

# Matthew 5:13-16 and Political Leadership in Contemporary Nigeria

Ijeudo Nnamdi Ugochukwu

Department of Religion and Cultural Studies, University Of Nigeria, Nsukka, Nigeria

Nnadi Christian Ikechukwu

Social Science Unit, School of General Studies, University Of Nigeria, Nsukka, Nigeria

Contemporary Nigeria society is in dire need of political leaders who should be a model in words and in deeds. Hence, they should be leaders who live by matching their words with actions. Almost every regime of political leadership in Nigeria develops and projects policies that should actually transform and redefine the course of living among the people but usually fail in bringing them into reality. Most of the time, the leaders have allowed Nigerian society to be plagued with violence, hatred, tribalism, nepotism, criminality, political instability, insecurity, corruption and intimidation. Nigerian leaders do not run an impactful and purposeful government and this has resulted in rampant poverty, poor infrastructure/social amenities, banditry, kidnapping and the like. This work is therefore an interpretation of the pericope of Matthew 5:13-16 in the context of political leadership in Nigeria. Among other things, the pericope of Matt 5:13-16 tasks Nigerian politicians to see themselves as role models to Nigerians; it tasks them also to ensure the provision of basic social amenities and tackling poverty that is a chronic problem in Nigeria today. It is in this regard, that the masses will then be willing to render positive legitimacy to their political leaders and appreciate the fact that they have leaders with their interest at heart.

*Keywords:* Matthew 5:13-16, political leadership, contemporary Nigerian society, morality

## Introduction

Matthew 5:13-16 belongs to the section of the gospel of Matthew called the Sermon on the Mount. The Sermon on the mount itself, is considered the longest piece of Jesus teaching in the Gospel of Mathew. Broadly speaking, Jesus' teaching in this section of Matthew deals with morality, especially as demanded of Christians as those who have responded to the gospel (Guthrie, 1968). Hence, within this section of Matthew is found Matt 5:13-16 which deals with Christian morality in its own way by describing Christians as the salt of earth and the light of the world with the injunction that they should let their light shine before humans (Talbert, 2004; Bloomberg, 1992). Hence, the thrust of this pericope is on character building and formation of Christians as followers of Jesus (Kapolyo, 2006). As those who have responded to the gospel, Christians are therefore called to let their character speak for them in the society through their good works. In this regard, Christians are to be

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Ijeudo, Nnamdi Ugochukwu, Ph.D., Lecturer, Department of Religion and Cultural Studies, University Of Nigeria, Nsukka, Nigeria.

Nnadi Christian Ikechukwu, Ph.D., Lecturer, Social Science Unit, School of General Studies, University Of Nigeria, Nsukka, Nigeria.

role models in respective environments in which they found themselves, letting their good works speak for them and glorify God. They are to be imitated by their fellow humans, particularly those of other faiths.

That having been said, there is nothing virtually wrong with the climate and geographical settings of Nigeria. The problem of Nigeria, as Achebe (1983) said, is the problem of leadership. In this regard, Nigeria lacks leaders with the needed capabilities that can rise to the problems and challenges confronting the country. In other words, that is to say that the society lacks leaders who are capable of leading the people of Nigeria to achieve a lot. And this is the truth. Nigerian experiences with political leadership over the years have shown that all the leaders of the country do is partly grasping political powers and positions without being prepared to stand in as role models who will execute purposeful and visionary leadership (Wando, 2017). This is why Wando (2017) further insists that Nigerian leaders are corrupted by developing a mindset of running the affairs of the country to suit their own selfish interest at the detriment of the citizens which is the bane of patriotism and charismatic tendencies. In other words, leadership in Nigeria is self-oriented and not people based. The holistic interest and total well being of the masses are not considered.

Lukeman (2017, p. 2) collaborates this assertion and paints a picture of Nigerian leadership problem thus “Nigeria political leaders are more driven by ethnic and religious sentiments and hardly govern the nation based on knowledge and commitment to ensure that Nigerian citizens overcome challenges of survival and the quest for improved livelihood.” More problematic is the fact that both ethnic and tribal affiliations determine political leadership in Nigeria most times. On this, Lukeman (2017) attests that Nigerian political leaders are political actors who are being driven by personal aspirations which will always weaken their capacity to develop the needed group approach because of showcasing themselves as sectional leaders instead of national leadership icons. These all lead to perpetuation of corruption, ethnicity, favoritism, bigotry, and leadership ineptitude and show the dire need of political leadership models who will lead the nation aright.

In this regard, the aim of this paper is to interpret Matt 5:13-16 in the context of political leadership in Nigeria. By implication, this is a contextual work which tends to study Jesus teaching in Matt 5:13-16 to show its hermeneutical relevance to the quest for political leadership in Nigeria. The methodology adopted in the work is the historical-critical approach to exegesis which according to Gorman’s (2006) study aspects of histories and oral traditions behind a biblical text, textual, historical and source criticisms and literary genre of text. This is to make for a more robust study of the text for study.

### **Background to the Gospel of Matthew: A Brief Analysis**

In traditional belief, the book Matthew was written by one of the disciples of Jesus know as Mathew, the tax collector (Reid, 2009, p. 1; Kapolyo, 2006, p. 1131). According to this belief, he wrote out of experience with his close work with Jesus as his master and the information he gathered from the author of the gospel of mark who wrote before him (Chinwokwu, 2015, p. 83). Equally, as Chiwokwu (2015) points out, Matthew had access to a body of traditions (oral or written), which made his gospel narrative unique in his own way. Most of this tradition deals with his stance on the Jewish law as seen in Matt 5-7 and other particular pericopes not seen in both Mark and Luke. Of course, Streeter (1924) had called this source of Mathew, “L”. In terms of date, Mathew is mostly believed to have written around 70 AD (Reid, 2009, p. 2), after the fall of Jerusalem (cf 21:41-42; 22:7). Contentions on the place the gospel was written actually exist, with most favouring Antioch in Syria (Streeter, 1924; Meier, 1982; Dah, 2009) which is the place adopted in this work as the place of composition of the gospel because of its large concentration of the Jews in the first-century AD.

Just like its setting, the makeup of Matthean community has been a debate among scholars. Because of its interests in the Jewish law, some scholars believe that Matthew wrote for a predominant Jewish community (Davies, 1964). However, most scholars now believe that the Matthean community was mixed, including both Jews and Gentiles. For the researchers, this is the best position to be taken on the subject although it is to be added that the community must have been urban and have prosperous judging by the fact that issue of silver and gold was mentioned in the gospel about 28 times. The purpose of Mathew is to firstly present to the Jews, in particular, and the entire universe, in general, that Jesus Christ by his life, death, resurrection and ascension in his earthly ministry has come to fulfill the Old Testament scriptures as the messiah of mankind. The undertone of the great commission therefore is to raise and commission Jesus kind of personalities who will take the gospel mandate both for the Jews and the gentiles to the whole universe (Roberts, 1991).

During the canonization of New Testament scriptures, the gospel of Matthew was placed first not as the first gospel written but maybe because of its Jewish background. Some Old Testament narratives about the genealogy of Jesus were given, with other Old Testament quotations linking Old and New Testaments.

### **The Social and Literary Contexts of Matt 5:13-16**

It has been recently argued by scholars that the Gospel of Mathew may have been a product of Jewish Christian community in a bitter struggle against Pharisaic/reformative Judaism which began to grow after the so-called council of Jamnia after the destruction of Jerusalem in 70 AD. A body of literature exist on this position (Davies, 1964; Laverdiere & Thompson, 1976; Overman, 1990; Saldarini, 1991; Stanton, 1992), hence no need repeating it here. The researchers believe strongly in this position since a lot of teachings of Jesus as presented in Matthew reflect a re-teaching of a lot of Jewish laws, beliefs and practices which are indicative of a community trying so hard to assert itself in the midst of adversaries.

The Sermon on the Mount, to which the pericope of 5:13-16 belong, typifies a re-teaching and re-definition of Jewish piety as popularly viewed at that time. According to Brown (2014, p. 178), “the sermon on the mount is Mathew’s greatest composition”. Certainly derived from the Q and M sources, the Sermon on the Mount is the longest piece of Jesus teaching in the Gospels. It mostly deals with an ethical teaching that departs radically from popular Jewish piety at the time of Jesus. This may be why Betz (1985) contended that the Sermon does not have a Christological undertone since it deals mostly with Jesus position on the Jewish law. The longstanding belief in Jewish piety as popularly defined in pharisaic/rabbinic Judaism, even before the coming of Jesus, forms the social context of Matt 5:13-18. However, the Jewish law, practiced and defined by pharisaic/rabbinic Judaism, defined piety at that time mostly from a hypocritical point of view as Uwaegbute (2013) argued. It also failed to fulfil the demands of the law as intentional given by Yahweh in the first place. It therefore negated the very intention which underlined its given by Yahweh. Its definition of piety, was indeed hypocritical and underserving of the new movement otherwise called Christianity which Jesus indirectly founded.

Hence, the social context of Matt 5:13-16 has a tie in with wrong view and practice of Jewish morality by Jesus’ contemporaries . Jesus, in teaching about his followers as light and salt, brings to the fore a new form of morality demanded of his followers which bettered the hypocritical definition of Jewish morality at that time and had its basis on God.

In term of literary context, what is important to point out is the use of metaphor here by Jesus. A metaphor is a figure of speech in which a word or phrase is applied to an object or action to which it is literarily not

applicable. It can also be symbolic or representation of an action or thing as the case may be. It sometimes provides clarity or points out unthought-of similarities between two ideas. These are what we see in the pericope of Matt 5:13-16 where Jesus made use of metaphors which directly compares his disciples, and by extension, Christians as salt and light. Jesus was a rabbi. It was common of rabbis before and during his days to make use of metaphors when teaching. Hence he earth and the light of the world.

#### **Reading Matt 5:13-16**

**Greek Text of Matt 5: 13-16.** ou[tw]lamya, tw to. fw/j u`mw/n e;mprosqntw/n avnqrw,pwn(o [p]wji;dwsinu`mw/n ta. kala. e;rga kai. doxa,swsinto.npate,rau`mw/n to.nevntoi/j ouvranoi/jÅ.

**Researcher's Translation.** Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heavens.

#### **A Close Reading of the Text**

**Verses 13-14 Metaphor of Salt and Light.** Jesus describes his disciples and all his followers as salt (λας) of the earth and the light (φως) of the world. Being his followers, Jesus has already defined the roles of the disciples in their environment. This is why Reid (2009, p. 23) writes that “with these two metaphors, Jesus speaks to his followers about how they are already the salt of the earth (v. 13) and light of the world (v. 14).” Jesus’ use of the Greek word Ὑμεῖς εἰσθε (You are) in these two verses are very emphatic since it strongly distinguishes the disciples of Jesus from the rest of Jews who were not. By their very virtue, they are now a particular group of people with a particular destiny and roles to play. Hence, they are salt and light which must influence their world positively. The very importance of salt, for example, in ancient Mediterranean world cannot be overestimated as seen in Sir 39:26. In the Jewish O. T., we come across some of the uses of salt which included: i) as seasoning and preservative (2 Kgs 2:19-22); ii) ratification of covenant (Num 18:29; 2 Chr 13:5); iii) liturgical functions (Exod 30:35, Lev 2:13, Eze 43:24, Ezra 6:9); and iv) symbolic of friendship and loyalty (Ezra 4:14, Acts 1:4). In all these, we see the value the Mediterranean world placed on salt.

Light, in its Jewish conception, signified the presence of God. It had both religious and secular usages in Judaism, the ancient world and the New Testament. From the beginning, light is associated with creation and the work of God and regarded as very good (cf Gen 1:3-5). It seems that from that time on, light became associated with God by the Jews. Hence, light is good and associated with God while darkness is bad and associated with devil. Light can also be used as a metonymy to show that which gives light (Arndt & Gingrich, 1952, p. 879). Examples here include torch, lamp, lantern, heavenly bodies (sun and moon) among others. It can also be used to denote the bringers of light, such as the boast of the Jews in Rom 2:19.

With these metaphors, Jesus show how indispensable his followers are changing their environments, positively. This probably motivated his sayings in verse 13b and 14b that “If salt losses its saltiness how can it be saltened? It is of no use than to be thrown away and trampled underfoot. A city built on a hill cannot be hidden, neither do they light a lamp and put it under a bushel.” In this sense, Kapolyo (2006, p. 1146) says “If the disciples fails to live lives that are true to their calling, they will have no influence and will become unserviceable, worse than useless.” In this sense also, if a true disciple cannot be said to be connected to Jesus, they have failed in being salt and light. These show the huge tasks Jesus placed on his followers in influencing their environment positively. They are to do this through their high moral standard which must be visible always. They are to be role models in their environments by letting their morality practicalised in good works peak for them.

**Verse 16 Glorifying God Through Their Works.** The high moral standard, which the followers of Jesus will exhibit, will serve a purpose. In this sense, it is for the glorification of God. The morality and works of the followers of Jesus should not draw attention to themselves. It should point to God, its true source. Jesus had to drum this into the ears of the disciples lest they think their good works is for their own glorification. The glory must go to God which empowers the disciples and the Christians at large to maintain a high ethical standard.

### **Conclusion of the Exegesis**

The pericope of Matt 5:13-16 deals with high behaviours expected of Jesus followers. The teaching of the pericope sees the followers of Jesus great influence in their environment. They are to be role models in their environments who should maintain a true godly character which people can up to. In this sense, their good work will make them stand out and point towards God as the true source of allgodly character.

### **Hermeneutics of Matt 5:13-16 in the Context of Political Leadership in Nigeria**

#### (1) Challenges of political leadership in Nigeria.

The entity called Nigeria was colonised by the British government for many years. Nigeria got her independence in 1960 and this made the thirst for leadership to fall on the indigenous people of over four hundred (400) ethnic nationalities. However, before the independence these indigenous ethnic nationalities were highly thirsty for self-government. There were many conferences, seminars where issues on how to have a viable and strong country were discussed. The aim was to orchestrate and push out the colonial masters out of Nigeria.

Nigeria, after independence, adopted federalism with a strong regional government. But the unity of the nationalists could not hold itself after the departure of the colonial masters. This was as result of selfish ethnic reasons of interest. In the same way formation of political parties were tied on ethnic dictates; institutions and allocation of public resources were also driven by primordial interests. These scenarios gave room for leadership tussles among the three major ethnic groups in Nigeria which include the Igbo, the Hausa, and the Yoruba. This equally led to the collapse of first republic, and as well, paved way for the military to participate in politics and later instigated the civil war in the country. Leadership question has become a recurring decimal in Nigeria political system. Oba-Akpowoghaha (2013) on these issues of discuss avers that issues such as fiscal federalism, true federalism and currently restructuring have occupied the mind of political makers, academics and research institutions.

However, the privileged governing class has been strongly criticised. Petitions, condemnations and disdain in the view of the hard and continued socio-economic and political crisis testify to this. The economy of the country has been characterised by huge external debt, overwhelmed net capital flight, disinvestments, collapse social infrastructures, food crisis and insecurity, over-devalued national currency, persuasive poverty, homelessness and underdevelopments, unpopular repressive and alienating economic policies.

The socio-political space according to Ogunmiade (2017) is riddled with collapse of social values, political corruption and transitional crisis, the manipulation of electoral processes, unstable, weak and vulnerable political structures and institutions, as well as brigandage. The intrusion of the military class into the political terrain altered the context of power politics. This is by taken the position of a fraction of the hegemonic class that determines policy outcomes.

The independence of Nigeria had no committed economy autonomy as it ought to be an autonomous state. The political terrain was within the context of ethnic based parties which made the federal structure to be

fragile. The first republic collapsed as a result of a contradiction among the governing class. The implications of these are frequent leadership change, lack of ideology, policy reversals and very weak institutional patterns. An intense power struggles to access certain structure, selfish economic resources, ill-conceived perception of this type of leadership. Other perception rating of this type of leadership include repressive and malevolent nature of the state, preoccupation with political struggle to the neglect of critical development issues and lack of fear of God. Against these backdrops, the critical appraisals of the Nigeria crisis often associated with poor leadership, is the characteristic and dimension of the Nigerian problem. The failure of policies, program and perceived national decay and moral decadence are usually linked to the leadership failure among the Nigerian elites.

In the words of Oba-Akpowoghaha (2013), the country's inability to pursue a vibrant foreign policy is tied to the absence of internally cohesive political leadership. Achebe (1983) also notes that the problem with Nigeria is leadership. This is leadership void of God's guidance and fear of God too.

Nigeria since inception of the country has lacked good leadership. It is probable that all well informed Nigeria readily alludes to the fact that there is abject poverty of leadership and governance in the country. Achebe (1983) attests to this fact by saying that the trouble with Nigeria is squarely a failure of leadership. Achebe also opines that there is nothing basically wrong with the Nigeria land or climate or water or air or anything else (p. 1). By these assertions, the Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibilities and the challenges of leading by example which are the hallmark of true leadership. Seteolu (2004) in his assessment avers that the leadership question has become recurring issue in the discussion on the Nigerian project. In view of pervasive and persistent socio-economic and political crisis, the governing class has been targeted of strong criticism, petitions, condemnations and disdain (p. 70).

Leadership and governance in Nigeria have not been stable. This has been one of the greatest banes of the Nigerian problems as a nation. The leadership structure in Nigeria is seen in the utterly backward nature of the country. Nigeria got her independence fifty nine years ago, yet simple and basic necessities of life cannot be boasted of. There are no good roads for the movement of people, goods and services, no constant electricity supply, no portable water supply, no properly equipped hospital to meet the health care needs of the citizens. Nigeria budgets much money for health but this is seen only on papers. In the face of the COVID 19 crisis, this became evident since the health sector could not rise up to the challenges expected of it to tack the pandemic. There are no good and functional railway lines. Above all, unemployment has dragged most Nigerian youths to activities that are ungodly and anti-social. Of course, banditry, kidnapping and terrorism are all part of everyday live in Nigeria today.

This is partly caused by poor political representations. In Nigerian politics, leaders who ought to represent people of their constituencies do that on personal interest and thereby leads to underdevelopment of such constituencies. There are no nationalists' class that will alter, leadership cleaves its power from the mandate of the people who ideally set the tasks and appoints an elected few to implement the set tasks on their behalf. This will make the elected few to be accountable to the people who elected them.

This process is however flawed where leaders are selected and forced upon the people by a privileged or self-appointed "kingmakers" or "God fathers" as the case may be. By these, such leaders are not answerable to the people from which genuine mandate is derived, but to the directives and manipulations of those that put them in power. Farida (2009) strongly avers that this will lead to selfish desire and protection of personal and

selected interest from the basis for policy priority settings. This is against the clearly articulated needs of the citizenry. This has for so many years produced leaders that have plundered the common wealth of the people rather than applied some to their development.

Transparency/accountability are also an issue. This is expected of any good leadership and governance. It must begin from very credible electoral system and processes that ensures the will of the people is respected. Their popular choice of leaders will also be rightfully enthroned. Any leader from this platform will be brought to book and be effectively held accountable if such is found wanting in the course of stewardship to the people. In the words of Farida (2009), they will also have listening ear to the cries and aspirations of the people. However, the reverse is the case here as this has posed great challenge to political leadership in Nigeria society. Corruption is one serious contagious disease that has endemically and indirectly involved every Nigeria irrespective of one's position or upbringing. Efforts to control and even avoid it take one to be courageous and sacrificial even as it is seen among Nigeria.

Momoh (2015) avers that:

If there is anything which operates sufficiently, uniformly and smoothly all over the country, it is the time engine of the machinery of corruption and bribery. The phenomena of corruption seem to be our own official ideology, *lingafraca*, the universal language, which is spoken and understood in every nook and cranny of Nigeria (p. 115).

By way of definitions, Hornby (2006) sees corruption as “dishonest or illegal behavior, especially of people of authority” (p. 329). Corruption therefore is a social phenomenon which manifests itself in different and various human actions. They are seen in dishonesty, wickedness, selfishness, embezzlement, moral degeneration, bribery and corruption, insatiability etc. Momoh (2015) opines that a corrupt act can be characterized by immoral but nonviolent action on the stronger party (the person in a position of authority) to accept or on the part of the weaker party (the person in want of favour) to give extra official gratification in cash or in kind in order to induce wrong or right action (p. 115).

Corruption is therefore a term used to qualify the prevalent social ill that affect the entire face of our society. Corruption fuels bad governance, erodes public confidence, undermines public service delivery and entrenches square pegs in square holes in leadership positions. Corruption is a major impediment to good governance.

Human beings are insatiable and greed. This has resulted in the inability to give out prompt penalties to corrupt leaders. This has also led to prolonged court cases. Inability to apprehend corrupt elements and retrieval of looted funds is also as a result of corruption. There are no proper fights against corruption despite the present governments claim against corruption which to an enviable conviction are aimed at the oppositions. Corruption triumphs in Nigeria because according to Eze in Ugwu (2002) “the desire to get rich quick is now prevalent among Nigeria. It is no longer news to hear that policemen, directors, teachers, and traditional rulers can openly and unashamedly demand for and accept gratifications of different kinds before doing whatever they are supposed to ... for the development of the their country.” (p. 5).

However, the basic and the most central ones which is the thrust of this paper are due to lack of exemplary leadership. What is seen today is greed, and inordinate ambition for material wealth, power and glory. All these are equally seen among Christians in politics in Nigeria. Their faith notwithstanding, they enmeshed themselves in many unchristian practices while in politics. They have not been able to make much difference with their position and faith as Christians as Uwaegbute (2013) has long argued. These are all the true picture of politics

and politicians in Nigeria right from inception. It is therefore in line with these problems that discussed below are some of the challenges that Matt 5: 13-16 poses for political leadership in Nigeria.

(2) Implication of Matt 5:16 for political leadership in contemporary Nigeria society.

1. Political leaders as role models in the society.

From our assessment of the current leadership state of political leadership in Nigeria, we see how bad it has become. Political leaders in Nigeria do not see themselves as role models who the younger generation should look up to. This, probably, is part of the reason they engage in all sorts of corruption and evil in bid to retain political power. This may also be why they do not live up to their expected roles as leaders. The thought of what younger Nigerians think of them or their corruption is far from what occupies the minds of most political leaders in Nigeria today; most of them are not patriotic at all. It is in this sense that Matt 5: 13-16 becomes very relevant since it calls the attention of political leaders in Nigeria to the fact that they are role models who younger Nigerians should look up to. In fact, it speaks directly to their conscience and reminds them that political leadership entails being role models. As role models, they should always know that a lot of Nigerians are looking up to them so they should behave in ways worthy of emulation through their character and morality.

2. A call for action and service.

Our analysis of the situation of Nigeria currents shows that a lot is wrong with the country. Poverty, economic issues, lack of basic social infrastructure and the like have become part of life in Nigeria today. This tells the fact that the political leaders of the country is not doing much to better the lives of Nigerians. In fact, they are mostly concerned after their selfish interests. The plight of the masses, who suffer a lot in the country, do not bother the politicians in Nigeria. This is very wrong and goes against they were elected by the masses. Matt 5:13-16 condemn this style of leadership and calls Nigerian politicians to action. It tasks them, as role models and representatives of the masses, to have the interest of the people at heart by ensuring that their lives are being positively touched by their government. This include provision of social amenities, poverty alleviation through job creation(s) and general improvement of life for Nigerians. It is only on this basis that the people can feel the impact of their leaders and appreciate the fact that they are being ruled by godly leaders.

(3) For the Christian politicians, it is a call to distinguish themselves.

For the Nigerian Christians in politicians, Matt 5:13-16 tasks them on high moral standards that will set them apart from their counterparts. As we have shown, both the Christian in politics and other non-Christians all are enmeshed in corruption and wholesome conducts. This does not speak well of these Christian politicians who should exhibit high moral conduct expected of them as people who have responded to the gospel. In this regard, our reading of Matt 5:13-16 tasks them on the need to exhibit high moral conducts while in political office. This morality will then set them apart as "light" to other politicians who will see their good conducts and glorify God who is the true source of their morality. Their morality should translate into concrete actions that will affect the lives of their people, particularly, in terms of provision of social amenities and infrastructures which have become chronic problems in Nigeria today.

### **Recommendations**

In the context of our discussion in the work, the following recommendation are hereby given:

i. Nigerian political leaders in all sphere of governance should take the affairs of the nation at heart above any other sectional, religious, political and personal interest.



ii. Political leaders in Nigeria should live by example in words and deeds to become role models to the younger generation in particular and the entire Nigerian society in general.

iii. Political contestants during campaigns should not promise the country what they cannot accomplish after being elected because of lack of competence and political will power.

Any political regime should base their appointment of political offices on competence irrespective of ethnicity and religion.

Political office holders in Nigeria should strive for popularity that is spiced with integrity and humility instead of cheap popularity that is based on acquisition of material possessions enshrined in corruption, criminality and oppression.

### Conclusions

The problem of Nigeria is leadership. Political leadership is a call to responsibility. There is need for political leaders to study and understand the problems of Nigeria before embarking on any transformation agenda and change of mantra. This cannot be possible if they (political leaders) do not lead and live by example as a national leader and not sectional leader with the spirit of tribalism, nepotism and religious sentiments. It is in this regard, that Matt 5:13-16 was interpreted in the context of political leadership in Nigeria to show its hermeneutical relevance to the nation. Among other things, the pericope of Matt 5:13-16 tasks Nigerian politicians to see themselves as role models to Nigerians, it tasks them also to ensure the provision of basic social amenities and tackling poverty that is a chronic problem in Nigeria today. It is in this regard, that the masses will then be willing to render positive legitimacy to their political leaders and appreciate the fact that they have leaders with their interest at heart.

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