soul and strength. So, love for neighbour cannot be limited to external exposure

and posture alone, but involves: feelings, thoughts and motivations. This is an important consequence of the amalgamation of the twin love commandment into a single command.

This implies that love for one's fellow demands the same intensity and dedication of love for God. The whole-heartedness of love for the scripture must also be extended to neighbours. Both God and neighbour are to be loved with the entirety of one's heart, mind, soul and strength. In both cases, the love entailed is volitional, rational, practical and emotional in character. This duty to love one's neighbour as oneself has been carried over from the biblical tradition into subsequent moral and legal philosophy; as a helpful way of summarizing and characterizing social responsibilities to one another. But significantly, when philosophers, jurists or politicians appeal to the love of neighbour principle as a way of signaling commitment to the common good. They typically strip love of its emotional intensity and sacrificial dimensions, and reduce the principle of neighbour-love to the negative duty. Interfering unduly with the rights and freedoms of others. on this understanding, to love ones neighbour primarily means to respect the other person's autonomy and freedom of action and to do no wrong to them.

However, many contemporary ethicists, theologians and philosophers have problems with traditional accounts of the divine-human relationship. These difficulties can be schematized along theological, anthropological, and meta-ethical lives. First, theological questions challenge classical accounts of the divine-human relation and raise the problem of God. How can one love God? What is the nature of this God? How can one speak about God? Can one speak to God? (Brummer,1992). Classical mythic-agential theories of the divine have given way to highly de-anthropomorphized understanding of God, for example, as absolute mystery. While Christian theology historically encompasses a variety of arguments about God's relation to the world.

Specifically epistemic and agential questions are raised by modernity. It now set the parameters within which such enquiry occurs. These questions do not permit any naïve return to traditional divine-human accounts. Love for God along with an idea of proper self love in terms of love for God, are problematic ideas at best and for many, altogether meaningless (Murdoch, 1993).

Furthermore, for many thinkers like: Mark Johnson (1988), Judith Butcher (1990), Michel Foucault (1978) are unclear whether God is necessary for ethics. They develop religious ethics without traditional theism. Others argue that religion and religious actually impair morality. It is unclear how religion and morality should be related. Does religion have some good place in the good life? Does morality have anything to do with one's religious stand before God? Some thinkers do exclude the religious relation between God and human from the domain of ethics. If the classical theological ethics stressed commensurability of love for God and self love, the contemporary moral outlook asks if they are related at all in the response to the breakdown of love synthesis.

Weaver (2002, p.11) portrays a different view when he postulates that:

Love for God, self, and neighbour are distinct though mutually entailing. The mutual entailment of love for God, self and neighbour avoids positing a false opposition among them. But it does so without obfuscating the ongoing tension among those loves. Put differently, love for God, self and neighbour are dialectically related to one another.

Because these loves are distinct, though mutually entailing, the person's endeavour to enact them all will necessarily be a dynamic lifelong enterprise. Because love for God, self and neighbour is distinct, there are duties proper for each. This point can be seen from two perspectives. First, it derives the claim that although self love is actualized in love for the neighbour it is not exhausted

by it. Some argue that any good that accrues to the self in her neighbour love is to be regarded as a side effect or derivative of her basic task of love. Any satisfaction the self experiences in her neighbour love pollutes that love; the self must love the neighbour disinterestedly. Both kinds of thinking assume a false opposition of self and neighbour, and devalue the goods of reciprocity and mutuality in love. Second, the claim that love for God, self and neighbour entail respective duties also draws the argument about the relation it mediated in the relation to the divine, and that self love is a response of love to God's self offer. Love for God demands a deliberate, self-conscious (though not necessarily explicit theistic) self-disposal, self denial and among others. That is, love for God requires the self to orient herself around that love. To strive in order to establish it as the central commitment that harmonizes her self-understanding and her acting in the world. Right self-love designates a form of self-relation in which the self knows and accepts herself in the divine.

Piper (2012, p.91) extends this act of love to another tentacle when he portrays love for enemy. This is one of the teachings of Jesus on act of love as a prerequisite for salvation and God's kingdom, thus:

Jesus' command of love for enemy is thus a call for new heart. A call grounded and released by the mysterious dawn of the new age of salvation. The situation into which Jesus enacted this command was one in which love was a limited affair. Within Judaism, the Pharisees tended to exclude the non-Pharisees, non-Proselytized and the non-Jews. The widespread attitude of non-love to outsiders was ostensibly grounded in the Old Testament regulation.

Looking at this, Jesus presupposed the elimination of the hardness of men's hearts when he made his radical command. If Jesus saw this change in men's heart as a fulfillment of the Old

Testament prophecy of; Jeremiah and Ezekiel, then he must have seen a new age beginning. Consequently Bultman (1968, p.60) quips that “Jesus promised those who loved their enemies that they would become sons of God because God is kind to His enemies”. That is, if one does not obey the command to love his enemies, he will have no reward at all. Love to enemy is a criterion to receive the reward of sonship. The fulfillment of Jesus’ love command is a condition for sonship of the heavenly father.

Harrelson (1975, p.24) equates this reward to eschatology, thus:

Jesus’ demand for love and his announcement of the presence of God’s reign are not unrelated. For the proclamation of the will of God must be described as an eschatological ethic. It is not eschatological in that it is motivated by reference to the impending end of the world. The expectation of the near end of the world is only the mythological clothing of the prophetic consciousness. Therefore, the proclamation of the will of God, that is, demand for love, is eschatological because it directs man on how to receive good reward at the end.

This portrays that Jesus’ demand for love appears to be identical with the announcement of the arrival of the kingdom. The unity of the eschatological and ethical message of Jesus may be stated: fulfillment of God’s will is the condition for participation in the salvation of his reign. However, one must not consider the fulfillment of this condition as one thing and salvation as something else. They are one: when one exists, so does the other. The person who fulfills God’s will, that is, who loves his neighbour, is manifesting the present reign of God. The eschatological and ethical proclamation demand of Jesus directs man to the fact that he is brought before God. The slight distinction between the two is that the love command makes explicit the fact that this decision for God is always a decision for the neighbour.

Furthermore, Weaver (2002, p.46) opines that “when the New Testament speaks of love, it makes large use of the love; Agape, but, consistently avoids the word Eros. This according to him can hardly be accidental”. He is of the view that Agape is the fundamental motif of biblical love. Agape and ethical demand finds so many expressions in the commandment to love God and neighbour. A discuss as regards the content of Agape is as follows. First, Agape is spontaneous and unmotivated. People look in vain for an explanation of God’s love in the character of the man who is the object of His love. Secondly, Agape is indifferent to value. This is just an aspect of the first emphasized for its importance. This can be seen from the manner in which Christ related with both the righteous and sinners alike. Moreover, love is creative, this means that love does not recognize value but creates it. Thus it does not depend on the recognition of a valuable quality in its object.

Admittedly, Agape is the initiator of the fellowship with God. It initiates and determines the essential characteristics contained in Christian fellowship with God. This is not contradicted by the sinner’s way of repentance. Analyzing the idea of love by Mygren, one can equate love with divine Agape; does it mean that those who do not know God cannot love? It is a fact of history that many benevolent atheists and philanthropists for that matter have existed and still exist (Mygren, 1992).

Agbo (1999, p.11) portrays the intimate connection between love and charity, thus:

Charity is the love of God for man or man for his fellow. An act of feeling good will, affection or benevolence; the quality of being kind or lenient in judging others. An act of giving or rendering help to those in need, institution or organization fund for benefaction.

Commenting on the above idea of love; charity: the act of giving one form of aid or the other to another out of sympathy does not exhaust all about love. Otherwise it means that only the needy would be objects of love and only those who have something to give are able to love. On the contrary, love goes beyond charity. It starts from the heart and the object of love receives it whether he is in need or not. Love for instance makes one to rejoice when another is enriched or favoured. Frank and Wagnalls (1966, p.74) supports this idea thus “a strong complex emotion or feeling; causing one to appreciate, delight in and crave the presence or possession of another and to please or promote the welfare of the other, devote affection and attachment”. It enumerates the following as synonyms for love. Affection, attachment, attraction, charity, devotion, esteem, feeling, friendship, liking, passion, regard and tenderness.

Love in the Old Testament is the basic character of the relationship between persons. A relationship with qualities of devotion, royalty, intricate knowledge and responsibility. It is not simply an emotion but the total quality of relationship. In its personal character love is closely related to the passionate realm when the subject is God’s love. Love is then the force which initiates and maintains relationship; be it among persons or between God and man, (Good, 1967, p.11).

A critical look into this definition will reveal a pit fall in it. He said that love initiates and maintains relationship but there are numerous cases in which people live and relate with one another though they do not have love for each other. He would have preferably added that love initiates and maintains good, happy, progressive and loving relationship between man and God.

According to Norwich (1966, p.57) “love is closely connected with holiness, thus he says that: “the loving soul hates the vileness of sin more than the pains of Hell. The consideration of another man’s sin unless done with compassion hinders contemplations of God”. However, this

author seems to deny 'eros' the name love. But it is known that love goes beyond keeping commandment which is positive in that of doing good, showing charity, being creative in goodness, moving out of yourself to honour God and rendering help to your neighbour.

Merton (1976, p.2) in his book, "The power and meaning of love", says that "man's greatest dignity, his most essential and peculiar power, the most intimate secret of his humanity is his capacity to love". It is this power that stamps him in the image and likeness of God. Merton goes on to identify two aspects or dimensions of love. First is natural love which helps man perpetuate himself in time (through procreation and maintenance of life) and spiritual love which is higher and more important because it gives man eternal life. True love for him is that love which heads a man to fulfillment, not by drawing things to himself but by forcing him to transcend and become something greater than himself. True spiritual love demands that man lose his life in order to find it again on a higher level in Christ. Merton finally defines love as the bond between man and the deepest of his life. By this, he means that love makes a man go into deep contact with himself, neighbour and God. Looking into his definition, one could see that Merton is talking about 'Agape' which is one and the most important form of love.

Francis (1979, p.19) observes that "love has much to do with affection and trust". He used the image of a child and her mother to illustrate this. In this way, divine love units one to God in prayer. In another book by him called "love and living", he says that love is the ground of history. A critical reflection on Francis' idea shows that this idea of love is richer than that of former two since it somehow embraces natural love which is marked by affection. Yet to see love as just affection and trust makes it more passive than it is.

Carreto (1971, p.46) in his book "love is for living", says that "with life and light, love is man's final and so is identified". Thus, love according to him is a mystery no one can ever

define, just like the mystery of God. People feel love, look for it and possess it, yet they do not know what it is. Understanding it is beyond man and yet it is the ground on which the universe hinges. By saying that love is a mystery, difficult or impossible to define. The researcher would say that this author have made hallmark and done better. This is because even the scripture tells that God is love. If God is love, love is God. If God is a mystery. Thus, there is no point criticizing him further since he has criticized himself.

According to Don and Walllker, there is probably less work in modern English language that has been more distorted, misused, abused and overused than the word. To them, “Everyone admits that love is wonderful and necessary yet no one agrees on just what it is”. If love is defined so broadly in modern societies as to be virtually meaningless, how can one rescue its meaning (Don and Walker, 2003, p.76).

According to Oxford Advanced Learner’s Dictionary, love is divided into Nouns such as: affection, romantic, enjoyment, a friendly name and synonymous verbs like, to be fond of somebody, to adore or to be devoted to a person, to care for somebody.

Affection: Love is a strong feeling of deep affection for somebody or something, especially a member of one’s family or a friend.

Romantic: Love is a strong feeling of affection for somebody that one is sexually attracted to.

Enjoyment: Love is the strong feeling of enjoyment that something gives one.

Friendly name: A word used as a friendly way of addressing somebody.

In the same vein, Merriam Webster’s collegiate Thesaurus, defined love as “the feeling which animates a person who is genuinely fond of something or someone and the affection and tenderness felt by lovers”. Love is a variety of different feelings, states and attitudes that ranges

from inter-personal affection to pleasure. It can refer to an emotion of strong attraction and personal attachment. It can have a variety of related but distinct meanings in different contexts.

American Heritage Dictionary also defines love as “a deep, tender, ineffable feeling of affection and solitude toward a person or thing. Such that arise from: kinship, recognition of attraction, qualities or a sense of underlying oneness. It is a feeling of intense desire and attraction towards a person with whom one is disposed to make a pair; the emotion affection. It is a strong liking for someone or something; a passionate affection for another person, the object of such affection. Abstractly discussed, love usually refers to an experience one person feels for another (Andreas 1969, p.99).

Psychology depicts love as a cognitive and social phenomenon. The psychological view of Scott Peck opposes the definitions of love as a feeling and pleasure of familiarity. He states that love is not a feeling; love is an action and an activity. Love implies the commitment and exercise of wisdom (Fromm, 2000; Scott 1978). Love extends oneself for the purpose of nurturing one’s own or another’s social growth. Love is an act of will which often transcends ephemeral feelings of love. Erich Fromm maintains that love is not merely a feeling but also actions and feelings of live in comparison to ones commitment to love. In this sense, Fromm held that love is ultimately not a feeling at all, but rather a commitment to and adherence to: loving actions towards another, oneself, or many others over a sustained duration.

According to Robert Sternberg, love has three different components: intimacy, commitment and passion, which are popularly known as the triangular theory of love. Intimacy is a form whereby two people share confidences and various details of their personal lives. This is usually shown in friendships and romantic affairs. Commitment on the other hand, in the expectation that the relationship is permanent. The last and most common part of the triangle is

passion: it is shown in infatuation and romantic love. To him all forms of love are viewed as varying combinations of these three views as varying combinations of these three components, (Sternberg, 1986). Zick and Rubin, in the same vein, defined love as a constituting of attachment, caring and intimacy (Zick and Rubin, 1973).

In the philosophical view of love, St. Thomas Aquinas in appraisal of Aristotle defines love as to will the good of another. In the same vein, another philosopher Leibniz states that love is to be delighted by the happiness of another. This implies that love is not envious of another's progress and happiness. Leibniz's view address to Erich's opinion that a person can love an object principle or goal to which they are deeply committed and greatly valued. (McElray, 1996; Lewis, 1960; Arndt, 2010). For example, compassionate outreach and volunteer workers hold that the love of their cause may sometimes be born and not of interpersonal love. These are seen in; love between human beings such as family members, friends and so many others. Love could also be born out of impersonal love, strong spiritual and political convictions. Love can also be a virtue representing human kindness, compassion, affection, the unselfish loyalty and benevolent concern for the good of another. It can also be described as a compassionate and affectionate actions towards other humans, one's self or animals. Love is the absolute search for a specific and estimable good of another.

According to Walter, Hooper and Lewis (1996, p.58):

If the good which a person is drawn is the kind that appeals to his sense; which his imagination grasp as congenial, then this love is sensible love. Sensible love that man shares with the animals are geared toward satisfying the needs of biological life. It looks to what is presented by the senses as requisites and congenial to the individual here and now. As it is intrinsically dependent on

matter and consistency, the dynamic accord on union of sense potency with what can fulfill it. It is radically subjective and not objective.

Although man and animals have sensible love as stated above, there is a distinction between the two. The animal's sensible love is subjected in its action by feeling of attraction, instinct and repulsion. This is clear in such a way that the animals are unable to distinguish between these feelings and realities that generate them. To this effect on the animal level, sensible love sows seeds of narrowness of horizon and lack of liberty. If a goat for instance, sees a basket of cassava, it immediately goes forward due to its instinctive feelings. The goat does not consider whether eating the cassava is good or not. This is so because animals do not possess intellect like man.

Man's sensible love on the other hand is transformed by his spiritual component. This is because man is made up of body and soul. Again man unlike the animals is not imprisoned within his own psycho-organic nature. Every man is endowed with intellect and will. With man's intellect he can pass judgment on the goodness of an act; and make choice with his will. Unlike the animal, man is free to choose from alternatives but animals are always determined. The need for man's love is primarily the human will and secondarily the sense organ. Otherwise the individual (man) falls back to the level of the brute animals.

When the inter-relationship between goodness and human will are considered, it helps to explain the fact that love resides primarily in the human will. Goodness attracts the will perfectly. Immediately the will become aware of something which is pleasurable to it, it seeks satisfaction in that direction. Thus the attraction, which exists between the will and goodness, brings about satisfaction in their individual. This satisfaction moves and inclines the human will towards the good in question. The purpose of this movement is union of the two therefore; the

will tries by all means to reach to good. In short, this tendency by which the will desire the good and finally acquires it for satisfaction is what generally term as love (Merton, 1976).

One can deduce from the above description that love is an impulse towards an object or a thing. The human impulse proceeds both from his lower nature and higher nature. In other words, it comes from his sense and will, so, for a man's action to be a human act; his higher nature must control his lower nature. From the above analysis one can say therefore, that both brute animal and man share sensible love in common, but there are fundamental differences between the two as already seen.

Moreover, the acknowledgement of a moral good with man's reason as worthy of esteem is what is called rational love. It is based on man's spiritual and openness to being. Man's spiritual nature makes him to grasp the real (both sensible and supper sensible) as dependent condition of his organism and effectively relate himself to it on the basis of its own merit. Rational love is objective, while sensible love is a psychic reaction to stimulus; traditional love is personal to worth.

According to John (1967, p.103) thus:

Concupiscent and benevolent love are two dimensions of rational love. The two aspects are not identical with each other but inseparable. Concupiscent love is rooted in the limited and potential character of the beloved and seeks good that will perfect them. In other words, if love is mainly concerned with acquisition of the good for the one who loves, then it is called love of desire or concupiscent.

In the first dimension of rational love, man essentially seeks his own good, personal enrichment and perfection. Thus the beloved value or object is not for its love on its own sake, but for the benefit which man desires from it for his self fulfillment.

Benevolent love is the one which aims at the preservation and promotion of the good of another person or individual. It is known in Latin as *amour benevolent*. In short it wills the good of another person or object. Concerning this object of love, Peschike (1982, p.64) observes that “the object appearance is value in itself, worthy of being supported and advanced for its own sake and not only for the object who loves”. From this assertion, one can agree with the scholar that the object of benevolent love may be either: charitable love, love of friendship and devotional love or mystical love.

The object of benevolent love is charitable love, when it is concerned with the welfare of another person both spiritually and materially. An example of this is seen clearly when a pastor gives both spiritual nourishment and material good (food) to the sick. Again object of benevolent love is love of friendship, when it is based on the intimate, respectful and tender love between two persons. This is seen between two persons who want to share in common, their spiritual and material riches. Their aspirations and best each possesses. Finally, its object of devotional or mystical love, when man gives himself up to divine (God) and strives to be in union with him.

Furthermore, the Old Testament perspective of love cannot be left behind. This is because of its essentiality to this part. According to Good (1963, p.164) thus:

Love in the Old Testament is the basics or character of the relationship between persons or a relationship with the qualities of devotion, loyalty, intimate knowledge and responsibility. It is not simply an emotion but the total quality of relationship. In its personal character love is closely related to sexual realm, even when the subject is God’s love. Thus the theological role of love in the Old Testament could be summarized under the following headlines: the vocabulary of love, human love, divine love and man’s love of God.

One can critically say from the above assertion that love is the force, which both initiates and maintains relationship. Be it among persons or between God and man. The Old Testament is a promise while the New Testament is a fulfillment. It is this fact that urged Good, the author previously cited, to say that the Old Testament idea of the love of God is a deceit for the New Testament ideas of love and grace.

Looking at the first headline in which Good used to summarize the theological role of love in the Old Testament, called vocabulary of love. There are more vocabularies of love particularly prevalent in the Old Testament Jewish usage. A large number of Hebrew words are used here to express various aspects or perspectives of love. The word “*ahab*” is the most important of all. It denotes both human and divine love and sometimes with a sexual connotations. For example, Yahweh said to me, go a second time, give your love to a woman. Loved by her husband but an adulteress in spite of it. Just as Yahweh gives his love to sons of Israel though they turn to their gods (Hosea 3:1). Also in Genesis (24:67) Isaac led Rebecca into his tent and made her his wife; and he loved her. Another word for love in Old Testament is “*ahabh*” which specifically means carnal love (Hosea 8:9). And “*ohabh*” is used only in (Hosea 9:10), and it means idolatrous love. But “*hesedh*”, principally connotes loyal love, the type of love which characterized the covenant. The Revised Standard Version (R.S.V) almost translated “*hased*” as steadfast love, or as kindness. For example (Deut 7:12), while the King James Version usually translates it with mercy or loving-kindness. Further, the word “*heshai*”: to love is found in all main meaning of love whether human love (Deut. 21:11), or divine love (Deut. 7:7) and man’s love of God (Ps 90:14). Other Hebrew love languages are as follows: “*nia*” which means to be friendly (Prov. 22:24). “*Rea*” often means a friend or a lover in the sexual sense (Songs of Songs 5:6), “*egab*” expresses sensual love carried to the inordinate extreme of desire

(Jer 4:30); and finally “reham” which means pity and also refers to man’s love for Yahweh (Ps 18:1). All these treated here show the different aspects or elements of love vocabulary in the Old Testament.

Human love in the Old Testament includes: sexual love, familial love, friendship and societal love. It is a pervasive quality in human relationship. Thus; from the highest pitch of sexual communion to the calmest and most detached kindness; the rightly ordered human relationship is one of mutuality in love.

On its most elementary level, love is sexual relationship. It is obvious that the Old Testament has no place for prudery with regard to sexuality. And on the contrary, the primacy of the sexual relationship in the nature of man is evident in both P and J creation stories. Even knowledge stands as a symbol of both man’s relationship to God and of the sexual relationship of man and woman. For example; in Genesis, Adam had intercourse with his wife Eve, and she conceived and gave birth to Cain. This name means “I have acquired a man with help of Yahweh”. (Gen 4:1). It is most probably true that the ‘Song of Songs’ is a collection of marriage poems. All praising the wonderful of sexual love but with emphasis on the mutuality and devotion on which it is found. My beloved is mine and I am his. He pastures his flock among the lilies (Songs of Songs 2:16).

Tribal and familial bonds of love were very strong in Israel. Active existential bonds of love exist within the family unit. Most frequently between the father and son. For example, Abraham and Isaac (Gen. 22:2); between the parents and all the children or parental love with serious consequences. For example, Isaac loved Esau more, while Rebecca loved Jacob more than Esau (Gen. 25:28). Jacob too has much love for Joseph which made his brothers to hate him (Gen. 37:3-4). Consequently, the very exclusiveness of love may provide a cause for the entrance

of hatred or jealousy in the family; for love must be responsible generously universal, as well as devoted.

The social life of man in friendship and human society is for the Old Testament an important, and perhaps the most important area of human love and relationship. Love of man for man is a primary aspect. Just as the basic social unit of family and tribe are maintained by love, so the quality of life most desirable in a man is that of kindness and loyalty. The book of Proverbs has this to say about the value of man's kindness. "A man's attraction lies in his kindness, better a poor man than a liar" (Prov. 19:22).

The specific relationship of human life is designated at various points as love. For this, the following examples from Old Testament will be reviewed: the respect of man for man (1 Kings 5:1); the consistent loyalty of people for friend (Prov. 10:12); the devotion of slave for master (Exodus 21:5); the love of neighbour (Leviticus 19:34); the kindness and charity shown to the poor or unfortunate (Prov. 14:21); and finally, love is lavished on those who hate (2 Sam. 19:6).

Thus, the Old Testament society, being principally a covenantal society with a multiplicity of covenants; greatly and necessarily demands responsible love and co-operation from its participants or citizens. The whole range of human relationship is, therefore viewed in the Old Testament as directed and determined by love. And this love is not just an abstract emotion, but concrete acts of love and loyalty, which is the maintenance of human society.

In the Old Testament view of love, it is perceived that personal and active character of human love is not emotional or intellectual imposition of a favourable viewpoint upon an object of love. It is rather His free redeeming activity in human history. As Good put it: that to call it love is to recognize that his activity produces the relationship of person between man and God. It

is here that the remarkable range of the difference between the Canaanite and sexual fertility, worship and the Israelite's view of divine love is seen. This divine love includes: the love of election, the love of covenant, the love fulfillment, eschatology and its ethics.

For Israel, the ethical life takes place in the covenant. Just as love for man is a touchstone of the Old Testament ethical outlook (Lev.19:18). So love for Yahweh provides the most profound impulse to responsible life. Yahweh desire true love more than the multiplication of external rituals (Mic. 6:8). Israel ought to sow the seed of righteousness in order to reap the fruits of the covenantal love. This seed of righteousness involves: repentance, steadfast love and justice in human relations. For those who love Yahweh and are able to maintain charitable human relationships are those who keep His commandments (Ex. 20:6).

It is affirmed that the law is a gift of God's love so that man may have a framework in which he orders his devotions. Every aspect of this Old Testament love: human love, the divine love and man's love of God would all reach their perfection and fullness in the New Testament. This is manifested in Christ, who is the radiant light of God's glory and the perfect copy of his nature; sustaining the universe by his powerful command (Heb. 1:3). Through him all things came to be, all that came to be had life in him and that life was the light of men. A light that darkness could not overpower (Jn.1:3-5). This loving kindness of God was fully accomplished when Christ made peace by his death on the cross. For a man can have no greater love than to lay down his life for his friends (Jn.15:13).

Furthermore, understanding the New Testament Biblical idea of love relies on the understanding of the vocabulary of love among the ancient Greek. This is because they were the one who gave the original interpretation of the New Testament. There are Greek words for love that are regularly referred to in Christian circles. They have more specific meanings than the

English translation. There are four Greek words that are important for Christians to understand. They are: Agape, Philia, Storge and Eros. Three of them appear in the biblical and was implied by Paul (Lewis, 1960). The most commonly used Greek word translated love in the New Testament is Agape, which means the God kind of love for mankind.

AGAPE: This love is often used in the New Testament texts to describe the ultimate and close affections of God and Jesus for people. It generally refers to a pure, ideal and divine type of love. Agape is the very nature of God, for God is love (p.40). It is the highest regarded word for love in the New Testament texts. It describes a love that love without changing. It refers to the love of God which is selfless, sacrificial and unconditional. It is a self-giving love that gives without demanding or expecting re-payment. It is so great that it can be given to the unlovable or unappealing. It gives because it loves, it does not love in order to receive. This is the kind of love that brings forth caring regardless of the circumstance, (Arndt, 2010).

Hendrick (1980, p.14) quips that:

When dealing with agape love, one must try to relate it to Jesus Christ; his life, death and resurrection because in the light of His life and death enshrines new outlook of what God's love is and what man's love for God and others should be. This is the explanation of the Christians' need to love others including their enemies. Agape love is a special word representing the divine love of God towards his Son, believers and all mankind. It refers to the paternal love of God for man and of man for God. It is extended to include a brotherly love for all humanity. This special type of Christian love is not an impulse from the feelings of a person. It does not run with natural inclinations nor does it spend itself only

upon those for whom some affinity is discovered. It is rather related to obedience and commitment whether exercised toward believers or men generally.

From the above analysis, Hendrick is of the view that the big key to recognizing and understanding this type of love (Agape) is from the actions it prompts. This is because Agape is made manifest in acts of charity and service for others; including those one may not know. This shows that Agape is love because of what it does and not because of how it feels; it is an exercise of will, a deliberate choice. This is the love of John 3:16, “for God so loved (Agape) the world that he gave his one and only son...” He did not want to die but he did what was required for love. Jesus lived out Agape by sacrificing himself for the sins of the world. This is why God can command the Christians to love their enemies (Matthew 5:44). He is not commanding them to have a good feeling for their enemies but to consciously act in a loving way towards them.

Agreeably, Walter et al (1996, p.79) maintains that “Agape love seeks passion without the necessity of reciprocity. It is misconception to think that the love of God is earned or merited by anyone; it can only be freely accepted and enjoyed”. This is because Agape gives and sacrifices expecting nothing back in return. Love is a distinctive character of the Christian life in relation to other believers and all humanity. The loving thing to do may not always be easy. Christians are to be known for love to one another (John 13:35). God shows his love to all, even to the sinners. Therefore, Agape is an unconditional love. The death of Christ on the cross for the redemption of mankind is a clear example.

PHILIA: means close friendship or brotherly love in Greek. This is the love between friends. Friendship is the strong bond existing between people who share common interest or activity (Lewis, 1960).

Lewis describes friendship as the least biological organic, instinctive, gregarious, necessary and the least of natural love. This means to have a special interest in someone or something, frequently with focus on close association. It refers to strong liking and strong friendship which implies a strong connection between two or more people. It can also be called platonic love which has its root on philosophical views of Plato. This refers to a relationship that is not sexual in nature.

Philia is motivated by practical/physical cum sensual reasons; one or both of the parties benefit from the relationship. It involves emotional warmth and tender affection toward a friend or family members. It is based on familiarity and direct interaction. It can be experienced by both believers and non-believers in Christendom. Philia is an ardent feeling and affection; a type of impulsive love. It is a chosen love because one chooses whom to befriend usually on the basis of mutual and shared interest. Philia is less willing to continually overlook faults and frequently forgive others.

STORGE: This is family love and affection that naturally occurs among parents and children. It can also exist between siblings and relations. The family was a vital part of Jewish community. It is so evident in the love of parents and their children. Most parents are so devoted to their children's welfare. They are willing to sacrifice and do almost anything, even unto death for the sake of their children. Storge is also the love children have for their parents and as well as the love shared between the children and relatives in an extended family. For example the love Martha and Mary had for their brother Lazarus is a storge (Rich, 2011).

EROS: This is Greek term for 'Erotic'. It appears and is portrayed in the Old Testament, in the Songs of Solomon. Eros refers to the romantic love that has tremendous passion, physical longing, deep intensity and intimacy. Used as a noun, it refers to the Greek god of love. It is a

passionate and intense love that arouses romantic feelings between two lovers. It is also associated with infatuation and lust.

Eros usually happens but what should stand Christians out is their response to this feeling. This passionate feeling does not last; it diminishes in intensity over time. Erotic lovers choose their love by intuition or chemistry. According to Lewis, Eros is love in the sense of “being in love” or loving someone as opposed to the raw sexuality of Venus (p.41). To Plato, Eros is initially felt for a person, with contemplation it becomes an appreciation of the beauty within that person. It can also be an appreciation of the beauty itself. It is generally viewed as the love of body. An example is seen in the book of 2 Samuel 11, between David and Bathsheba.

Love is one of the peaceful agents whether exhibited between God and man or man and man. Love restores peace where it existed and installs it where it never existed. According to St. Augustine, to love God is to attain the peace which is yours. This implies that where there is love, there is an accompaniment of peace. Without good relationship of love, it will be challenging to have peace. Although the term peace or its definition vary with religion, culture or subject of study; it does not mean to be in a place where there is no noise, trouble or hard work. It rather means to be in all these things and still be calm in one’s heart. Such calmness in the heart is always propelled by God’s love (Woo and Hoon, 2013).

Furthermore, compassion is seen as an offspring of love. Compassion is motivated by love. Love prepares ground for compassion. Compassion means to be moved from one’s bowel, hence, to be moved with compassion or have compassion (for the bowel was thought to be the seat of love and pity). It connotes the expression pit of the stomach. Using the term suggests that the inward parts are the seat of human heightened feelings, (Joseph, 2013). Compassion can also mean to feel passion with someone or to enter sympathetically into one’s sorrow and pain. It

could also mean having sympathy for the suffering of others and accompanied with desire to help. It is the board of human emotion, (Batler, 2003). This entails that compassion does not only mean an intellectual acknowledgment of the sorrow and sad state of mankind, and neither is it just a mental idea of someone's pain. Compassion means a deep, inward stirring of emotion that moves one to do something, so as to help the one in pitiable situation. Spurgeon (2013, np) maintains that:

A deep emotional feeling of understanding, identification and pity that spring from the heart of love. For instance, Jesus' being moved with compassion was not just as result of his omniscience in knowing what people were going through, but it was as a result of his heart of love; desiring to bring salvation, healing, restoration, freedom and blessings to lives.

This reveals that compassion is a virtue functioned as a propeller and catalyst behind the ministry of Jesus when he was here on earth. Every phase of Jesus' ministry showcased Jesus exemplifying the kind of compassionate mind and attitude he had towards the suffering ones. Jesus did not behave in certain manners in his earthly ministry, due to his compassionate nature. Jesus in his compassionate nature did not have to exploit the crowd that followed him. Rather in love he had compassion on their terrible situations. Everything he did and said was motivated by this consuming passion. He taught his disciples to go about the ministry of the kingdom in compassion and not being selfishly motivated. Jesus did not make boast of healing the sick, raising the dead, etc but he demanded that they go and sin no more. The early disciples learning from Jesus also manifested genuine compassion in their ministry.

In conclusion of this body of literature review, it would be observed that the concept of love has to some reasonable extent been discussed by the analysed works of the above mentioned

scholars. They in one way or the other made an effort in contributing their point of view as regards to the concept of love. The researcher having critically analysed the contributions of these scholars is as well basing the rationale of this research on the need for the Nigerian Christians in this era to engage in the mandate given by Jesus in showcasing love. This is so focused on because there is a serious misconception and lack of love amongst Nigerian Christians and the society at large. It is the goal of this research work to contribute its own solution to this discovered problem.

CHAPTER THREE

EXEGESIS OF LUKE 10:25-37

To embark on New Testament studies, one must think and feel like a person from the ancient Mediterranean. Hence, this chapter undertakes the analysis and interpretations of the text in Luke 10:25-37; in context and content respectively, which will make for a better appreciation of the impact of this research. However, most people read with twenty first century mind-set and impose the value of a modern and post industrial society to this ancient history. Most times, universality based on common humanity is assumed, but this is an erroneous assumption (Kee, 1960).

The first century Mediterranean world differed vastly from the present world and the difference is not only one of technology. The present world have different core values, which mean that to some degree they actually think differently and feel differently than a citizen of the ancient Mediterranean world. To fully understand the New Testament, the socio-cultural cum historical gap must be bridged through unifying factor called exegesis. To this end, this chapter examines the ancient Mediterranean world in terms of love and fulfillment of the law. Particularly as it influences the meaning of Jesus' teachings and Christian living (Scott, 1988).

3.1. Socio-historical background of Luke

One cannot properly understand the meaning of Lucan love and its implications without first grasping the social and historical context in which Luke wrote. Here, the paper shall look at the authorship, characteristics, components and contents of the Gospel of Luke.

Authorship

The gospel itself offers no direct collateral testimony, yet there are certain features that strengthen the belief in the authorship of Luke. In the first place, the writer evidently looks at things with the perspective of a physician. In 1882 Dr. Hobart published a work on, "The

medical language of St. Luke". Showing that in many instances the Evangelist uses Greek medical writers. For example, Luke uses *paralelume,noj* (Luke 5:18,24) while other gospels have *paralutikoj*. Luke carefully distinguishes demonical possession from disease, (Luke 4:18), he states exactly the age of the dying person, 8:4; and the duration of the affliction 13:11, (Cadbury, 1998).

In the second place, there is what has been called the Paulinism of Luke. This has sometimes been emphasized unduly, no doubt, but certainly it is a characteristic feature of the gospel of Luke. This is just what one would expect in a writing of Paul's companion (Chinweokwu, 2015).

In the third place, there is a great similarity between this gospel and the book of Acts of the Apostles. If Luke wrote the later, he also composed the former. It is probably true that there are more Hebraisms in the gospel than in Acts, but this is due to the fact that the writer in composing the former was more dependent on written sources than he was in writing the later (Williams, 1961).

Moreover, the only certain knowledge of Luke is derived from the Acts of the Apostles and from few passages in the Epistles of Paul. From Col. 4:11-14, it appears that he was not a Jew and that his profession was that of physician. Hence, many scholars posited that the writer of Luke used at least three likely sources when compiling the gospel. The clearest source however, many argue, is to be found in the gospel of Mark. Another source with less certainty is (Q source) known as the saying source. A third source, intriguing to scholars, may point to source material found only in Luke. The parable of the Good Samaritan is an example of the material some scholars believe is unique to Luke (Marshall, 1968).

Furthermore, the debate as to when Luke was written took three hundred years. Meanwhile, Luke does identify himself as not far removed from those who witnessed events and those who handed down the ideas and writings he reviewed and compiled; most scholars agree that Luke was written after the Gospel of Mark and after the destruction of the Jerusalem in 70 AD. A current date range for the writing of Luke is 80AD-90AD (Chinweokwu, 2015)

Audience and purpose

The gospel of Luke was first of all intended for Theophilus, who is addressed as most excellent Theophilus in 1:3. There is no clear means of determining who this Theophilus was. It has been supposed that the name was a general one, applied to every Christian, as a beloved one or a friend of God. But the general opinion remains that it is the name of an individual, probably a Greek. The fact that he is addressed by Luke in the same manner as Felix and Festus are addressed in Acts 23:26; 24:3 respectively, led to the conclusion that he was a person of high stature. He was undoubtedly a Gentile Christian or a Gentile who had not accepted Christ, since Luke would have addressed a brother differently. However, there is general consensus that the Gospel was not intended for Theophilus only, but was simply addressed to him as the representative of a large circle of readers. Origen said that the third gospel was composed for the sake of the Gentile converts. Gregory, more definitely says that Luke wrote for the Greeks. It is quite evident from the gospel itself that the Evangelist is not writing for the Jews (Ogg, 1971).

The purpose of Luke is clearly stated in the preface; that Theophilus and the Gentile readers in general might know the certainty of those things, wherein they had been instructed, 1:4. It is his desire to present clearly the truth of all gospel facts. In order to do this, he aims at fullness of treatment; traces all things from the beginning; writes an orderly account of all that has happened, recording the sayings of the Lord in their original setting more than other

Evangelists. Thus promoting definiteness and strengthening his representation of the reality of things; mentions the names not only of the principal actors in the gospel history, but also others that were in any way connected with it, 2:1, 3:1. He also describes carefully the impression which the teaching of Christ made and brings the gospel facts in relation with secular history. From the contents of the Gospel, one may further gather that it was the author's nearer purpose to represent Christ in a very acceptable way to the Greeks: as the perfect man, as the sympathetic friend of the afflicted and poor, as the savior of the world and those that are lost (1:52; 7:36-50).

Characteristics and Emphasis

The distinctive characteristics of the Gospel according to Luke are embedded on the following: the preface, the language and style of writing, universalism, the Holy Spirit and prayer (Chinweokwu, 2015).

The preface: The most distinctive feature of Luke's Gospel is the preface (1:1-4). Luke's preface is unique in the Gospel tradition but it was literary fashion-employed by the Greek writers of his time. The preface to the Gospel makes plain Luke's plan and purpose of writing. By the preface heightened the historical perspective of the Gospel. He did this by indicating that the promised salvation to Israel was realized through the birth, life, passion and resurrection of Jesus (Cadbury, 1958).

Language and style: Luke wrote in fine Greek and polished style. A fascinating aspect of his style was his ability to adopt Septuagint when it suited his purposes. This can be seen in the way in which many fragments of Jewish-Christian hymns and psalms are incorporated into his composition. In this way Luke was able to demonstrate the continuity in the drama of redemption between the Old and the New covenants (Chinweokwu, 2015).

Universalism: Another important feature of Luke's account is its emphasis on universalism. Luke's gospel is presented as a gospel of salvation for all human beings. The genealogical table in Luke is traced to Adam (3:38) the founder of the Jewish race. Sometimes, it is implicitly stated in Luke 10:1 where the seventy or seventy-two disciples are mentioned and sent on a mission. This number represents the number of nations listed in Genesis 10:1-32. Closely related to Lucan universalism is the emphasis on outcasts, sinners, the Samaritans, women, the poor, the sick and the oppressed (1:53, 3:13, 4:16-30). The emphasis on the marginal of the society was a marked departure from Jewish orthodox belief that salvation was for the Jews alone. Universalism is a striking feature of Jesus' social stance in Luke's Gospel. Luke describes Jesus as including persons from a wide range of backgrounds among his disciples and shows him accepting dinner invitations and hospitality, (5:27-28, 6:29-32). Nevertheless, the universalism that Luke attributes to Jesus does not imply an acceptance of the status quo. According to Luke, Jesus shows concern and compassion for people from all works of life, but he does not passively accept values and practices that run counter to his own vision regarding good social relationship.

The Holy Spirit: There is also special emphasis on the activity of the Holy Spirit. The nativity and infancy stories which precede Jesus' public ministry contain numerous references to the Holy Spirit. In 1:15, John will be filled with the Holy Spirit. In 1:41, Elizabeth was filled with the spirit and Simeon received the spirit and prophesied (2:25). The stress on the prophetic activity of the spirit in Luke in the first two chapters is striking. This connection between the spirit and prophecy is not accidental, for ecstatic prophecy provides a recognizable token of the presence of the spirit. The sudden re-appearance of the prophetic spirit which had ceased with Haggai, Zechariah and Malachi, marks the beginning of the new age which dawned with the

birth of Christ. Luke also recorded that just after the baptism of Jesus, the Holy Spirit descended upon him (3:21-22) and empowered him (4:1). This same spirit led him into the wilderness (4:1-13), (Barrett, 1966; Danker, 1972).

Prayer: The emphasis on the Holy Spirit is often related to another of Luke's emphasis which is prayer and prayer life of Jesus. Prayer is complementary to the spirit's activity since it is the point at which the communication of divine influence becomes effective for its recipient. At crucial points in Jesus' life, when the spirit's inspiration, guidance and power are apprehended, Jesus is found praying. Luke is the only Evangelist who mentions that Jesus was praying when the spirit descended on him at baptism (3:21). Before selecting the twelve disciples, Jesus prayed all night (6:21), and before Peter's confession at Caesarea Philippi, he was found to be praying (9:18). At the transfiguration he prayed (9:29) and on the return of the seventy from mission (10:17-21). He also prayed before his teaching about prayer (11:1 ft). Before his arrest, while he was in agony, he prayed more earnestly and also on the cross. He equally prayed for his enemies (22:40). There are a number of Luke's special materials which deal with prayer such as the parable of the friend at midnight (11:5-8); the parable of the unjust judge (18:1-8) and the parable of the Pharisee and the publican (18:9-14), (Lampe, 1955 in Chinwokwu, 2015).

3.2. Socio-historical background of Lucan love for God

One of the theological views of this text is the Lucan love for God. The background and foundation of Lucan love for God is rated in merciful actions and appropriate comprehension of God (Nicholas, 1996). Therefore, Jesus becomes a model cum paradigm for this dimension of the double commandment. The inseparable unity is attested to by Christ in his words and by his very life: his mission culminates in the cross of Redemption which is a sign of his indivisible love for the Father and humanity, (Sobrino, 1993).

However, Edward (1990, p.40) quips that:

Love for God is, in general, an attitude of mind and a tendency of the will. This is characterized by virtue in which one prefers God and the things of God to all things. The man's paramount duty in life is to love God above all things and persons with his; whole heart, soul, mind and strength. This duty of man's love for God is enunciated in the Mosaic Law and was strongly stressed by Jesus in his teachings and actions.

This indicates that the love for God is expected to be carried out through one's loyalty to God and through the totality of one's heart in obedient to God. It portrays that in the consequent of man to love God with his heart, soul and strength; that material things should never be allowed to usurp God's place in his heart. Consequently, William (2007, p.9) opines that "man is to love God, but his love is derived from God's primal establishment of covenantal relationship. This is formed by the uniqueness and sole claim by God to man's devotion because He is the source of man's love. Thus man's love for God could be treated under: love and covenant; love and worship; love and ethics.

The love, which God has shown, is a love, which initiates and sustains the covenant. Israel's lives in the covenants can properly be only a life of love to God. Therefore, the commandment of love is not a contradiction in terms, as it might seem to be. It is regarded as a description of the covenantal life of love as well as an exhortation to responsibility. The bilateral terms of the covenant are: promise of protection, blessings, fidelity and adoption of Israel as son. On the part of Israel, lies a promise of obedience, loyalty and fidelity to Yahweh. To love God is life itself because God is love, (Schiffman, 2003).

On the side of love and worship, the Israel's worship and all worship to God must be informed by love and must be monotheistic in nature, thus it must be undertaken in love to God. But often Israel fell from her obedience and fidelity to Yahweh. Thus the indignant outcries of Hosea, Jeremiah, Ezekiel and the author of lamentations against Israel are seeking 'lovers' among other nations. This has the connotation of their departure from the exclusive and loving devotion to the worship of Yahweh. That was as a result of Israel's political alliance with other nations, which in those ancient times involved the recognition of foreign deities as well. On love and ethics for Israel; ethical life takes place in the covenant. The love for Yahweh provides the most profound impulse to the responsible life: God desire true love more than the multiplication of external rituals (Mic. 6:8). Israel ought to sow the seed of righteousness in order to reap the fruits of the covenantal love (Hos. 10:12), and this involves repentance, steadfast love and justice in human relationships. For those who love God and be able to maintain charitable human relationship are those who keep the commandment, (Rahner, 1971).

Every aspect of love has its perfection and fullness in Christ, who is the radiant light of God and the only access to Hm. Jesus' emphasis in the synoptic account of responsible love was that his disciples should live as sons of God. This entails nothing but a single-minded devotion to the cause of the kingdom of God.

3.3. Socio-historical background of Lucan love for neighbour

Jesus made it practically clear that the commandment to love God is inseparable from the commandment to love one's neighbour. For on these two commandments hang the whole Law and the Prophets. Therefore, one's neighbour means every human being. In the words of Molinski (1978, p.294), it is "every man potentially and actually every man who meets one in his subjective uniqueness and in the measure in which he does so". Love of neighbour is a principle

virtue which enjoins a dutiful attitude towards others. This must correspond in some measure or degree with the love, which man must have for God and himself.

Furthermore, Jesus' extraordinary narrative that captivated his audience; the parable of the Good Samaritan, was to solve and close the social inimical chasm between the Jews and Samaritans. It is also to create brotherly caring and consciousness. The Jews see the Samaritans as social delinquents who do not deserve an act of love. They were treated as religious and social outcast who have been excluded from God's kingdom and geography of mercy, (Downey, 1999). This is in line with what Demmer (2000, p.18) stated, that "the narrative of the Good Samaritan, describes working compassion as contrasted to selfishness and hate which is compared with love". Jesus' adoption of the term "a Samaritan" in the parable, is probably because he suspects that the lawyer do not believe that a Gentile can be his neighbour. The perception of every commentator on the parable is to portray who one's neighbour is and how one can respond to his needs, without any sentimental undertone.

From the foregoing, Charles (2004, p.75) was in order while commenting on the parable thus:

Selfishness is the leading characteristics of the great majority, of mankind. Charity which costs nothing more than a trifling subscription and contribution is nowhere to be found in man's heart; what has become the colour of man's attitude is selfishness. The grace which compels mankind to act accordingly is rarely met with.

Judging from Charles' assertion, the heart and not the face propels an act of mercy to those who need them. Unlike the lawyer in Jesus' narrative. When one's heart is not enveloped by tribalism, selfishness, bribery and racial discrimination, then anybody in distress, who needs his help, can

be saved. He further articulated that the implication of good neighbourliness is that the longer one lives, the more he realizes that few people care for others except from interested motives; that unselfish, pure brotherly love is as scarce as diamonds and rubies. On this paradigm, Luke postulates who they are to who one should show kindness and whom one should love as neighbour. For example, the Good Samaritan did not say that the road which leads from Jerusalem to Jericho belongs to Jewish territory, and that cases of distress ought to be cared for by the Jews. Rather he took care of the half-dead man with his time and money.

The crux of the matter is why the Priest and the Levite abandoned the wounded man. Some commentators were of the opinion that the law excluded them from touching a dead body; otherwise they will be ritualistically unclean. Prominent among them are Harrinton and Keenan (2005, p.19), they argued thus while commenting on Luke 10:31 ff:

Priests were supposed to be ritually clean, exemplars of the law; there would be immediate shame and embarrassment if they had approached him. This is suffered by them at the expense of the people and their peers for such defilement and that is why he, moved to the other side. Probably the priest did not actually see well or see it happen; how can he be sure that the wounded man is a neighbour since he cannot be identified? If the person lying there is a non Jew, the priest could be risking defilement, especially if the person was actually dead.

The motive of the commentator pointed to the fact that if he defiles himself, he cannot collect, distribute, and eat tithes and his family/servants will suffer consequences with him. Historically, a person can be identified in one or two ways: his dress and his speech. The man therefore is any person: void of stature, void of position, etc.

Meanwhile, Metz (2010, p.5) set a contrary view about the priest in his commentary, thus:

The priest came upon the injured man first; he could see the man lying by the road as he approached and rather than to get involved, the priest deliberately walked on the other side of the road, so as not to get too close to the battered victim. He did nothing that will enlighten him about this man's condition.

The researcher supporting Metz, is of the opinion that religious inclination or background should not becloud an unconditional heart of compassion to the intending recipients.

The neighbour by implication according to Onwu (1989, p.117) includes those one hates, the outsider, the enemy, and a man is not to be exclude from this category; either by his religious confession, political ideology, social background or the colour of his skin. The Samaritan's behaviour is only what human beings at their best can be expected to do for each other:

It is that attitude of mind in which a group of human beings take itself as the centre of everything; which judges and categorizes other people without any sentiment. This occurs mainly as positive prejudice towards one's own group coupled with negative prejudice towards any foreign group or groups.

Drawing an analogy from the above citation, Jesus was/is in order at the concluding verse 37, when he instructed the religious expert to go and do likewise. The lawyer thought of himself as the accreditation agency and Jesus as the novice who was being tested for official approval. On the contrary, Jesus approved any man who administers an act of love like that of the Good Samaritan notwithstanding his religious background and social status.

The core lesson from the Good Samaritan's episode is a universal ideology of interdependence that springs from a perpetual desire to eschew extremism, to discourage

intolerance, arrogance, to promote discipline, minimize crime, resolve tension, and in the whole to humanize relations. Duniya (1993, p.17) maintains that:

The high expectation from Jesus' audience is for him to define a neighbour but Jesus responded by giving the parable of the Good Samaritan, which displayed the Samaritan not just a neighbour but a merciful neighbour.

This implies that one ought to be compassionate and merciful when he finds anyone in need without being biased by the: orientation, belief, custom, culture, race, language and the relatedness of the victim needing such act of mercy. Jesus enjoined upon all who would be his disciples and followers, that they should go and be a lovely neighbour to all men.

3.4. Textual Analysis of Luke 10:25-37

The Bible is a constituent of ancient religious Text. Mbonu in Ejizu (2013, p.95) documented that “Bible is a religious text ... and texts are open to many meanings, more than one of which may be legitimate”. It is therefore important to be careful when studying the ancient biblical texts. Ugwu (2014, p.4) noted that “words are like ships that carry along with them so many cargoes and as they arrive each port, they discharge some of them and journey on”. Words can mean to a reader what he wants it to mean. This is said because some of these ancient texts sometimes tend to have ambiguous meaning hence the need to scientifically study these texts. The scientific study and analysis of the relationship of ancient words to each other in a text is called philology.

The text under this study has an ancient language origin (Greek language) and therefore should be scientifically studied. This is in order to explicate the relationship between each word to another in the text. The essence of adopting philological method here is to help the researcher in doing a better exegesis of the text, from its original Greek language etymology to English

language. For the purpose of this work, the researcher selected the texts ranging from verse 25 to 37 of chapter 10 in the Gospel according to Luke. Highlighting the key words or phrases that when critically analysed would help in unraveling the theological focus of this study and the essence of its application by the Christians of this era (especially Nigerian Christians). In this study, the tools of textual criticism would also be used in doing the exegesis in order to establish the periscope's actual philology. Redaction method of doing biblical exegesis would also be adopted so as to unravel and come to terms with the theological position of the evangelist of this gospel. Hermeneutical approach would also be used to interpret the theological motive of the Lucan gospel writer.

Translation of Luke 10: 25-37.

	Text in Greek	Researcher's Translation
25	Kai. ivdou. nomiko,j tij avne,sth evkpeira,zwn aucto.n le,gwn\ dida,skale(ti, poih,saj zwh.n aivw,nion klhronomh,swÈ	And behold a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?"
26	o` de. ei=pen pro.j aucto,n\ evn tw/ no,mw ti, ge,graptaiÈ pw/j avnaginw,skeijÈ	He said to him, "What is written in the law? What do you read there?"
27	o` de. avpokriqei.j ei=pen\ avgaph,seij ku,rion to.n qeo,n sou evx o[lhj îth/jÐ	He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with your entire

	kardi,a sou kai. evn o[lh th/ yuch/ sou kai. evn o[lh th/ ivscu,i? sou kai. evn o[lh th/ dianoι,a sou(kai. to.n plhsi,on sou w`j seauto,n	mind; and your neighbor as yourself."
28	ei=pen de. avtw/ \ ovrqw/j avpekri,qhj\ tou/to poi,ei kai. zh,sh	And he said to him, "You have given the right answer; do this, and you will live."
29	o` de. qe,lwn dikaiw/sai e`auto.n ei=pen pro.j to.n VIhsou/n\ kai. ti,j evsti,n mou plhsi,on	But wanting to justify himself, he asked Jesus, "And who is my neighbor?"
30	~Upolabw.n o` VIhsou/j ei=pen\ a;nqrwpo,j tij kate,bainen avpo. VIerousalh.m eivj VEricw. kai. lh stai/j perie,pesen(oi] kai. evkdu,santej avto.n kai. plhga.j evpiqe,ntej avph/lqon avfe,ntej h`miqanh/	Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.

31	<p>kata. sugkuri,an de. i`ereu,j tij kate,bainen evn th/ o`dw/ evkei,nh kai. ivdw.n auvto.n avntiparh/lqen\</p>	<p>Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.</p>
32	<p>o`moi,wj de. kai. Leui,thj îgeno,menojÐ kata. to.n to,pon evlqw.n kai. ivdw.n avntiparh/lqenÅ</p>	<p>So likewise a Levite, when he came to the place and saw him, passed by on the other side.</p>
33	<p>Samari,thj de, tij o`deu,wn h=lqen katV auvto.n kai. ivdw.n evsplugcni,sqh(</p>	<p>But a Samaritan while traveling came near him; and when he saw him, he was moved with pity.</p>
34	<p>kai. proselqw.n kate,dhsen ta. trau,mata auvtou/ evpice,wn e;laion kai. oi=non(evpibiba,saj de. auvto.n evpi. to. i;dion kth/noj h;gagen auvto.n eivj pandocei/on kai. evpemelh,qh auvtou/Å</p>	<p>He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.</p>
35	<p>kai. evpi. th.n au;rion evkbalw.n e;dwken du,o dhna,ria tw/ pandocei/</p>	<p>The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you</p>

	kai. ei=pen\ evpimelh,qhti aevtou/(kai. o[ti a'n prosdapanh,sh j evgw. evn tw/ evpane,rcesqai, me avpodw,sw soiÅ	whatever more you spend.'
36	ti,j tou,twn tw/n triw/n plhsi,on dokei/ soi gegone,nai tou/ evmpeso,ntoj eivj tou.j lh sta,jÈ	Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?"
37	o` de. ei=pen\ o` poihsaj to. e;leoj metv aevtou/Å ei=pen de. avtw/ o` VIhsou/j\ poreu,ou kai. su. poi,ei o`moi,wjÅ	He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Textual analysis of Luke 10:25-37

In giving this text special attention, the researcher gives the interpretations. In other words, the text under study shall be critically analysed verse by verse cum word by word.

Vs 25-29. Jesus and the Jewish expert in law argue on the concept of law and love

ivdou.: This is a transitive verb which means behold. Here it is used to introducing a new episode.

nomiko, j: This is masculine noun in its singular form. It means an expert in Jewish law. A person trained in the interpretation and application of Jewish law. This noun describes the lawyer, a jurist who has an underlying motive to test Jesus.

avne, sth: Third person singular, Aorist indicative active. This means he stood, it is used as intransitive verb in the sentence. This shows that the lawyer's action was well planned; it did not come as a result of any issue in Jesus' teachings. It was a deliberate act that is why the verb stood up was used to enumerate the inquisitiveness of the lawyer to put Jesus to test.

evkpeira, zw: Present active participle. Masculine singular in nominative case which means put to the test. Testing or tempting. The participle here is usually treated as adverbial, final, expressing purpose, "in order to test him", but possibly attendant circumstance, "stood up and tested him", in the sense of putting a test question to Jesus. Not necessarily a question that tempts Jesus to say something incriminating, or testing him in a negative way, (Olusoji, 2002).

Rather the religious guru and teacher of the law was testing this unofficial, Galilean lay teacher. This is to see how well he will answer difficult theological questions. The lawyer's motive could be simple intellectual curiosity about Jesus' insight into the scripture. But he has doubtlessly heard Jesus speak or the report of his message. So his motive, more likely, is to see if he can expose Jesus' naiveté in contrast to his own sophistication, (Blare, 2007).

However, this kind of attitude exhibited by this religious authority runs contrary to St. Paul's teaching in Philippians 4:2, "count others more worthy than you". The lawyer was not humble enough to learn from Jesus. Humility gives the opportunity to learn more and add knowledge to what is already known in a given circumstance. Notwithstanding one's academic attainment and learning proficiency. Jesus faced many of such challenging intellectual pride in his Judean phase of the ministry: on rendering tax to Caesar (Matt. 22:17-18, Mark 12:15, Luke

20:22-23); on performing signs and wonders (Matt. 16:1, Mark 8:11, Luke 11:16); and on stoning of a woman caught in the act of adultery (John 8:6).

le, gwn: Present active participle. Masculine singular in nominative case meaning saying. The participle is adverbial, modal, expressing the manner of the testing; ‘he stood up and tested him, saying,...

poih, saj: Aorist participles (what) must I do. The participle is adverbial, instrumental, expressing, means; what would one do to inherit eternal life?

zwh.n: Noun meaning life aivw, nion zwh.n means eternal life. Life in this sense in the land of Israel is a part of the covenantal promise. This promise is certainly common to the Old Testament, but life in the age to come. This refers to the eschatological promised new age, which did not emerge until the later Prophets, for example, Daniel 12:2. It is very likely that the question concerns life in all its fullness; the full appropriation of all the promised covenantal blessing both now, and then (at the resurrection of the righteous).

ge, graptai: Perfect passive of grafw (write), meaning “is written” – has been written. This passive perfect is commonly used of scripture, of what has been written and is still relevant. Jesus used it here, asking for a scriptural answer to the question and certainly not the recitation of tradition. However, Jesus did not satisfy the yearnings of the religious expert. Instead he appeals to the expert self-perception of being an authority, and turns the question back to him. “What is written in the law, how do you read it”. Jesus was probably saying, “You are an expert on the Torah, what does your reading tell you is the answer to your question”? How Jesus composed himself in handling the lawyer is a perfect example to Christians, religious leaders, political leaders and men in higher authority of power or leadership as regards humble cum patient

response in heated environment. A leader must be careful with his diction, most especially in public functions and outings, (Oguntola, 2010).

$\nu\omicron, \mu\omega$: Noun, dative masculine singular, common form of $\nu\omicron, \mu\omicron\jmath$. It means law, principle or norm; for example, mosaic law Mt. 22:36, written law Gal. 3:10 or the scripture generally could be regarded as God's law.

$\alpha\nu\pi\omicron\kappa\rho\iota\tau\epsilon\iota.\jmath$: Verb, aorist participle passive, nominative masculine singular of $\alpha\nu\pi\omicron\kappa\rho\iota\nu\omicron\mu\alpha\iota$. It means he answered. This is used as verb in the sentence which indicates attendant circumstance participle; expressing the action accompanying the verb "he said". Elsewhere in the synoptic, Jesus states this summary of the law, but here it comes from a Jewish expert on the law and Jesus agrees with it, (Blare, 2007).

$\alpha\nu\gamma\alpha\phi\eta, \sigma\epsilon\iota\jmath$: Verb, indicative future active of $\alpha\nu\gamma\alpha\pi\omega$. Second person singular. It means to love, have affection for God or persons. To show or prove compassion or empathy. This reveals the most typical virtue which is more frequent than $\phi\iota\lambda\epsilon\omega$.

$\theta\epsilon\omicron, \nu$: Noun, accusative masculine singular form of $\theta\epsilon\omicron\jmath, \nu$. It means God/gods. It is a term generally used in the ancient world for beings that have powers or confer benefits that lie beyond the capacity of mortals. In translation, the capitalized God refers to a specific deity and ordinarily to the one God of Israel. God of Israel as opposed to other deities. The Supreme Being who revealed Himself to the patriarchs, Lk. 20:37.

$\sigma\omicron\upsilon$: Pronoun, personal genitive singular form of $\sigma\upsilon$. It means you. The genitive $\sigma\omicron\upsilon$, "you", with "heart", "soul", etc is obviously possessive, "your heart", etc, but with "God" it is serving as a genitive of subordination; "the Lord God over you".

$\psi\upsilon\chi\eta/ \nu$: Noun, dative feminine singular of $\psi\upsilon\chi\eta/ \nu$. It means soul or life.

kardi, aj: Noun, genitive feminine singular of *kardi, a*. It means heart. Referring to the seat of intellect, not emotion, although the individual parts listed are not to be divided but rather serve to define an allegiance and devotion of the whole person to God. The heart is the seat of physical life, mainly as the centre and source of the whole inner life. It may sometimes be translated, mind which approaches the sense of conscience (Francis, 2005).

plhsi, on: Adverb, from *plhsi, on*, as an adverb it is translated as near or close, but as a noun it is translated as neighbour, the one who is near or close by; the fellow human being.

poi, ei: Verb, imperative present active, second person singular form *poi, eiw*. It means do or make. This mostly refers to external things, for example in manufacturing or production. Jesus enjoined the lawyer to go and live out or make out a productive living on the answer he gave.

zh, sh: Verb, indicative future active, second person singular form of *za, w*. It means you will live.

The above verse indicates that in the balance of this relationship between expert and novice, Jesus now assumes the role of expert on the law, commenting on the rightness or wrongness of another's interpretation. The lawyer who sought to test Jesus is now himself being tested and evaluated. Jesus normally uses this ideology in dealing with the Pharisees whose understanding of the law is all out of proportion. They (the Pharisees) emphasize the minor details and neglect the bigger issue; they strain out gnats but swallow camel... (Matt. 23:23)

qe, lwn: Verb, participle present active, nominative masculine singular form of *qe, lw*. It means a wish or desire, want. It portrays a deliberate desire to do something. *qe, lw* is originally gotten from *eqe, lw*, which means to be ready, be inclined, desire. It occurs 207 times in the New Testament and many uses of the verb have a general sense of willing or desiring. The participle may function as a substantive, but more likely adverbial or casual.

dikaiw/sai: Verb, infinitive aorist active of *dikaio,w/* .It means to justify, vindicate, treat as just. The infinitive is complementary, completing the verbal sense of the participle “wanting”. This provides the motive behind the theologian’s question, but even so, the motive remains unclear. The sense here maybe quite general, “to vindicate”: to show how expert he was. Yet, it is unlikely that such a highly charged theological cum judicial word would be used so lightly. The lawyer probably wanted to confirm recognition of covenant inclusion/acceptance and making sure he had clearly defined those to whom he has an obligation to love, (John, 1990). As noted above, this question, “who qualifies to be one’s neighbour?” is probably a wrong question and so Jesus did not bother answering it. What Jesus did was to illustrate what it means to love a neighbour as one’s self. Given that the theologian wanted to stand right before God and possess the fullness of covenant life, then it became essential that he understand the nature of neighbourliness.

Jesus gives the parable of the Good Samaritan to convince the Jewish lawyer the characteristics of a true neighbour Vs 30-35

kate,bainen: Verb, imperfect indicative active, third person singular form of *katabai,nw* .It means he was going down or coming down. The imperfect is durative, expressing the action of travelling. The “going down” expresses movement from a high place to a low place, the low place being Jericho and the high place represents Jerusalem.

VIerousalh.m: Noun, genitive, feminine singular. It means Jerusalem. The holy city mentioned in Mtt. 2:1, Lk 19:28, Acts 25:1.

VIericw: Noun, accusative, feminine singular. It means Jericho, a city in the Jordan valley just north of the Dead Sea.

lh|stai/j: Noun, dative, masculine plural form of lh|sthj . It means robbers, highway men or bandits.

perie, pesen: Verb, aorist indicative active, third person singular form of periptw .It means to fall into or to fall in with.

evkdu, santej: Verb, aorist participle active, nominative masculine plural form of evkdu, w. It means to strip or to take off. The participle is adverbial, probably temporal.

aucto.n: Pronoun, personal accusative, masculine singular form of auctoj . It means himself. Self intensive, setting the word it modifies from everything else. It emphasizes and contrasts at the same time.

plhga.j: Noun, accusative, feminine plural of plhgh, .It means wounds or bruises caused by blow or stroke.

evpiqe, ntej: Verb, aorist participle active, nominative masculine plural form of evpitiqhmi .It means to lay or to put upon.

avph/lqon: Verb, indicative aorist active, third person plural form of avpec, omai. It means to go away. The participle is adverbial, modal, expressing the manner of their leaving.

h`miqanh: An adjective, normal accusative, masculine singular of h`miqanhj. It means half dead. Almost at the point of death. The adjective has no degree.

avntiparh/lqen: Verb, indicative aorist active, third person singular form of avntiparhe, rcomai. It means to pass by. A deliberate act of movement.

The bone of contention is from the religious expert concluding remark in 10:29 – “who is my neighbour? The Greek adverb (plesin) does not translate fully into modern English sense of “neighbour”. It connotes a tribal proximity, nearness; implying relatedness. The use of Greek word (vtij) which means certain was to show that Jesus answered the lawyer’s curiosity with a

terse parable that ended with the one that showed mercy being the neighbour. The road taken by this certain man was a center for Levitical priesthood. The implication of this is that Luke's writer leaves this certain man's religion, social class, and status undefined. This also leaves the reader/the listener to presuppose who this certain man is and it appears that Luke intended his audience may have thought the certain man to be a Jew. Also, the ethnicity of the man may have been important to determining his obligation under the law, (Ebaugh, 2007).

The law is not the issue here, but the certain man's nakedness of Lucan story. The pivot of the exegetical study of the periscope reached crescendo when the Priest and the Levite passed by and refused to render immediate help to save a life; notwithstanding their religious background.

Leui, thj: Noun, nominative masculine singular form of *Leui, thj*. It means a Levite, one of a group that perform the lesser or lowlier service in the temple ritual.

geno, menoj: Verb, participle aorist middle, nominative masculine singular form of *ginomai*. It means to take a closer look. The participle would be adjectival, attributive to the Levite who went closer to take a closer look at the wounded man. If the longer reading is accepted, the actions of the Levite are more heartless and deliberate than the priest because he came up to him, quite close, and passed on.

Samari, thj: Noun, nominative masculine singular. It means a Samaritan.

evsplugni, sqh: Verb, indicative aorist passive, third person singular form of *vsplugni, xomai*. It means to have pity, to feel sympathy. The Samaritan had pity on this wounded cum half dead man.

kate, dhsen: Verb, indicative aorist active, third person singular form of *katade, w*. It means he bound up or bandaged.

proselqw.n: Verb, participle aorist active, nominative masculine singular form of prose,rcomai . It means he went, he approached. This is an attendant participle circumstance, expressing action accompanying the verb “he bound up”.

trau,mata: Noun, accusative neuter plural form of trau,ma .It means wound.

evpice,wn: Verb, present participle active, nominative masculine singular form of evpice,w . It means pouring on. The participle is adverbial, modal; expressing the manner of attending to his wounds; bound up, pouring on as he bound. Oil was used on wounds as a liniment, while wine (alcohol) was used as an antiseptic.

e;laiou: Noun, accusative neuter singular. It means oil (olive oil).

oi=non: Noun, accusative masculine singular. It means wine.

evpibiba,saj: Verb, participle aorist active, nominative masculine singular form of evpibiba,xw. It means he put on or caused to mount. The participle is adverbial, probably temporal.

i;dion: Adjective, normal accusative neuter singular of i;dioj. It means his own, or one’s own.

kth/noj: Noun, accusative neuter singular. It means Animal; domesticated animal precisely.

h;gagen: Verb, indicative aorist active, third person singular form of agw . It means lead. Take or bring along.

pandocei/on: Noun, accusative neuter singular. It means an inn, a public inn.

evpemelh,qh: Verb, indicative aorist passive, third person singular form of evpimele,omai .It means he cared, took care of.

avpodw,sw: Verb, indicative future active, first person singular form of avpodidw,mi .It means to give away, gave up or out.

The narrative intention of the writer of Luke was heightened for listeners who imagined why the religious leaders passed by and more importantly anticipated who might come to the rescue of the wounded man. Luke succeeded by carefully and intentionally creating a hierarchy in his presentation of the neglected religious character in the parable. Peradventure, if a temple priest failed to stop and help, and if a priest assistant – a Levite – failed to stop and help, perhaps an ordinary cum expectant listener would presuppose an ordinary Jew. The mention of the Samaritan as the man who responded positively and had compassion on the wounded man, against the priest and the Levite that passed by was highly inconceivable by the audience who believed it could be a Jew, (Larry, 2011).

The usage of *vesplagnisqe* (had compassion) exemplified and amplified the Samaritan's unexpected role as a hero. He was moved and motivated. The middle voice verb, *splagnixomai* was rendered as "moved with compassion" (KJV). "Took pity" (NIV) and "moved with pity" in (NRSV). None of these translations satisfies the connotation of the rare Greek word – a visceral, deep-set moving in the bowels. The noun *splagcna* was used in the earliest literature to designate the inner parts of a blood sacrifice. If the heart was cut out during the ritual for example, it was called a *splagcva not kardian* – an organ. Later it became a generic term for the inner organs, including the womb. It was also seen as the seat of impulsive passion such as anger, anxious and desire. It was never used in the pre-Christian Greek world to mean "mercy" or "compassion" as it came to mean in the later Jewish Christian writings, (Onwu, 1989).

Jesus asks the Jewish lawyer a summary question from the parable he presented on who a true neighbour should be Vs 36 & 37

dokei: Verb, indicative present active, third person singular form of *doke, w*. It means think, believe, suppose, consider. Jesus here applies his illustration of neighbourliness, of what it means to love one's neighbour as one's self. The syntax of this verse is somewhat tricky. The main verb of emphasis in this verse is *dokei*, "seems"; who seems to you of the three to have become a neighbour to the wounded man. The infinitive *gegovnen, vai* – to have become, introduces an object clause/dependent statement of perception expression what seems: namely, "to have become neighbour" (Matthew Henry, 1991).

plhsi, on: An adverb meaning neighbourly. The adverb, rather than the noun is intended, as adverb takes genitive, here the participle *e, mpeso, ntoj*, "the one having fallen in". The twist in Jesus illustration comes out at this point. The theologian asked "who is my neighbour, Jesus ignores the question and asks the more important question, "who was neighbourly"? This, of course, is the nub of the issue. The full blessings of covenant life rest on doing neighbourly love; of showing mercy as the Samaritan did.

poreu, ou: Verb, imperative present middle, second person single form of *poreu, omai* . It means go, proceed, travel.

Plummer (1994, p.16) notes that "the theologian could not bring himself to use the designation Samaritan". The lawyer probably out of racial prejudice was apparently unable or unwilling to articulate the word "Samaritan". He answered in circumlocution, "the one who showed mercy". The parable concludes by Luke's historical Jesus enjoining the lawyer and his audience to "go and do likewise". The pronoun is emphatic by position and use; "you-yourself do likewise". The imperative verb - *poie, i-* do – takes the present tense, durative, so the command is 'you yourself adopt the Samaritan's way of showing love and keep on doing that'. A succinct answer to everyone is to go and show this kind of love to the last person one can

imagine, notwithstanding: religious, social, economic and academic status. Many a sermon has placed this obligation on the congregation, leaving them to wrestle with failure and guilt. Those who have decided not to give in because it is too hard, usually develop a sophisticated guilt transference system.

It is from this background that the researcher has set the study of Lucan love and its implication to Nigerian Christians with all attendant paradigm shifts to Nigerian leaders (religious and political) and the led; not minding one's religion, tribe, geopolitical zone, cultural affinity and among others.

3.5. The theological significance of the Lucan text

Theology stresses diverse ways through which God has revealed/reveals himself to man. It is the study of ways through which God reveals himself to man. Theology is the opposite of religion that unravels ways through which man has sought to discover God/gods by his various experiences.

Fubara (2004, p.18) in noting the struggle of the most theological traditions wrote that:

The struggle of most theological-traditions all through the history of the church; has been to find adequate ways of presenting the actions and presence of God. This implies because the church believes to be the source of the order in the entire cosmos.

This shows that in theology, is embedded and unraveled the ways God wants man to interact with Him and as well with other fellow human beings in worshiping and serving Him in the world he created and orders.

The theological significance of the text hinges on Jesus' informative ability to model the mind of God: On the people's universal social well being and pragmatic human development, for

unity and peaceful co-existence. God's rightful mandate that will help to bridge certain gaps militating peaceful co-existence and harmonious living was demonstrated by the Good Samaritan. This he showcases through selfless care and deep love for the wounded traveler (Keltner and Shiota, 2006). God is commanding His people to live in unity, love one another and care for one another notwithstanding: the religious ties, social status and cultural/ethnic affiliations. It is the mind of God that His people (Jews, Samaritans and all races) shall be one. This kind of oneness and harmony transcends all the boundaries, frontiers of nations, tribal co-existence and bilateral relationships.

Furthermore, the theological perspective of the text reveals that God in His nature is Love. After creation, man sinned against God, since then God has been able to restore and maintain His relationship with man based only on the platform of love and not on merit. Man having sinned against God does not merit to be enjoying good relationship with the creator. But in love God took actions that created another forum for man to be restored to his original relationship with God. God's continued demonstration of His love was climaxed in the person of Jesus.

God in all ramification demands that those who want to abide in this restored relationship; must learn to be compassionate as He has modeled to man from creation. Man is to learn from God the virtue of love in his relationship to both God and fellow man. This is why Jesus so much emphasized on love, to the extent that he both taught and particularly demonstrated it for his followers to learn from him. Love is therefore one of the virtues which a follower of Christ must have in order to inherit the kingdom of God (Cloer, 1999).

CHAPTER FOUR

IMPLICATION OF LOVE AS A FULFILLMENT OF THE LAW IN NIGERIAN CONTEXT

The parable of the Good Samaritan explores the totality of the law and attainment of salvation for mankind. This pericope (Luke 10:25-37) is centered on love as essential component of the law, in respect to man's relationship with God. Love as a fulfillment of the law comprises love for God and love for neighbour as the greatest commandment (Robert, 1982, p.94). Lucan love portrays the strong relationship between love and fulfillment of the law. Both the questions and responses from Jesus and the Jewish lawyer buttress that love for God and neighbour remain the only path towards fulfillment of the law. Also, love is the crown of the law. Caird (1997, p.18) agrees with this when he maintains that "the act of love shown by the Good Samaritan to the man who was wounded by the robbers, shows love for God and love for neighbour. This was credited to him as fulfillment of the law". The Good Samaritan in the parable of Jesus showcased his love for God by the love he expressed to such a needy neighbour. But this does not mean that any who renders such help loves God, one can do so for his selfish reasons.

According to Edmund (1990, p.39) "Lucan love is a vital component of the law. This love is a commandment through which the Law and Prophets are fulfilled". This shows that in order to keep God's Laws, one must express love. The Jewish lawyer and other Jews were aware of this great commandment but they lacked the will to fulfill it. Lucan love is a commandment given to Christians so that the whole commandments could be fulfilled. To love God means: to keep His commandments, acknowledge Him in worship, devotion and adoration. While love for neighbour entails: caring, compassion, hospitality, kindness, tolerance, truthfulness, trustworthiness, patience and among others (Joseph, 1996).

The major aim of Lucan love is to inform Christians, that love is the summary of the law which is embedded in Christ. The love of God which was manifested in Christ must be reciprocated by Christians in order to attain God's salvation. Wilhelm (1992, p.96) added that "the commandment to love implies that: love is a duty, love is demanded and that love is obedience". This assertion shows that Christians must take the responsibility of loving God and their neighbour as Jesus did. Jesus showed love to his father and mankind unto death. Author (2003, p.78) was probably right when he maintains that "the love of Christ is unconditionally an Agape love, love that is compassionate and not selfish". This is the type of love which Jesus commanded his audience to go and showcase. John (1973, p.149) observes that:

Love can only be commanded by someone who can awake it. Love is first something given before it is something commanded. Love is a gift before it becomes a task. It is granted before it becomes a decree. As the creator is love, it can only be love of the creator, originates from the creator and it is always love in return.

This suggests that love emanated from God. He displayed it when He gave His only son to die for the salvation of mankind. That is why the love was given and later became commandment because mankind is meant to respond to this love. As God initiated love without any consideration when He gave His son, Christians ought to emulate Him. The Good Samaritan who showed love to this man did not consider the following: his religion, tribe, social class and among others (Larry, 2011). This is a big lesson to Nigerian Christians who consider a lot of things before they render help to their fellow in need.

Remedially, the situation at hand amongst Nigerian Christians as regards Lucan love has become the burden of this research. The need to draw lessons from the concept of Lucan love for

God and neighbour arises. It then behooves on the researcher to postulate the lessons from the text to Nigerian Christians. So that love for God and neighbour which are characterized by: Total obedience to God, hospitality, kindness, caring, compassion, mercy, philanthropy, charity and among others would be enumerated for an effective and efficient Christian living.

This chapter examines the implication of love as a fulfillment of the law in Nigerian context. This will view the implication of love in major aspects of Nigerian society as it takes off from: Religious implication, political implication, social implication and economic implication. These major areas shall unveil the misconception, non-application as well as wrong application of love in Nigerian context. This is because so many Nigerians have been on the fight for unity and peace; without first considering the fact that without love and its proper application, the ugly situations in Nigeria will remain unabated. This will authenticate the exegesis done in the preceding chapter.

4.1. Religious Implication.

The implication of religious inclination in the projection of love and good neighbourliness to Nigerian society has done the nation more harm than good. Why the Good Samaritan was commended according to Lucan gospel, was that he attended to the wounded man without considering racial status and religious identification. The parable of Luke Chapter 10:25ff as the context of this study ends with a core instruction in verse 37: “go and do likewise”. For one to pinpoint the accurate intention of Jesus when he told the intelligent lawyer to go and do likewise; it will be necessary to appraise Charles (1956, p.375). In his expository thought on the Gospel of Luke, he adumbrated that:

In religious cum Christian perspective, while helping people who are in real distress and really in one's need, one should see the whole world as his parish and the whole race of mankind as his neighbour in such situation.

On this paradigm, one can deduce that Nigerian's religious mindset of various religious groups and Christian denominations, have raped the country of her social pride and humanitarian services. Religious crises in Nigeria have encouraged the burning of churches, blood shedding and tribalistic mayhem. This was possible and still in existence in the country because Nigeria is a pluralistic nation. They are characterized with many religious groups or sects with varying interests, teachings and inherent dogmatism. Aligwekwe (3003, p.25) was then in agreement when he correctly outlined thus:

...that Nigeria is a conglomeration of races and tribes, multilingual, more than four hundred different languages; more than the languages of Europe put together. These brought the problem of minority groups, religion and religious groups and the problem of North and South mutual fear.

On this note, the problem of northern and southern mutual fear has capitalized Christianity in the south and Islamism in the North. But the crux of the matter is what happens to Muslims adherents in the south, and what becomes of Christians in the North is nothing else but Adriatic religious intolerance.

It was Ozigbo (1993, p.57) that painted the mind of the researcher when he made a candid contribution that:

...Religious wars apparently undertaken in the name of God defend not God but cherished mundane interests. The wars of religions in Europe, the armed Christian crusade for protection of the Holy land, the Roman Catholic holy inquisition and

Muslim Jihads were undertaken for essentially: mundane interests, personal/group egoism, over ambition, pride and retaliation.

In the foregoing, with the issue of Nigeria, Moslems appear to be gaining the upper, visibly entrenching itself politically; on the other hand, the Christians have learnt to match force with force. The resultant actions and reactions from both camps have exposed the country to an untold hardship and regrettable destruction of lives and property. The love for one another has been eschewed. The whole nations live their lives in religious pretence.

Anugwom (2004, p.145) x-rayed the aftermath of the struggle between Christians and Muslims thus:

The acrimony in the struggle for power and supremacy in the control of the state apparatus between Christians and Muslims had often resulted in: bitter feud and wanton destruction of lives and property in Nigeria.

Agreeably, the crises apparently have worsened in the last sixteen years of democratic dispensation. This increase may be naturally attributed to democracy which logically opens up the space for various forms of agitation and political identities. At this juncture, if every religious adherent (ATR, Christianity and Islam) should not expound and act upon his or her faith at the expense and detriment of other religious group, religious inclination would no longer pose a threat to the peaceful political development of the Nigerian nation.

Nigeria as a secular state of multi-religious society has become a battle field where different religions scramble for converts or maintain strong holds over an area often in tragic maneuver. Arukwe (2004, p. 17) intones that:

Peace seems to have taken flight in Nigeria as some tribes stockpile sophisticated arms, recruit machineries to execute ethnic-religious warfare. Religious

extremism, intolerance, mayhem, in Nigeria, till date, remains the greatest challenge demanding urgent national solution.

However, it seems, all considered, that there is a plausible of elusive link in the Nigerian context amongst: religiosity, religious violence and fundamentalism. It is apparent that the bitterest religious violence in Nigeria have often manifested when the leadership, especially at the highest level, often involve the fundamentalism. Under such circumstance, because of the obvious ethnic image that these national leaders control, religious violence in Nigeria easily assumes an ethnic character. This has made it so difficult for literature to divorce ethnic from religious violence when discussing the Nigerian case (Igbo and Anugwom in Okwueze, 2004).

Religious crisis in Nigeria both in the pre-independent period and between 1960-1966 were for the most part at the level of cold war, characterized by external mutual respect between Muslims and Christians. Commenting on this issue, Uka (2008, p.6) is of the view that:

The mutual, respect stemmed from the fact that none of the religious readily knew the strength of the other. Thus, the mutual tolerance was merely out of fear of the other and not any genuine respect. Each one respected the other from distance and never dared to overstep its bounds.

This above assertion unveils the origin of pretence in Nigeria's religious system. Pretence has been the order of the day; no one lives according to the moral teachings of his religion.

Ugwu (2004, p.295) describes religious conflicts in Nigeria as "hydra headed scourge not only worrisome but dangerous". In similar reaction, Eyo (2004, p.54) laments that "Ethnicity and religion are the basis of identity that prevents the unity of democratic principles". All these indicate that the way in which both Islam and Christianity were introduced into Nigeria made for a competitive and conflictual relationship between the two. Having been introduced at different

times and historical epochs, they all fitted into different worldviews borne out of their historical experience of antagonism and hatred towards each other. Religious violence in Nigeria is in every case negatively far-reaching because in most cases those conflicts result in wanton destruction of lives and property.

Religion as an instrument for encouragement of brotherhood is now used as an instrument for destruction of life and property in the country. Religion is mainly adopted in a secular nation to promote: love, peace, unity, forgiveness and tolerance. Vernon (1962, p.159) sees religion as, “A way that a group is provided with moral definition of what is good, in harmony with the supernatural and what is bad contrary to or out of harming with the supernatural”. However, religious violence implies the abuse of religion. Abuse of religion is also evident in the wanton politicization of religion and mixing up of religion with state in some cases in Nigeria. This hampers religious freedom for all religious groups, and appears antithetical to Nigeria’s avowed secularity. Indeed, when religious unrest casts its shadow on the Nigerian state, Nigeria’s federal arrangement appears to be terribly bruised as Elaigwe in Okwueze (2003, p.181-182) tries to demonstrate in his report on the Northern Nigeria Muslim/Christian religious violence of the 1980s, thus:

The burning of churches raised new issue of Federal Association of Nigerians; to the fundamentalist Muslim, by building their worship houses in predominantly Muslim areas, the Christians, it was not clear what constituted their rights, if they could not have place of worship where they lived. They further argued that, as Nigerian citizens, they had the right to apply for land and legitimately build their places of worship. The Christians felt incensed that in many of the areas in which

the atrocities were committed, churches existed before the mosques were built in adjacent position.

It is obvious from the foregoing that in addition to the threats posed to Nigerian federalism by religious violence; it also, invariably breeds ethnic violence and ethnic chauvinism. This clearly militates against an integration of the ethnic nationalities in Nigeria into one people. Especially as politicians easily deploy religion as a tool for mass mobilization in which they mask the political nature of their struggle for power.

Moreover, religion in Nigeria functions as a means for the perpetration of: violence, fueling ethnic consciousness and solidarity, acquisition of political power and socio-economic gains, mass killings, and the wanton destruction of those considered infidels or who pay allegiance to other religions. This religious madness had like a cataclysmic vortex devastated the ground for sustainable socio-economic development in Nigeria. This state of affairs portend unimaginable grave implication for the future development of Nigeria; as the future generation of Nigeria at very early ages are being socialized into a culture of religious violence and ethnic chauvinism. Their minds are being underdeveloped in very grievous ways.

In the light of this, Nigerian Christians must not do shameful things in the name of Christ. Christians who use violence in the name of God to destroy their purported enemies have no justification for their actions from: Jesus, his life and teachings as found in the New Testament. It is against this background that Kemdirin (1999, p.1), in his article 'The New Testament and African traditional Reconciliation: implication for peace and Good Governance in Nigeria' notes that "when one sees others as brothers and sisters, it is then possible to begin the process of healing the divisions within society and between groups". This is the reconciliation which is the path to true peace and authentic progress for Nigerian society.

4.2. Political implication.

This sub topic examines the implication of Love in Nigerian polity. This will x-ray the leadership factors, individualistic tendencies and lack of National ethos cum values.

Greater percentages of Nigerian political and religious leaders are not patriots. Lack of patriotic leaders has negatively affected the spirit of good neighbourliness to Nigerians socio-political lives. Nigerian nation needs altruistic leaders who will act like the Good Samaritan. Since independence, governance has not been made meaningful to the average Nigerians in any substantial way relative to improvement in their quality of life. Alawiye (2000, p.1) laments; “the misfortune of entrusting the affairs of Nigerians into the hands of people who, because they lack: requisite, moral credentials, have betrayed such trust”. This is characterized as poverty of leadership. Collaborating this view, Madaki (1990, p.33) is of the view that “one singular problem in Nigeria had been leadership. It is dishonest, corrupt, lacks vision...” It has been affirmed that good governance is the goal of any government but there can be no good government without good leadership. And if, as opined by Alawiye (2002, p.2), “bad governance breeds political instability, which is evidenced by the reasons for taking over government by the military; then the nation owe the duty to ensure that leaders evince sound moral qualities in government, otherwise the sustained democratic dispensation in the country will be a mirage”.

Nigeria grimly contends with the consequences of their leaders’ moral failure, as the masses wallow in squalor and impoverishment in the midst of plenty which the lifestyle of their leaders paradoxically typifies. Alawiye (p.5) writing on “Islam, Human value and Development in Nigeria” in *Journal of Religion and Human values*, extrapolates that “a nation will be robbed with excellence in the things it does, if the citizens have a low view of good conduct in their

activities". Similarly, a famous British scholar, Samuel Smiles quoted in Muhawesh (1990, p.70) maintains that:

If the member of a society anywhere lacks good behaviour, they will be unable to reach excellence, regardless of how much freedom and political rights they enjoy. It is not essential for nations to possess vast areas of land and live honourably; for there are nations with large populations who own vast areas of land, yet lack all the necessities of perfection and greatness. Thus, if the morality of a nation becomes corrupt, that nation will eventually vanish.

This by implication means that unless the Nigerian leaders take the lead in showing example of sound moral conduct of: love, selfless service, forgiveness, mercy etc, people may not be motivated to overhaul their character or get inspired to change their corrupt ways.

The trouble in Nigeria is that it has leaders that show no love and concern for the dying masses and the wounded political structures. In order to buttress this claim, Achebe (1992, p.18) was sensible when he observed thus:

...there is nothing basically wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility and to the challenge of personal example which are the hallmarks of true leadership.

This shows that the price of greatness is responsibility but Nigerian leaders (both secular and religious) want to achieve greatness from their hollows of irresponsibility, selfishness and egotism. They (Nigerian leaders) have become irresponsive and nonchalant over the problems of the poor masses. This is why one can further agree with Adisa (2003, p.2) when he stated that:

The type of politicians in Nigeria political arena are bunch of criminals, crooks who have in one way or the other indulged in mischievous activities. Crime, corruption, poverty and religious violence have become the fastest growing industry/industries in Nigeria and this has made country's hard-earned democratic government worthless.

While the democratic government gotten after 1960 is worthless because of patriotic leaders; the leaders sing for the adulation of their present self-aggrandizement instead of singing for the interest of the generation yet unborn; who will find their names written in the sand of times.

Achebe (1992, p.17) was able to grace and grease the mind of the researcher and probably the entire worried Nigerians when he defined patriotism as:

One who cares deeply about the happiness and well-being of his country and its entire people. Patriotism is an emotion of love directed by a critical intelligence; a true patriot will always demand the highest standards of his country and accept nothing but the best for and from his people. He will be outspoken in condemnation without giving way to superiority, despair or cynicism.

The essence of this assertion has vividly portrayed Nigerian leaders as people who are not deeply concerned for the well-being of their people and permanent happiness. They lack the burden that comes from patriotism which the public are in need of, which will better their social welfare.

The issue with rebranding Nigeria as espoused by the then Nigeria Minister of Information, Prof. (Mrs) Dora Akunyili of the blessed memory, is not a matter of nomenclatural expression but a pointer to deep reformation of character in all spheres of living. Every Nigerian has a work to carry out for: political peace, educational soundness, moral uprightness, restoration of prized social values, patriotic adroitness in restructuring the nation's socio-political life;

development and peaceful neighbourhood among individuals and ethnic groups. This is purely the work of a patriotic leader; just like the Good Samaritan who shows interest and concern above self in other people's social welfare. Lack of patriotic leaders in Nigeria has seriously destroyed the spirit of good neighbourliness in the nation at all levels of government.

Adejumo (2008, p.4) supported the above claim that "patriotism denotes positive and supportive attitudes to a "father land" by individuals and groups which implies that individuals should place the interest of the nation above their personal and group interest". In order to amplify why personal or group interest should be discouraged as opposed to the national general well-being, Onwu (1989, p.18) explained thus, "patriotism is the emotion of love directed by a critical intelligence; who demands the highest standard of his country". Most of the time, Nigerian leaders are not competent in handling issues that speak volume for social well-being of the people. They struggle to take power for personal aggrandizement and to loot public fund. The problem of getting true leadership in Nigerian leaders is that most of them are unreasonable and lack nationalistic spirit. Hafiz (2003, p.4) agrees with the researcher when he assiduously outlined that:

The primary concern of reasonable and caring cum competent leader should be the welfare of his followers; but in Nigeria, the cases is different and so far, while leaders pay lip services to fight corruption and poverty reduction; wallow in self adulation and sycophancy, and never seem to be tired of asking for more benefits for themselves.

From the above assertion, one can deduce that the problem with Nigerian leadership is that they fail to understand that leadership is a dynamic task; which sometimes involve a complex entity with: multifaceted religions, culture, tribe, politics and among others.

Alamu, (2010, p.2) on this note was candid when he attested that, “the concept of leadership is complex and dynamic; hence it connotes: assignment, effectiveness, responsibility, accountability, vision, good character, productivity, persuasion, and realization of targets”. All these qualities lack in Nigerian leadership. Stressing further on this, Olusoji (2002, p.4) quips that “leadership is about rising up to the occasion by organizing and adequately co-coordinating: the resources of time, relationship, skills, expertise and finances in order to achieve goals for the common good of all”. What Olusoji wants to portray is that Nigeria needs co-coordinators as leaders; whose patriotic acumen will reflect on the patriotic life of the harassed masses. This reveals that when the leadership sings patriotism, the masses will chant patriotic legitimacy.

Ehusani (2002, p.210) reacting on this, explained that: “Leadership in Nigeria is a pollution of leadership qualities and an adulteration of courage and valour; a shameful display of material arrogance and distasteful reminder of group exploitation”. This is possible because majority of the leaders were not voted into the power but were selected into the position/power. Such people can never be good neighbours to the electorates. Akin (2008, p.12) critically supports the view when he opined that “Nigerian leaders who normally forced or rigged their ways into the power; thereby depriving true and purpose leadership, do not realize or appreciate the fact that they are in power for purpose which is mainly to help the weak”.

Nigerian society is politically weak for lack of exhibiting patriotism both by the leaders and the led. Everybody is expected to be patriotic. Nigeria is certainly in desperate need of good leadership; yearning for a more reliable form of government, a government which is: fair, just and caring enough to evoke spontaneous patriotism from the citizenry.

Furthermore, on the individualistic tendencies, this manifests itself at two levels of an individual’s life which are – personal and official. At the personal level, the Nigerian is affected

by a warped view of development which predisposes him; to situating this concept in the context of his personal comfort and satisfaction of his basic needs and extended requirements. In the opinion of Osofisan (2000, p.13), this perception proceeds from “diseased or infantile mentality that interprets development solely in terms of acquisition and consumption”. Ajayi (2000, p.17,25) cites two instances to capture the reality of this phenomenon, of which one was that of a distinguished senator who was circumstanced to explain the justification for his entitlement to 3.5million furniture allowance when the government felt unable to pay the sum of 3,500million wage. His reply was, according to Ajayi, that “he was elected to prevent the spread of poverty, not to extend it to himself”. What an individualistic way to solve what is otherwise a social malady which is one of the problems the senator and his colleagues were elected into office to tackle in the first place. The same mentality dominates the psyche of average elite; be it in business or whatever, or someone aspiring to join the ranks of the middle class. Once his material comfort is satisfied, that is the end of the matter; no matter how squalid is the physical condition of his environment and of the humanity in it. In fairness to him, he has this communal thinking and the farthest of it is to extend this comfort to members of his family; if this does not mean more than his wife and children.

At the official level, the phenomenon takes the toga of nepotism and tribalism. Detribalization is a rare attribute of an average Nigerian leader. Because there is no true nationalist and patriotic spirit motivating and guiding him; he thinks first in terms of his tribe and takes steps to ensure that the “balance of power” tilts in favour of its members or the tribal enclave itself. This is done through: patronage, appointment, sitting or relocating institutions, economic, military and the like. This practice naturally accentuates the feeling of, and the hue and cry about, marginalization and it directly results in ethnicisation of leadership especially at

the federal level. Each ethnic group is interested in presenting the number one president in Aso Rock. This is because there is always this fear that justice may not be done nor equity observed in the conduct of government business if the place is filled by a member of another ethnic group. Thus what is gotten at the end of the day is political or military balancing and not development in the true sense of it (Onmhawo and Adamu, 2011).

Owing to the fact that such an ethnic agenda as the case may be is carried out in a most subtle if not subterranean manner. Relevant information is normally classified or jealously guarded to safeguard the interest of a reigning leader with such a vested interest. This scenario partly explains the clamour for Igbo, Hausa or Yoruba president. Lately, the dimension of a Northern or Southern president has crept into Nigerian political consciousness (Ugwu, 2004).

Again, there is lack of National ethos and values. In this context, national ethos and values would mean love and its attendant principle of: compassion, selflessness, mercy, forgiveness, humility, tolerance etc. It would appear that Nigerian leaders, past and present, do not appreciate the worth and relevance of such principles to corporate life hence no effort has been made to collate and develop them into a set of core values; a kind of national philosophy to serve as a guide in the conduct of public life and government business.

According to Isichei and Ubangba (1999, p.156) “values are conceptions of the desirable, influencing selective behaviours and more nearly independent of specific situations”. This analysis has the following features:

- a) All values contain some cognitive element: choices flow from the use of one’s full intelligence.
- b) Values have a selective or directional quality: give direction to actual living; they guide a person’s life intelligently and meaningfully.

c) All values involve affective competence: one feels and acts based on the value he holds.

If the foregoing is related to the anchor of this research, one cannot but see a morally spiritual and cultural void in what motivates the Nigerian elites to behave the way they do. In place that void is predatory culture which predisposes those privileged Nigerians to think; not just more of themselves and less of the people but they think of, and care for, themselves alone and they seem to be saying that people can go to blazes. If they probe into the ethos of people, there is no support for such a base and infantile mentality. Rather, the contrary would appear to be the case as the following proverbs on reciprocal kindness and co-operation compiled by Amadi (1982, p.53) thus:

The elder who eats all his food will carry his load by himself (Yoruba). If a husband and wife co-operate, one slice of yam makes big bowl of foofoo (Ikwerre). Bending down to a dwarf does not prevent one from rising to his full height afterwards (Hausa). Both the eagle and kite should perch, which ever denies the other the right should suffer a broken wing (Igbo).

There are countless other proverbs and pity sayings which teach specific virtues in the culture of Nigerians, which should be made to evolve into values, to direct its march of peace and unity. Some other virtues that need to be integrated, and developed into national ethos and values are; fear of God, justice, truthfulness, altruism, diligence, tolerance, patriotism, benevolence, rule of law, probity and accountability. All of these have: spiritual, moral, social, economical, political and legal implication for the good of the society, and they should suffice as minimum cultural imperatives for accelerated harmony and development.

4.3. Social Implication.

Love is a theological concept with much social implication. It has positive relevance to the social connotation of any given society. Analyzing the social nature of human beings, Okeke (2006, p.34) wrote that “man is social to the root of his being”. Man cannot happily exist without relating with his neighbour, and this should exist in love. Agha (2012, p.10) explaining further documented that:

Man is a social and gregarious animal who lives in a social environment as a result of their constant large ceremonial gathering... and recognized the fact he cannot survive as an individual in the absence of others in the society.

Love connotes human sociology in the sense that it is required that man relates with his fellow in compassionate love. In other words, it implies that love is required of man in his horizontal relationship. It is only by man showing his fellow man love, that he can prove his acclaimed love for God.

Furthermore, the essence for one’s importance and social value is one of the core lessons that the parable of Good Samaritan tries to convey. It portrays respect and honour due to the half-dead traveler from Jericho to Jerusalem. However, his greatest need at that point in time is to be restored back to life but he was unfortunate to have received the priest and a Levite as earlier passers-by; that treated his feeling and problems with rude nonchalance. There are lots of identifiable values in Nigeria humanity that are lying almost dead, which need agents of restoration for speedy action. Agreeably, Okechukwu (2007, p.90) maintains that:

Restoring the dignity of man is all about combating: poverty, unemployment, hardship, raising his social interest, moral, financial status, allowing populace to exercise their fundamental human right and should not be infringed upon.

In a clear term, however, the scourges of poverty and unemployment have raised an untold hardship which has raped the financial, moral and social status of the teeming populace in Nigerian. Most of Nigerian graduates are roaming the streets everyday searching for job so that both ends could meet. It is discharging that a university graduate and sometimes with Master's Degree cannot boast of a minimum wage in some quarters they call job site. Professional improprieties are order of the day where a medical doctor can even become a bank manager and the hardship that confronts low income earners in Nigeria is becoming a way of life.

On this note, Onwu (2007, p.2) asserted that; "in economic terms, the dominant perception of poverty is that of inability of one to have access to the goods and services required to fulfill one's basic human needs: food, shelter, health care, education, water and the like". It is worrisome that most of government-owned hospitals and health centres are nothing to come by. Drugs that are being administered to patients are sometimes fake drugs which render medical practitioners in Nigeria ineffective. Even the medical equipment and apparatus for laboratories are old, outdated and out of stock. In Nigeria, the medical attention given in government hospitals cannot be compared to the treatment administered to domestic animals in the developed countries. This is why most of Nigerian people at home die in their sick bed whenever their ailment is referred overseas, and even those who are capable of sponsoring themselves spend a fortune in order to be treated. As if this was not enough, most of the hospitals established by government for rural dwellers do not serve their purpose. Some of the peasants cannot afford the medical bills at private hospitals or overseas. Whereas majority of them that are dwelling in far remote distance from the treatment point, may die on emergency before reaching the hospital because of bad roads and interrupted transportation mechanism. As such, their fundamental medical privileges are denied them (Ozigbo, 1993)

Mirroring educational sector, the value system has degenerated when compared to what the colonial masters had handed down to the country. Poor learning facilities have decorated the image of the nation's primary, post primary and tertiary institutions. Examination malpractices have also cut across various levels of education. This is why private schools up to university level are springing up every day. It appears that one may almost lose the dignity of education while studying in Nigeria; most especially government owned schools. Ugochukwu (2005, p.1) quips that:

Education is the process of finding out the available priced values in the society and utilizing them to better oneself and the public, but the emphasis is shifting from cultivating the right values to mere acquisition of pieces of papers called certificates.

It then behooves on various agencies of restoration to Nigeria's education – vis-à-vis the political leaders, head of schools, principals, provosts, rectors, vice-chancellors and ministry of education at state and federal level, to take a concerted effort in restoring the lost glory of education in Nigeria. This will enable the nation to employ graduates that will be seen as forces to be reckoned with.

Employment or creation of job opportunities should have been the focal point of government policies. It should not be 'promise and fail' mentality that has permeated the lives of Nigerian leadership, but should be a way of life that is poised at changing the Nigerian society. On this note, the timely warning pointed out by Okechukwu (2007, p.90) should not be taken lightly when he opined that:

Concerted actions should be taken to provide opportunities for employment; job opportunities must be created by private, individual establishments, communities;

local, state and federal governments should show meaningful concern over the teeming crowd of the unemployment.

It is from these strata that the dignity of man can be restored in Nigeria to enable the populace live as human beings, have a sense of belonging and responsibility.

Consequently, Nigerians should draw the readiness to live in peace as one of the lessons accruing from the parable of Good Samaritan. Where there is no peace, there is no good neighbourliness, and there is no love. Nigerians should be ready to live together and in harmony notwithstanding their ethno-religious war and differences. Cultural cum religious conflict between Islamism and Christianity should no longer be ending in violence and shedding the masses' blood. There is no gain saying the fact that religious intolerance had made Nigerians to see a fellow Nigerian who is not from his tribe or who practices different faith, as outcast, irreligious and not worthy to live; which has portrayed a person's neighbour as his greatest enemy. Ignatius (2010, p.3) was sensible when he opined that:

There is this propaganda of both Islam and Christianity; every religion wants to control, more or less the whole system and therefore there is that competition, and when the Sharia law, for instance was introduced recently, the Christian body felt threatened and since the introduction of Sharia in present form, there has been great tension; there has been an uneasy relationship and this has erupted into violence most of the times.

This uneasy relationship should not exist between Muslims and Christians since both preach peace. One will wonder why there is violence and persistent killing of lives, since none of the two major religions preach violence. It is high time these religions and their adherents practice what they preach which is embedded on peaceful coexistence. Quite often, individuals and

groups hide under religion to perpetrate their condemnable evil acts. The two Holy Books (Bible and Koran), do not have any portion written that Muslims should kill Christians or the other way round. The religions instead have allowed social vices to inhibit their ethical teachings and application. Nnadi (2012, p.116) was in order when he observes that:

...ethnicity has penetrated the veins and arteries of the church that it has now become fashionable to say that blood of tribe are thicker than the water of baptism. The influences of ethnicity are strongly felt during the appointment of: Bishops, admission of seminarians and employment of workers in the church-based institutions. The church should not let herself be trapped in this scandal on the altar of ethnicity.

Based on this assertion, the church should preach practicably the gospel of equability before God and humanitarian services. They should not give a lukewarm approach in denouncing the scourge of ethnicity. Ethnicity has affected in no small measure the economic gains and rapid structural development in the nation. Infrastructural development in Nigeria and other African states are affected. It costs a fortune and is highly perturbing when the same effort and other attempted efforts are given a destructive showdown by the pressure of tribalism.

Furthermore, one of the greatest problems that have posed a threat to Nigerian societal peace is the security of lives and property. It is the insecurity of a man lying half-dead that attracted the dramatic roles played by two camps of people that this research portrays. Freedom of movement is a fundamental human right that was infringed; the traveler could not reach his destination. Not only that the robbers rendered him empty but they also beat him nearly to death. The government of Israel at that time knew that the rocky terrain from Jerusalem to Jericho was unsafe but no action was taken to preserve lives of the travelers. This can be understood from the

role of their leaders (a priest and a Levite) played in saving the harassed, wounded man. It shows they had no sense of security as against the Good Samaritan who is security conscious; who also played a significant role (Stace, 1990).

When this is compared to Nigerian society, the leadership and the heartless part of the populace have pluralized the scene of insecurity. Governmental disgruntled mannerism towards agents of security in Nigeria, most especially the police, has made the so called agents to connive with some hoodlums in destroying the security operatives. At the other range, the security agents are not well equipped to keep security and combat crime. The crux of the matter is that those who are to secure the entire public have themselves become products of insecurity. Nwakora (2007, p.13) was assiduous when he postulates that:

It is known that if there is any sector of the nation that is most prone to this infamy; it is the police force. Ignorance and cowardice on the part of the populace; callousness and intimidation on the part of men on uniform, have made it an unwritten common law that to get out of trouble, real or imaginary (most often imaginary), one need to just tip the police.

The forthright assertion by the above facts shows that the police force and other security operatives need to be sanctified, equipped and thoroughly furnished with training.

Another atrocity militating against security of lives and property is kidnapping. In the past, kidnappers are known for their ritualistic tendencies but the wanton ransom of money paid to kidnappers in Nigeria by their victims, have made it (kidnapping) the fastest growing business. Why this has become a common phenomenon in Nigeria, according to Egwu (2005, p.15): “The nation’s wealth is systematically plundered and looted by the very people who are supposed to safeguard it for further generations and these are people in high places and position of trust”. The

mental ineptitude by those men in high places in Nigeria and position of trust; have made Nigeria's social atmosphere insecure and had increasingly destroyed the spirit of good neighbourliness, not only internally but externally. Internally, Abubakar (2005, p.4) gave sum of the indices of insecurity in Nigeria that:

Some of the major security problems currently confronting the nation have been identified to include: political and electioneering conflict, socio-economic agitations, ethno-religious crises, ethnic militias, boundary disputes, cultism, criminality and organized crimes. There appear to be disequilibrium between demands for the benefit of democracy and the apathy to respond individually cum institutionally to these.

In the light of the above, one can understand that the crime which has bedeviled Nigerian society has societal and humanistic background. Insecurity of life and property has affected Nigeria adversely in the area of peaceful co-existence and legitimate economic activities. Foregoing problems and criminal activities individually and collectively; create insecurity and breach the peace that are likely to affect legitimate social and economic activities in the country.

Externally, the nation's relationship: socially, politically and economically with the international community is being threatened and almost abridged because of the level of insecurity in the nation. On this note, Torkwemb (2008, p.14) portrays that:

The damaging consequence of insecurity in Nigeria is that international community has received a dangerous signal that Nigeria is not safe and secured and as such not suitable for: economic investment. Economic activities and efforts made to attract foreign investment are all in vain.

This issue probably started in Niger Delta and other related regions where foreign investors in Nigeria hoist their economic base. Adelakun (2010, p.11) explained thus:

unarguably, the major security problem that seems to be shaking the Nigerian nation is the series of foreign oil and construction workers. As well as the series of attacks on the oil facilities by militants in the Niger Delta. They kidnapped them for ransom to quell their ethnic pressure for civilization, survival and recognition in the nation:

The cradle of this cancerous cum unsafe lifestyle in Niger Delta region has spread to other parts of the country like a cankerworm. Okolo (2010, p.14) was candid when he adumbrated on kidnapping that:

Niger Delta crises, the offshoot of insurgency has thrown a huge cloak of insecurity not just over the entire south-south geo-political zone but also south-east and south-west geo-political zones. It is no longer news that kidnapping gangs have made the two zones their fiefdom.

Not only have they made some zones in the country their centre of attraction, but have also found the social ill as alternative measure to armed robbery. Foreign investors, high class personalities in the society, political marauder, pious religious leaders and average rich men in Nigeria have found the incriminating gentlemen of the road as their close neighbours and the hoodlums make a lot of ransom out of their seizures. Based on this, the innocent and the culpable are highly insecure.

Reacting on this, Ben (2009, p.4) was in order when he asserted positively that:

No person is spared in this new wave of crime that seems to have supplanted armed robbery and other non-contact crimes. This provides the analytical

understanding of the migratory trend of crime in Nigeria; where criminals migrate to other genre of crimes that seem to offer better financial reward. Armed robbers, except those that target banks, and cash-in-transit vehicles, find it more lucrative to kidnap for ransom.

From this foregoing, the security challenges this pose to the state of Nigeria is better understood against evidence that even government officials and traditional rulers are not spared and these officials have started relocating their family members abroad; thereby leaving the civilian population at the hands of the marauding gangs.

Then, if security should promote good neighbourliness to Nigerian society, what the current trend of violence is imprinting on the psyche of Nigerians should be discouraged. The government security apparatus is incapable of guaranteeing the safety. At this juncture, government security apparatus and agencies should be capable of promoting good neighbourliness to Nigerian society, and agents of religious cum ethnic groups who have seriously undermined the security of the nation should be wisely disciplined and checkmated.

More so, human rights, justice and egalitarianism are three key concepts that are of great significance to all people, the world over, and it could be for this fact that they have to do with the very nature of the human person and as such are instrumental for adaptation and solution of phenomenal problem of man in his society. It is heard of rights being asserted, exercised, violated, respected and so on. People troop to law courts seeking justice or interpretation of rights that have been denied or violated. And everywhere, people are advocating for equal rights or equality in different areas of life. In short, human rights, justice and equality are interrelated, in the sense that one cannot exist in isolation without others. Where human rights or the rights of citizens are protected and respected, automatically, there will be justice and equality in that

society. On the other hand, in a society where rights are violated; order, justice and equality will be denied (Abok, 2011). Be that as it may, in Nigeria, the issue of human right has remained a contentious one. This is as a result of the ideological inclination of the elite population; there exist contending perspectives of human rights. Although the doctrine of mixed economy adopted since the 1979 constitution appears in principle to blend the capitalist and socialist perspectives, its actualization has created more problems than it seeks to solve. More importantly is perhaps the national pluralistic legal system, coupled with its multi ethnic and multi religious normative dispensation. The result is that there is not just conflicting versions and perspectives, but also considerable disparities in: priorities, mechanisms and procedure for the enforcement of human rights.

The rights to favourable conditions of work, equal pay, trade union, social security, protection of family standards of living and health education, and cultural life are guaranteed in the constitution of Nigeria, under the fundamental objectives and directives principle of state policy. Yet, like the Jewish law of the Old Testament, Nigeria has been paying lip service to the full implementation of human rights; having accepted in paper, while operating according to their own specifications. The international enforcement is still matters of intense dispute in Nigeria. While international human rights instruments assume some moral references, they do not identify any particular moral theory as the ground for reference and as such, states act according to their specifications and nations' moral theory (Torkwemb, 2008).

Therefore, it is clear in Nigeria whether the civil and political rights are actually enforced. But the economic, social and cultural rights have since remained good intentions despite government's efforts to provide for such rights. Today, access to food, decent shelter, employment, education, medical care and other essentials that promote human dignity and the

quality of life are still at the level of aspirations. People in many homes cannot afford decent meals, and even the meal at times has to be reduced to either light foods (snacks) or twice daily. The unavailability of affordable accommodation especially to the general decline in living standards. Although new residential houses spring up every day, especially in Abuja, Lagos and other states with the help of the private sectors; most of them have remained inaccessible to the working class, due to the exorbitant rents charged or cost of purchase.

4.4. Economic Implication.

The economy of any nation is the pivot of development of that nation. Proper management and articulation of goods are valuable economic policy. However, some social vices which are rooted on scarcity and wrong application of love such as: violence, intolerance, corruption, bribery, theft, piracy, production of fake products, faking of trade names; NAFDAC number; company names, use of incomplete measurement and among others discourages economic growth. This occurs in the sense of industrialization and modernization as it causes foreign capital flight; since no businessman/woman would like to invest where the safety of his investment is not guaranteed. On this note, Arukwe (2004, p.17) observes that:

Local business men always flee from area of high religious violence, like northern Nigeria for instance. A corresponding local flight (or dispersal) of capital would occur, denying the region and indeed the entire country the economic development which is sure to kick-off from concentrated economic activities in an area. The disruptive effects of violence also means that small and medium-scale enterprises; which are reputed to be behind economic development in most rising post colonial societies, would be discouraged from localizing, hence stimulating economic development.

This reveals that the importance of human resources to the economic development of a country cannot be over emphasized. Since 1960, so many people have lost their lives to religious conflicts; properties worth billions of naira destroyed, trade stifled and banks closed down in Nigeria. In fact, the lost to those conflicts cannot be calculated accurately. Religious conflicts and intolerance which are implications of non-existence of love: retards economic progress, hampers economic activities and consequently breeds unemployment, poverty and starvation. There is tendency for conflicts and hatred to disrupt trading and other commercial activities. Such violence and conflict claimed the lives of able bodied men and women who would have engaged in productive ventures and contributed to the development of Nigerian economy.

Furthermore, the contemporary Nigerian Christians are engulfed by the quest for materialism, prevalent in the society. Rather than find solace in the Christian hope of eternal life, signs of total submission to capitalistic tendencies, especially in insatiable material acquisition, looms large in Nigerian churches. Spiritual growth and moral sanctity towards better eternity is fast giving way to material craving; as the new idea of fulfillment of life and ultimate reality.

According to Ehusani (1991, p.161):

The quest for materialism in religion may not be peculiar to Nigeria. But, it is now alarming and critically challenging. The level of material quest for Nigerian Christians, especially clergy men is radically in deviance, and inimical to the values and life of the early church. Consequently, a new kingdom in which treasures are found here on earth is preferred to a delayed gratification, and treasure in the heavenly kingdom of the other world. This scenario places the Nigerian church in a dilemma and frightening challenge. Conventionally, church liturgy and messages show preference for the poor. But the structure and

functional praxis of Nigerian churches, such as: elitist form of theology, classiest form of its clergy and the negative romance between church leaders and politico-economic power brokers and stakeholders in the society.

From the above assertion, one envisages that many church leaders consciously or unconsciously measure success in life in terms of wealth, prestige and power; three key principles of stratification, and social mobility in secular society. Probably, this is why in churches, issues that concern the rich resound high, while that of the poor is many time unacknowledged or at best handled lackadaisically.

Every minister in the independent churches and Pentecostal charismatic (the self-proclaimed evangelists, self-ordained bishops, arch-bishops and General overseers), is a vision seer, and a miracle worker, or pretend to be one. Their miracles, blessings and sundry religious services attract financial charges. According to Waapela (2006, p.58):

A particular pastor is known to look straight in the face of some members and tell them their problems ranging from matters of contract, search for the fruit of the womb or search for husband. After these, he would ask for payment of N200,000, ₦500,000 or a brand new car.

With catchy and animating words, ministers advertise for harvest of miracle, which turns out to be harvest of money; using both evil and satanic powers to draw large crowds to their churches. This is well described in the words of Ogunwole (2006, p.37) thus:

They convince their followers to sow quality seeds (special levy), and wait for their miracles, coming on the way. Followers are told that the more they sow, the more blessings that will come their way. While the minister and miracle worker

smiles to the bank, his clients go home in the euphoria of hope for imminent and miraculous socio-economic breakthrough in life.

This phenomenon of materialism and commercial ministry is contrary to the teachings and attitude of Christ and the early church over blessing, and miraculous deliverance of people in affliction.

It may not be overstatement to state that the practical spiritual life of Nigerian Christians is not commensurate with their numerical strength. The renowned professor of Religious studies, and Catholic priest, Eziju (2008, p.19) underscore this phenomenon, that:

It seems that the more proliferation of the churches in Nigeria, the more the faith experience decline spiritual commitment, morality and practical Christian living. Instead, many of the churches are significantly occupied with the here, and now affairs of this world as shaped by the Nigerian social system. The scenario facilitates rapid secularization of Christian spirituality.

The implication is that the practice of Christianity in modern Nigeria is deviating from its intrinsic worth and value, to some motives which are at variance with its fundamentals. Fake ministers, prophets, evangelists and sundry clergy-men are ubiquitous, vending individually framed, and false imaginations; in place of divine revelations and favour. This practice presents God, not as He is, but as suits their flesh motives. One of the common practices among these evil men is shouting and commanding God to obey and respond according to their wish, not by the will of God. Apenda (2008, p.133) supports this view in his observation, thus:

The declining emphasis on spirituality is concomitant with the crave for materialism in churches. This is the background of the emphasis on faith by works; works without spiritual fervour. Thus, donations from any source,

including known cheats and criminals are heralded by resounding ovation and commendation. The preference for faith by works (materialism), is diminishing spirituality towards eternal life. In followers' relationship with the clergy, they create an aura of sin-free, and ignorance of the importance of confession of sins to God before forgiveness. Many a times, prayers from the clergy is preferred to confession to God. And for fear of losing their clients, ministers sometimes withhold the truth from people.

This regrettable trend in the house, and name of God, however, worries some conscientious Christians; laying emphasis on political religion, and prosperity gospel as main features which have obliterated and diminished the basic teachings and spiritual fervour of the church in Nigeria. These are teething problems which erode spiritual commitment. On the same hand, Asadu (1992, p.47) maintains that:

The unguarded quest for material wealth by ministers and clerics attract criminals into Christian fold. Since no formal training, and requirements are needed for opening a church. It is an open industry for all. Consequently, false prophets, and religious deceits loom large in the religious landscape. They use delusive prophecies and erroneous interpretations of the scripture to catch their victims for foul deals and exploitation, claiming such to be directed by the Holy Spirit.

From this assertion one can see that freedom of worship is turned into freedom of exploitation and fraud. People are fraudulently asked to sow seeds that never germinate, pay and expect miracles that never arrive; or surrender the benefits of their labour to the Lord's vineyard; only reaped by one person and his family members.

One can agree with Kumuyi in Obeta (2006, p.25), that:

Preaching prosperity without legitimate means to its realization implies aiding and abating crime. After several prophecies for wealth, breakthrough, and a continuous wait for the arrival of the miracle, the expectant may be tempted to fast-track the prophecy through foul and dubious human means. While some people die in pursuit of such delusive utterances, a few get something out of the fraud, and are welcomed by the minister in a well commended thanksgiving service; all associated to the will of God.

This portrays the act of hatred instead of love which the ministers suppose to show their followers. The mandate which Jesus gave his disciples (both past and present) is no longer observed by those who claim to be called by Jesus.

Apart from fraudulent ministering cum ministration, churches have cases of embezzlement and misappropriation of funds. At one time it is the pastor, at the other time it is the member. This has become common features which sometimes attract some more shame than in the secular sphere of the social system. Consequently, Christians in such churches are engulfed in conflict. Such fraudulent cases affect public perception of the church in contradiction to the basic teachings of the institution and its founder. For instance, according to Takaya (2012, p.18) “the Saint Andrew’s Anglican Church Diobu, Port Harcourt had for long been closed; following frequent fraud related controversies within its fold”. Writing under the caption “money crises” the study sketch of May 19, 1985, reports of how money contributed for musical instruments and the one realized from thanksgiving, and dedication were embezzled at the Christ Holy Church of Nigeria, Mukola Ibadan. The Sunday concord of May 19, 1985 also report of a Baptist pastor at Abeokuta who embezzled church funds. The ensuing feud led to the split of the church. Report of embezzlement and fraud is a frequent occurrence in the church. Many of

fraudulent cases in the church end up in the law courts. Nigerian “followers of Christ” shamelessly prosecute and follow-up court processes of litigation to the later. They portray barren hearts of repentance, reconciliation and forgiving spirit. This is an open challenge to 21st century Christianity in Nigeria; which only love can serve as the remedy.

Christianity in Nigeria is yet faced with cases of criminality. Many of the present day churches provide refuge for criminals; with its reverential and suspicious status. Many of the churches have become den and hideout for robbers and ritualists, who deal in human skulls and other human parts. Reports about Otokoto Saga in Owerri around 1997, has it that two human skulls and other human parts were discovered in one Overcomer Mission church building, (Obeta, 2006). Again, it is recalled that one pastor King faced murder charges in Lagos and later condemned by death (by hanging). Either that some ministers are interested in criminal endeavours or they are loose in managing the human and infrastructural resources under their leadership. Several cases of rape, sexual harassment and other immoral practices have become negative features of contemporary, Nigerian Christianity.

Furthermore, on arrival, Christian missions in Nigeria engaged in denominational rivalry. In recent times, the tempo is rising higher as a result of the astronomic proliferation of churches. The various churches compete for legitimacy, acceptance and spiritual superiority amongst themselves. Each group claim possession of the ‘real Christian truth’ and bask in the euphoria of denominational triumphalism. That is, each group holds the unshaken conviction that it is their church that can lead people to salvation. In fact, many of the new churches express sympathy for non-members, hence for them such people are few steps to damnation, and eternal punishment. This is the stereotype of ‘living’ and ‘non-living’ churches in Nigeria. The pursuit of religious legitimacy and superiority promote fundamentalism, and fanaticism amongst the groups.

Followers are confused as groups profess differing and contradicting messages and doctrines. Which is the true path to salvation? This question becomes none puzzling against the backdrop of the absence of standard measurement and quality control devices. Each claims that their revelation is from the Holy Spirit. Followers are only expected to believe, and not to query their veracity. Since it is a matter of faith, which can one belief? There are accusation and counter accusations of 'sheep stealing'. Against this backdrop, one asks: are the different churches preparing their faithfulness for different kingdoms of God? The church must rise up to this challenge through the application of love. The church in Nigeria should wake up from its slumber in practice of its teachings. It should honestly acknowledge the 'unchristian' practices in its fold and rise up to the challenge. The church should anchor its courage and inspiration on the spirit of love.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1. General Assessment.

From the position of scholars and the exegesis of the Lucan text, it is obvious that the concept of love in the social parlance of the Nigerian society is not in consonance with what Jesus had in mind when he made his expressions. Love in the social parlance of Nigerian context is either an expression of erotic fluidity or reciprocal relationship. Social affinity for example between the Jew and the Samaritan was not a welcome or acceptable position. The implication is that the Samaritan simply gave all he had from his heart without expecting anything in return from the Jew whose socio-religious status was at variance with his (Karris, 1995).

From the exegesis of Lucan text, it is clear that Jesus expected an individual who is at tune with God to see whoever is in need as a neighbour by expressing every sacrificial requirement to get such a person out of such encumbrances and difficulties. Scholars have shown that godliness cannot be expressed without extending a helping hand to whoever required it, irrespective of the socio-economic, religious or political cleavage with one. Godliness speaks very loudly when it is expressed especially to one who is not of the same religious stand point. Love expresses itself when it offers a helping hand from a sacrificial point of view without minding religions or denominational affinity (Ituma, 2007).

The Jews felt to be godly, though an expression of love for one's neighbour was not observable. For example, a typical Jew will only express love to a fellow Jew. This is the case many people who claim to be godly in Nigeria should have a rethink. A neighbour is not just one of the same faith or denomination or even a next door friend. Neighbourliness requires that one who is in difficulty should be assisted at a sacrificial cost to one who claims to be godly.

5.2. Limitations of the study.

Limitations of the study unveil those areas which will be of interest to the readers since they relate to this research topic. Love as an abstract term was not addressed as a secular concept. Discussing this from secular dimension will distract the focus of theocentric love which Luke emphasizes. There are citations, however, that bring out some relatedness of this secular concept of love and Lucan concept of love. The concept of erotic and emotional lust as an aspect of love was not also researched comprehensively because of the methodology adopted. The research did not investigate the concept of neighbourhood comprehensively because it will make the work cumbersome.

5.3. Suggestions for further research.

There are areas that will be very useful to this research, though they were not researched comprehensively; obvious reason is that they will distract the title of the research. The paper therefore suggests that further research should investigate the concept of love in secular dimension as it will help readers of this work to understand it more. Research should also be carried out on erotic and emotional lust as an aspect of love. This is because it will help the readers of this work to appreciate and understand more of Lucan love. Agreeably, research should be carried out on the concept of neighbourhood because citations brought out some relatedness of the concept of neighbourhood with Lucan love.

5.4. Conclusion.

The study has shown that without the application of love as found in Luke no Christian expresses the unique nature of God. When Lucan love is expressed in the society, God is experienced by those who are not in his covenant. Love was unraveled to mean passionate feeling for all mankind irrespective of status and race; accompanied with desired and result oriented actions aimed to alleviate pains. This ought to be carried out without any reservation.

Love was also presented to be a Christian cardinal virtue that is very important in social relationship of Christians. Love was initiated by the divine, it was fully manifested in the person and ministry of Jesus and its continuation is required from the body of Christ. Love for God and love for man was established to be inextricable aspect of the mandate of the church.

Jesus was presented as God's model of love. The activities of Jesus' ministry in every ramification were characterized with unconditional love. Consequently, it was presented that his thought, deed and sayings were motivated by selfless love in order to restore man to his lost relationship with God. It was established that in Luke 10:25-37, Jesus taught and demonstrated the attitude that should characterize the activities and lives of Christians.

In contrast to the divine modeled love, it was established that in this contemporary Nigerian society that there has been a paradigm shift from the form of love which Jesus taught and demonstrated. This is seen in the activities and practices of many churches and individual Christians. Churches and individual Christians as the body of Christ in the interim of waiting for the second coming of the lord of the church; have taken up to indifference, selfishness, quest for fame popularity and power, quest for material things by all means and have neglected the main mandate given to them by the lord of the Church. In the research, it was unraveled that love is one of the outstanding requirements that would guarantee believer's entry into the kingdom of

God. Love also has social, economic and political implications. Because of the important place of love in Christianity, the Church is not meant to toil with it but internalize it. Therefore, against the backdrop of the above established points, this study immensely emphasized on the importance of the exhibition of the love exemplified and taught by Jesus. The discussion in the work will be added to the body of literature that has to do with the problems of godly love amongst Christians because it adds to knowledge. Having established the importance of love in Christendom cum the entire secular society, it was consequently recommended that the church and Christian individuals take effectively as well as actively the findings of this study.

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