

Ordinary Readers' Hermeneutics of Matthew 21:33-46: An Interplay between Violence and Greed in Modern Nigeria

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Abstract

Violence due to greed and ethno-religious dichotomy is dividing Nigeria more than ever before. Therefore, using the ordinary readers hermeneutics methodology to read Matthew 21:33-46, this paper showed that the periscope was a critique of violence and intrigue resulting from Greed, hatred, bitterness and selfishness, the aim of this paper was to examine the interplay between violence and greed in Nigeria. The paper also showed that a great relationship exists between ethnicity and violence in Nigeria. This paper argued that the Greed associated with selfish and cooperate individuals is dangerous to inter-human relationship in the society and as such it is capable of disintegrating the church and the Nigerian nation in general. The study was concluded on the presupposition that those who allow their ethno-religious divides and greed to drive them in perpetrating violence in the Nigerian society will provoke the wrath of God and human society.

Key Words: Ordinary Readers, Hermeneutics, Violence

Introduction

The world is a puzzle but the puzzle of all puzzles is man. Nothing that shows this nature of man more than his behaviour, which is full of contradictions. He loves and as well hates, builds and as well destroys, gathers and as well scatters, purifies and as well corrupts, refines and as well defiles, praises and as well condemns, etc, in his bid to make one thing or the other out of his wealthy-wretched existence. His whole existence is mostly informed by these contradictory actions of his, which have made him a big riddle (Ideyi, 2008). This aspect of human behaviour was also present in Matthew 21:33-46. A situation where fellow unleash violence on their fellow man just to satisfy their selfish desires. The focus of this work therefore, is on the violence being perpetrated by some Nigerians against fellow Nigerians. The propelling factor for this paper is the issue of greed and violence in Nigeria which has been on the increase in recent times. Africa at large and Nigeria in particular have suffered a lot of setbacks as a result of political violence. Yet, Nigerians have refused to from the experience of other fellow African nations like Sudan, Mali,

etc. People who are aggrieved in Nigeria seemed to prefer the use of violence in their demand or agitations for something rather than resorting to dialogue. No nation can ever thrive politically, economically and socially in an environment of violence hence, the aim of this paper is to call on all Nigerian Christians including our political leaders to imbibe the culture of peaceful co-existence, integrity and faithful political stewardship. Using the ordinary readers' hermeneutics as a methodology in this paper, the parable of the violent tenants in Matthew 21:33-46 shall be explored to discourage greed and violence in Nigeria. In this work, the parable of the violent tenants will be read from the perspective of the social and political context of the ordinary people in Nigeria using the conceptual framework that is informed by the world view and life experience of these people. Ukpong (2001, 188-212) postulates two cultural assumption of the ordinary community person who read biblical parables into his or her social, economic and political situation. One is that these people do not separate the sacred from the secular, or spiritual from the material. They distinguish them though, but see them as two aspects of a coin and as interrelated. They see reality as one whole comprising both material and spiritual aspects. As a result, in reading the biblical text, they spontaneously look beyond the veneer of religious language to discover its secular undertones, and vice versa. They see the Bible as having meaning not only for life in the religious sphere, but also in the economic, political and social spheres of life. The other assumption is a predilection for expressing things concretely rather than in the abstract. In this understanding, biblical stories make great impression on them in dealing with parables for instance; they get involved in its narrative world and explore all aspects of the story seeking to experience its message concretely in their daily life. Therefore, they do not read biblical parables or any biblical text to extract an abstract message but to investigate its message in their contexts. This is why the ordinary readers hermeneutics is an extract of inculturation hermeneutics. It is so because they treat both the cultural and secular lives of a people as the same.

Conceptual Clarifications

Ordinary Readers' Hermeneutics: The word ordinary readers may refer to ordinary people or even elites who have no theological training. In a more general sense according to Ukpong (2006,110-123), the ordinary reader denotes non-professionals, those who have not been trained in the science of biblical interpretation even though they may be well trained in other fields. West and Dube (1996, 7) see the ordinary reader as those who are trained theologically and in Carroll (1995, 176) view, the ordinary reader approach to biblical interpretation is popular and uncritical in the academic sense. According to

Deist (2000, 20), the ordinary readers are those who base their parameter of biblical interpretation mainly on their experience, their intuition, their insights of fellow ordinary readers, the teaching of their church denominations and the faith in which they were brought up. Stendhal (1984, 3-10) understands the ordinary reader as a one who see the Bible as a cultural product, an ancient literary classic to be interrogated like any other of that class. Our problem with the above definition is the assumption that a person who is not trained in the science of biblical interpretation is an ordinary reader. It is plausible to assert here that those who are trained in Christian religious studies irrespective of their areas of specialization cannot be referred to as ordinary readers of the bible even though they were not trained in biblical studies in their higher degrees. Even those who can read biblical text into their contextual situation can be seen as critical because all scholarly readings originate from and contain elements of ordinary readings (Patte 1995, 102). In this context it is plausible to defined, the ordinary readers as those who do not have academic training in any theological or religious discipline but have the ability to read along with the scholar.

Violence: According to the Encarta dictionary, violence is the use of physical force to injure somebody or damage something and it can also refer to intensity of feeling or expression.

Parable: Parables are usually stories out of ordinary life used to illustrate spiritual or moral truth and sometimes used in form of brief similes, comparisons, analogies or proverbial sayings. Ordinarily they had a simple main point and not every detail was meant to have significance (Barker 1995,1496). Within the methodology of inculturation hermeneutics used here the following assumptions are made about parable: parables are pluralistic, hence a parable may have different applications in different contexts; parables are about the realization of the rule of God on earth, that is, the putting into practice the sort of structure of relationships in the world that would express Jesus' vision of God's rule and actions on earth; the parables of Jesus have meaning on at least two levels that are interconnected that is, the human-human level and the divine-human level; parables are a critique of human relations and interaction in society; this is the human-human level and the other level points to God's perspective on such situations and this is called the divine - human level and thus the study of any parable involves bringing to light these two aspects of the story which suggests that a purely spiritualized interpretation is therefore eschewed (Ukpong 2001, 182); parables are stories, and as such all aspects of the story including literary and stylistic devices are important for appropriating

them and their message, thus no aspect of the story is to be seen as insignificant; parables are concerned with concrete situations and events not abstract concepts or theories (Westermann 1990, 161) and as such in the parables, real life issues and concrete situations in the society are discussed in a veiled way contrasting them with the vision of God's rule that Jesus had come to inaugurate (cf. Mark 12: 1-12); and parables are meant to challenge the hearers (Crossan 1975, 57) and invite them to decision and commitment, in the light of Jesus' vision of God's rule on earth, about situations in society then and now hence they are to be interpreted dynamically in our contemporary context. A very important part of the study of any parable therefore is recognizing the challenge or challenges it issues to the hearers.

Greed: At the Second International Conference on Nutrition, Pope Francis (2014) cautioned that if men continue to be greedy about abusing natural resources to make a profit, the earth will eventually take her revenge someday. This observation is as a result of man's understanding of wealth. The Encarta (2009) defined greed as excessive desire to acquire or possess more (especially more material wealth) than one needs or deserves. The Merriam-Webster dictionary also defined greed as a selfish and excessive desire for more of something (as money) than is needed. By the above understanding greed can mean excessive clamour for power, wealth, etc. Therefore, any selfish clamour for something especially wealth without humanitarian purpose is indeed greed.

Conceptual Framework

One of the models of ordinary readers hermeneutics in Africa is Kinyua (2011) work which introduced the concept of ordinary African readers' hermeneutics in a study of the reception of the Bible in postcolonial Africa. It looks beyond the scholarly and official church-based material to the way in which the Bible, and discourses on or from the Bible, are utilized within a wide range of diverse contexts. The author shows that ordinary readers can and did engage in meaningful and liberating hermeneutics. Using the Agĩkũyũ's encounter with the Bible as an example, he demonstrates that what colonial discourses commonly circulated about Africans were not always the truth, but mere representations that were hardly able to fix African identities, as they were often characterized by certain ambivalences, anxieties and contradictions. The hybridized Biblical texts, readings and interpretations generated through retrieval and incorporation of the defunct pre-colonial past created interstices that became sites for assimilation, questioning and resistance. The book explores how Africans employed allusion as a valid method of interpretation, showing how the critical principle of interpretation lies not in the Bible itself,

but in the community of readers willing to cultivate dialogical imagination in order to articulate their vision. The author proposes an African hermeneutical theory, which involves the fusion of both the scholarly and the ordinary readers in the task of biblical interpretation within a specific socio-cultural context. Akper (2005) is another model of ordinary readers' hermeneutics in the sense that his essay explores the role of the ordinary reader in Gerald O. West's hermeneutics. The essay pointed out the followings: first, it offers a brief overview of the background context of liberation from which West developed his hermeneutics; second, West's hermeneutics of liberation in its South African context is explored; and third, the role of the so-called "ordinary reader", especially in the interpretive process, in West's hermeneutics of liberation, is examined. Akper's essay argues that the voices of the ordinary readers in the collaborative reading need to be clearly evident, so that it does not seem as though the socially engaged biblical scholar is simply reading through the "ordinary readers." While Kinyua and Akper have examined the ordinary reader hermeneutics from their socio-cultural milieus, this work shall explore the ordinary reader hermeneutics from a socio-political and economic point of view from the Nigerian experience.

Violence in Modern Nigeria: Causes

Nigeria is presently being faced with high level of terrorism. In this line of thought, Ekwueme and Obayi (2012) observed that:

The African continent has, in the past decade been assailed with high incidence of terrorism. Such groups like the notorious Al-Shabab in Somalia have mushroomed over the years to become a potent threat to the stability of the continent. In Nigeria, the radical Islamic sect, Jama'atu Ahlis Sunna Lidda'awati wal-Jihad (people committed to the propagation of the Prophet's teachings and Jihad but more popularly known as Boko Haram or Western education is sin) has been unleashing mayhem in Nigeria since 2009 ostensibly because of the killing of its leader, Utsaz Mohammed Yusuf by the police that year. The sect initially concentrated their gruesome attacks on selected government's targets especially offices of security agents. The sect later expanded its campaign to include places of worship especially churches and international targets like UN building in Abuja. Today, the sect has added media houses and markets as its prime targets. When the sect warned that it will hit more targets including the media houses, many Nigerians including

the reporters themselves were not under any illusion that the sect would not carry out the threat given its notoriety for ruthlessness, meanness and bloodletting. True to this fear, on April 26th 2012, the sect made good their threat hitting the offices of Thisday, The Moment and Daily Sun newspapers in both Abuja and Kaduna in well-planned and coordinated bomb attacks, promising the media houses more future attacks. Latest statistics show that over 1000 people have so far died in the sect's attacks while many others have sustained various degrees of injuries.

In the first instance, we shall look at some historical antecedence of violence in Nigeria. In 1958 March, the death of Adegoke Adelabu caused riot in Western region in the then Nigeria. In January of 1966, a group of army officers, consisting mostly of the Ibo peoples, and led by General Johnson Aguiyi-Ironsi, overthrew the central and regional governments, killed the prime minister, took control of the government, and got rid of the federal system of government to replace it with a central government with many Ibos as advisors. This caused a lot of riots and a lot of Ibos were killed in the process. In July of the same year, a group of northern army officers revolted against the government, killed General Johnson Aguiyi-Ironsi, and appointed the army chief of staff, General Yakubu Gowon as the head of the new military government. The above incidents seemed to have instigated a long history of military coups in Nigeria. In 1967, Gowon moved to split the existing 4 regions of Nigeria into 12 states. However, the military governor of the Eastern Region (Colonel Chukwuemeka Odumegwu Ojukwu) refused to accept the division of the Eastern Region, and declared the Eastern Region an independent republic called Biafra. This led to a civil war between Biafra and the remainder of Nigeria. The war started in June 1967, and continued until Biafra surrendered on January 15, 1970 after over one million people had died. During the early 1970s a lot of time and money were spent reconstructing the areas that were formerly part of Biafra (www.motherlandnigeria.com/government retrieved 31st July, 2011). In recent times many politicians have taken advantage of rampant poverty and unemployment to recruit young men, who intimidate and even kill their opponents or opponents' supporters. For example, in Kwara State, supporters of the governor and the leading gubernatorial candidate have been in conflict, leading to the killing of a state party chairman in August 2002 and the bombing of a newspaper office in November, 2002. Some of the worst violence took place during the primaries of the ruling People's Democratic Party (PDP), particularly in the oil-producing state of Bayelsa, in the south. Politically-motivated killings

and other attacks have occurred in many other areas, including the southeast and the southwest. In central and northern states, some politicians have used religion and ethnicity to galvanize political support or opposition, stirring up sentiments that could spark further communal violence in Nigeria, as evidenced by the so-called Miss World riots in Kaduna in November, 2002.

In March, 2003 there was an incident of political mayhem during a political campaign in preparation for the April poll of 2003 in Ikot Ekpeneudo of Akwa Ibom State of which over four vehicles were burnt and some people left with severe injury. Most of the cases of political violence remain unresolved. Although the police have made some arrests, prosecutions are rare. "Impunity is encouraging ruthless politicians to believe they can continue using violence to silence their opponents ([Ali B. Ali-Dinar](mailto:e-journal@africaaction.org), e-journal@africaaction.org 3 Feb. 2003). Around the April poll in 2003 in Delta State there was a bloody clash between Ogboru's party and the ruling party (PDP) in Petroleum Training Institute, Effurun and at least three students were alleged to have been killed and some severely injured. The clash came as a result of the ruling party trying to prevent Ogboru's party from doing a campaign in PTI hall. In March 2003, there was a Violent Clash between the then ANPP and PDP in Port Harcourt, Rivers State resulting to at least the death of over 12 people (Isaac 2003). Before the April election in 2007 politically motivated acts of violence, harassment and intimidation of political opponents were reported throughout the country (Ali-Dinar 2007). On Thursday, April 12, 2007, three people were reportedly dead during a clash between the People Democratic Party and Action Congress (now Action Congress of Nigeria) parties in Lagos. Many others were seriously injured and some others lost their properties. Commercial activities at Freeman Street, Lagos Island where the mayhem took place were forced to a halt in the bloody clash (Olise 2007, 9). August, 2010 three persons were feared dead, many injured and properties destroyed in clashes between supporters of the All Nigeria People party (ANPP) and the Peoples Democratic Party (PDP) in Gusau, Zamfara State. Eye witness according to Agbons (2010, 5) says that thugs brandishing cutlass, swords, knives and cudgels were involved in a violent clash close to the government house in Gusau, capital of Zamfara State. CPC gubernatorial candidate was short dead in Nasarawa State in January, 2011 (Channels TV). Bomb blast in Labour Part Office in Ogbia, Bayelsa State on 21st February, 2011 (Channels TV News 21st February, 2011 by 7.pm read by Sulaiman Alaibe). In February, 2011 there was a clash between Labour Party and PDP in Bayelsa State. In Suleja (Niger State) in February. 2nd March, 2011 there was bomb blast killing seven people and injured fifteen people (Channels TV News 7.pm on 3rd March, 2011). In March, 14th, 2011 in Abia State

the ruling party was allegedly said to have attacked Christian Association of Nigeria (CAN) officials during a politically related meeting. The people called on president Goodluck Jonathan to call the governor to order (AIT TV News, 8.p.m, 14th March, 2011). Three people were killed in a political clash in Zabayo Street, Benin City on 21st March, 2011. Political violence between the then ACN and PDP was also reported on 23rd March, 2011 of which properties worth millions of Naira were lost in Uyo and Ikot Ekpene in Akwa Ibom State (Channels TV News, 23rd March, 2011). Senator Okonkwo narrowly escaped death in Anambra State while carrying out his political campaign. Among the Senator convey was a police who was killed and others injured (Channels TV News 21st March, 2011, 7. pm).

Bomb Blast at Suleja, in Niger State at INEC office killing six people on the sport on 8th April, 2011(Channels TV News on 8th April 2011, by 10pm). There was a Bomb explosion in Maiduguri on 9th of April at a polling unit which killed ten people (Channel TV Broadcast of INEC Chairman Prof. A. Jega on 9th April 2011, by 6.55pm). In April 9, 2011, some journalists were attacked in Ozoro in Delta State by some thugs during the NASS election (AIT Live Broadcast of INEC Chairman, Prof. A. Jega on 9th April, 2011 at 7pm). Violence erupted on 18th April in some part of the North in Nigeria as a result of the result of the April presidential election. Violence came when Jonathan was announced winner of the election. Churches and Southerners in Nigeria were object of attack (Aljaazira TV News, 7am, 19th April, 2011). Around the April, 2011 electioneering process in Akwa Ibom State of Nigeria one Dr.Francis Udoikpong who was the campaign coordinator to the state governor Godswill Akpabio and the PDP agent for Ika Local Council during the election were shot dead by some unknown gunmen suspected to have been sent by an unknown opposition party. Dr. Udoikpong, a former Chairman of the said Local Council was shot by armed men on a motor bike in Uyo. The wave of violent attacks unleashed on some PDP supporters in early April, 2011 during the electioneering campaigns in which many lives were lost, in Uyo and Ikot Ekpene, including those of innocent members of the public who were just going about their normal endeavours was an eye saw. Apart from the loss of lives, properties belonging to PDP leaders worth hundreds of millions of naira another victim of political violence among others was Senator Aloysius Etok, a PDP leader whose school and other properties worth hundreds of millions of naira were completely destroyed while he escaped being killed (Akpan 2011)._On 31st of July, two bomb blasts took place in two different locations in Jos Plateau State of which there were casualties and lost of properties (Channels TV News on 31st July 2011, 10. pm). On the 2nd of August, 2011, bomb blast rocked Bulumkutu area of Maiduguri,

Borno State of which no casualty was reported (AIT News - 2nd August, 2011 at 8. pm). Sabiu, etal (2011,9) reported that the mayhem sweeping across some states in the North, no fewer than 43 people have been killed in the heat of the protests that greeted the result of the presidential election. Four serving National Youth Corps members, a divisional crime officer (DCO), a policewoman and 10 others have been confirmed killed in Bauchi State, while at least three people, including a nine-year-old boy, were shot dead in a protest at Mutum Biyu, headquarters of Gassol Local Government Area of Taraba State, on Sunday. In Niger State, at least five people are lying critically ill in Bida town, as a result of injuries sustained from gunshots from members of the special task force deployed to maintain law and order in the town. Over 4,500 people have been displaced, following the mayhem unleashed on residents of Bauchi by supporters of the Congress for Progressive Change (CPC). The state secretary of the Nigerian Red Cross, Adamu Abubakar, confirmed the figures. Thousands of youths, who went on the rampage in Tsafe Local Government Area of Zamfara State, on Monday night, destroyed dozens of shops and vandalised three churches. They also barricaded the major roads and made bonfires to disrupt vehicular movement, chanting "*Ba muso*" (we don't like the president). Speaking to newsmen on Tuesday, the Bauchi State Police Commissioner, Amama John Abakasanga, who confirmed the arrest of over 200 suspects, said one of the police formations in the state was also burnt by hoodlums and supporters of the CPC, saying investigations into the mayhem had commenced. Also, four INEC offices were burnt down in Bauchi, Dambam, Misau and Jama'are local government areas, while 500 laptops used for the voter's registration exercise were looted by the irate youth, who unleashed violence on the INEC offices as confirmed by the Bauchi State REC, Iliya Audu, who conducted journalists round the burnt offices said that he was taking stock to ascertain the level of destruction at the offices assured that it would not in any way disrupt the conduct of the governorship and state house of assembly elections scheduled to be held on Tuesday the following week, calling on all INEC staff in the affected areas not to panic, as adequate security arrangements had been made for their lives.

Also in Ardo-Kola Local Government Area of Taraba State, four cars were completely burnt, following the alleged attempt by one of the political parties to tamper with the results of the presidential election on the day of the election. Those killed were youths that took to the streets in the town over the alleged manipulation of the presidential election results. A pregnant woman also lost her life during the crisis. The secretariat of the PDP in Gassol Local Government Area was not left out as the entire building was burnt down by protesters and

that prevented traffic flow for several hours while many residents deserted the streets. Following the protest, tension escalated in the state capital, forcing economic and commercial activities, including government offices and the central market, to close down immediately, as people took to their heels to safety. When contacted, the state police commissioner, Alhaji Aliyu Musa, said two people were killed at Mutum Biyu while 42 were arrested by the police. However, when the Nigerian Tribune visited various motor parks in the city on Tuesday after the incident around the morning hour, many people were seen trying to flee the state. In Katsina State, the police confirmed that four people were burnt alive and 45 inmates were released from the Federal Prisons in Funtua. Similarly, the prisons official vehicles, household properties, cars and churches were destroyed in the violence that ravaged some local council areas of the state. Although the state governor, Alhaji Ibrahim Shema, had imposed a curfew between 9.00 p.m and 7.00 a.m on the following Monday, several churches and homes were burnt during the night, as rampaging arsonists moved around different towns in the state. A security source told the Nigerian Tribune that the situation could have been worse if the governor had not imposed the curfew. The state Commissioner of Police, Mallam Ibrahim Mohammed, who confirmed this to newsmen in Katsina, described the perpetrators as miscreants, arsonists, criminals and murderers. According to him, over 107 suspects had been arrested in connection with the mayhem. Nigerian Tribune gathered that there was massive destruction of property in Malumfashi, Kankara, Daura and Jibia, while at least five churches were burnt in Daura and Funtua. The PDP secretariat, Kankara private residence of local PDP chieftains and Governor Shema campaign office were destroyed in melee. Meanwhile, it has been confirmed that 17 people lost their lives during the post-presidential poll violence in Gombe, just as 100 suspects have been arrested and are currently in police custody for interrogation. While speaking with newsmen in Gombe, after an on-the-spot assessment tour of the affected areas, the Deputy Inspector General of Police in charge of operations at the Force Headquarters, who was in the North-East zone for the election, Audu Abubakar, said 100 suspects had so far been arrested in connection with the political crisis. Abubakar described the incident as unfortunate and uncalled for, after assessing the damage inflicted on innocent people in the name of politics. He called on politicians to always accept election results in good faith, as there must be a winner and a loser.

Speaking with newsmen, the Acting Head of Clinical Services and Training of the Federal Medical Centre, Gombe, Dr Ali Shaliza said, 71 patients of the April, 2011 post presidential election violence were brought in to the hospital. He

added that 11 persons were also brought in dead, while two others died in the hospital, adding that many patients were admitted while others were treated and discharged. Also speaking, the official of Red Cross, Umar Buba Ahmed, said 300 casualties were attended to by the Red Cross society, noting that over 500 displaced persons were camped at the army barracks and other security operatives barracks within the town. Also in Gusau, Zamfara State capital, a church situated at Ahmadu Bello Way was attacked by unidentified hoodlums. Addressing newsmen on the violence at Tsafe, the Zamfara State Commissioner of Police, Alhaji Mohammed Jinjiri Abubakar, said 47 suspects were arrested by his men in connection with the crisis, adding, however, that no arrest was made with regard to the church that was attacked in the state capital. Meanwhile, as Kafanchan and Zonkwa in Kaduna State erupted into a serious sectarian crisis, the state governor, Mr Patrick Yakowa, has expressed worry over the spillover and reiterated that the 24-hour curfew imposed on the state remained till further notice. In a telephone interview with the British Broadcasting Corporation (BBC) Hausa, monitored by the Nigerian Tribune on Tuesday, the Emir of Jema'a, Alhaji Isa Muham-madu, said there were security agents in the area, but they were overwhelmed and could not do much to restore order. The Special Adviser to the Governor on Religious matters, Reverend John Joseph Hayab, however, told the BBC that the state government was not informed that security agents were overwhelmed in the Southern part of the state. When contacted on the matter, the Kaduna state Commissioner for Information, Saidu Adamu, said the "governor just addressed the press on the issue." The situation in Kaduna was becoming normal, as soldiers took control all over the state capital and environs. According to the Nigerian Tribune findings, victims in Niger State were among scores of youths that attempted to invade the palace of the Etsu Nupe and chairman of the Niger state Council of Traditional rulers Alhaji Yahaya Abubakar. Nigerian Tribune learnt that the youth first attempted to invade the palace on Monday evening, but were repelled by men of the Special Task Force only for them to regroup on Tuesday morning. The state police spokesman, Richard Oguche, confirmed the story but denied that there was any casualty, adding that the situation in the town had returned to normal.

Meanwhile, not less than 200 corps members deployed to Chanchaga Local Government Area of Niger State have relocated to the army barracks in Minna, for safety. Similarly not less than 150 families had also turned the areas outside the gates into the barracks to their temporary residences for safety. Nigerian Tribune learnt that the corps members decided to seek refuge at the barracks, following failed attempt to burn over 70 of them at the Nigerian Christian Corpers Fellowship (NCCF) family house in the Tunga area of the state

capital. The protesters had reportedly locked the corps members up in the building and set them ablaze, before one of them was able to force the door open for them to escape. The protesters were said to have accused the corps members of assisting to rig the presidential election, which made President Goodluck Jonathan to score more than 25 per cent of votes cast in the state. Also, corps members serving in Ringim Local Government of Jigawa State have called on the then Inspector General of Police (IGP), Hafiz Ringim, to come to their aid and save their lives as post election riot spread to the area. A number of people have been killed in a suspected bomb blast at a Nigerian election office in Suleja, on the northwestern edge of the capital Abuja. There are also reports that four others were shot dead at a police station in Shani in Borno in the north east, as they prepared to distribute election leaflets. The violence is a further blow to hopes of an orderly election in Nigeria, already a week late because of poor organization. Human Rights watch estimate that as many as 85 people have been killed in political violence linked to the election campaign. Boko Haram, a radical Islamist sect is being blamed for the upsurge in violence in the north east. Yet, some analysts believe their name is being used as a front to cover up general political intimidation (www.euronews.net/2011/04/08/nigeriapoliticalviolence, retrieved 30th July, 2011). On the 16th of June, 2011 a suicide bomb operation suspected to have been perpetrated by the Boko Haram Islamic sects exploded in police headquarters in Abuja, the Federal capital territory of Nigeria. Just ten days after the bomb exploded at the parking lot of the Headquarters of the Nigerian Police Force in Abuja, killing scores of people, a set of devastating explosions rocked Maiduguri, the Borno State capital on Sunday 23rd June, 2011. The bombs were thrown into three different drinking joints including a popular one in Dala Kabomti by men riding on motorcycles. The Sunday evening attacks left 25 people dead and at least 12 injured. The Boko Haram sect is believed to be behind the attacks (AIT News, 27-06-2011-8pm and NewsAdmin, 26, June, 2011). Olanrewaju (2011, 10) says that Boko Haram has been credited with bombing, explosion, killing, maiming and massive destruction. Earlier, on Friday, 28, January, 2011, Mallam Modu Fannami Gubio, then gubernatorial candidate on the platform of All Nigeria People's Party (ANPP), and six other persons, including the brother of the immediate past governor of Borno State, Alhaji Ali Modu Sheriff, were allegedly killed by Boko Haram members when the deceased had just finished performing their Friday Juma'at prayer struck.

Moreover, Boko Haram has killed, maimed and made many Nigerians refugees. Official records has put it that over 1,000 people have been killed as at 2012. Today, Boko Haram carnage has paled all the preceding religious crises and their

accompanying orgies of destruction into insignificance. Using a combination of rifle attacks (AK-47 primarily) and suicide bombings, the sect has successfully attacked very important targets. The most ruinous of these include: 1) Nigeria police headquarters in Abuja; 2) United Nations Building in Abuja; 3) St. Theresa's Catholic Church Madalla, near Abuja; 4) Potiskum Cattle market, Yobe state, 5) Bayero University Kano; three Churches in Kaduna, among many others (Ekwueme and Obayi, 2012). No fewer than six million residents of Borno, Adamawa and Yobe states have been directly affected by Boko Haram attacks (Oketola, Falodi, Idowu, Olonilua, Dumo, and Alagbe, 2014). What about the fight between Modakeke and Ife; Ijaw and Itsekiri, Fulanis and the middle belt; Muslims and Christians in Nigeria? All these informed the puzzle of the ordinary reader concerning the connections of ethno-religious violence connect to political issues. Boko Haram case is one answer to such puzzle. From the above historical antecedents one can identify political, ethno-religious dichotomy and greed as the cause of violence in Nigeria. Ajaegbu (2012) using the deprivation theory of Ted Gurr (1970), enumerated that the theory explains why people engage in violence (riots, rebellion, coups, criminal activities etc.). It examines the psychological causes involving frustration and aggression as the primary source of human capacity for violence. Frustration is neither necessary nor sufficiently leads to violence but greed may drive to violence. Frustration is a much stronger motivating force and prolonged frustration may cause greater probability for aggression. Relative deprivation is the discrepancy between what people think they deserve and what they actually think they can get. This is not far fetched in the Nigerian situation.

The Bible Text (Matthew 21:33-46)

Greek Text

33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. **34** ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ. **35** καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. **36** πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. **37** ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονταί τὸν υἱὸν μου. **38** οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ, καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. **40** ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; **41** λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτοὺς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς καιροῖς

αὐτῶν. **42** Λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; **43** διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. **44** [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.] **45** Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· **46** καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον (BGT).

English Text

33 "Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. 34 When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; 35 and the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first; and they did the same to them. 37 Afterward he sent his son to them, saying, 'They will respect my son.' 38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' 39 And they took him and cast him out of the vineyard, and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?" 41 They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." 42 Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes'?" 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it." 44 And whoever shall fall on this stone shall be broken: but on whomever it shall fall, it will grind him to powder. 45 When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. 46 But when they tried to arrest him, they feared the multitudes, because they held him to be a prophet (RSV,1956).

Ordinary Readers Worldview: The Nigerian Milieu

The ordinary readers in Nigeria are not professional biblical scholars but at least they read the Bible in a normal man's language. Unlike the biblist who reads the Greek and Hebrew text and interpret same with exegetical expertise (Deist 2000, 20). The ordinary readers in the Nigerian context are those people who attend church, listens to sermons, weekly bible studies, Sunday School and other group studies but are never involved in the science of Biblical

interpretation. They contextualize the bible though, but do not have the technical know-how yet they can understand the message. They are also familiar with the historical background of the bible (Village, 2007). In Nigeria, both the priest (pastor) and the laity are allowed to read the Bible both at home, street, school, church, worship centers and even in public places. Although, one cannot completely erase the likes of Judas Iscariot from the church membership, Nigerian Christians are very religious and committed. They some times read the bible out of context yet their faith in God works for them. These ordinary readers in Nigeria are very familiar with the issue of greed and violence because many of them have been direct or indirect victims of the ongoing violence. The ordinary readers in Nigerian are familiar with the trends of greed and violence in Nigerian. Many members of the church in Nigeria of which many of them form the majority of the ordinary readers have been affected by the scourge of Boko Haram terrorism in the North East and kidnaping/robbery in the South of Nigerian. Some others who may not have been affected directly, have been affected either through its economic effect on their family members or friends who may have been victims of the present violence. These readers know how greed has caused violence in Nigeria especially among politicians. Therefore, reading Matthew 21:33-46 with the ordinary reader is contextual and applicable in the Nigerian milieu because the identification of greed and violence are present in both the biblical and Nigerian's contemporary milieus. In this type of reading serious exegetical analysis may not be required but can be done in such a way that can be easily understood by the ordinary reader who has no knowledge of biblical Hebrew and Greek.

Socio-Historical Context of the Parable in Matthew 21:33-46

In recent years, much research has been carried out using the evidence from the gospels, archaeology and extra-biblical documents to reconstruct the economic and socio-political world of first century Palestine (UKpong 2006, 114). In this paper therefore, the focus here shall be limited to the situation reflected in the parable in question. In Jesus' time the Pharisees, zealots, Sadducees and Essenes were the ruling class in the Jewish society. The parable in question no doubt addressed the conspiracy and violence of the Pharisees and the chief priests against their victims especially Jesus Christ (Matt. 21: 45-46). Most of Jesus' parables make one main point. This one seems complex and the details fit the social situation in Jewish Galilee in the first century. Large estates owned by absentee landlords, were put in the hands of local peasants who cultivated the land as tenant farmers (Barker, 1995, 1515). In this situation fighting to claim the land from the owners and to retain the power over the piece of farmland is not out of place in the then Jewish Galilee milieu because

Jewish law provided that a piece of land unclaimed by an heir would be declared ownerless and could be claimed by anyone (Barker 1995, 1516). This historical incident had happened in Israel when Ahab the king killed Naboth and took away his vineyard (I Kings 21:1-28). According to Manus (2003, 6-36), the determination of the historical context of the early church community that transmitted a particular tradition is indeed a huddle for a contemporary biblical exegete. In this parable in Matthew 21: 23-46, the historical situation is multidimensional and could be seen from a socio-political and economic context. During the time of Jesus on earth, the Romans were in charge of the Mediterranean world (Hester 1962, 63). The beginning of Roman history goes back to the 8th and 7th century B.C. but in the century before the birth of Christ the Romans had taken over Palestine including the Jews in 63 B.C. under Pompey. Romans were harsh and uncompromising in their dealings with the Jews. The Jews were stubborn and resentful of this. For the most part the Roman did not like the Jews and in turn were hated by the Jewish people. Uprisings were frequent but were put down in blood. In the Roman political administration, there were two kinds of provinces; senatorial and imperial. Proconsuls were answerable to the Roman Senate, which appointed them over senatorial provinces, usually for one year tenure. Alongside the proconsuls were procurators, appointed by the emperor to handle financial matters in the province (Gundry 1981, 8-11). Protractors governed the imperia provinces as appointed by the emperors and were guarded by standing armies. According to Gundry (1981,11), the following Roman emperors, with the dates of their emperors, touch the New Testament story:

Augustus (27 BC - AD 14), under whom the birth of Jesus, the census connected with His birth, and the beginning of the emperor cult occurred; Tiberius (AD 14 - 37), under whom Jesus publicly ministered and died; Caligula (AD 37 - 41), who demanded worship of himself and ordered his statute placed in the temple at Jerusalem, but died before the order was carried out; Claudius (AD 41-54), who expelled Jewish residents from Rome, among them were Aquila and Priscilla (Acts 18:2), for civil disturbance; Nero (AD 54-68), who persecuted Christians, probably only in the environs of Rome, and under whom Peter and Paul were Martyred; Vespasian (AD 69-79), who as a general began to crush a Jewish revolt return to Rome to become emperor, and left completion of the military task to his son Titus, whose army destroyed Jerusalem and the Temple in AD 70; Domitian (AD 81-96), whose persecution of the Church may have provided the background for the writing of the Apocalypse

(Revelation), which was written to encourage oppressed Christians.

The above historical antecedents surrounded the early church community of all the Gospel writers.

The economy of Palestine in the biblical periods were determined by powerful elites and as such, made the economy a political one (Oakman 2000, 303-308). The political environment of Jesus in the parable was situated in Greco-Roman setting (authority) which reflects many transitions in power and general fluidity of Roman policy and society (Johnson 2001, 968-974). The office of the governor in the first century A. D. was the most prominent and distinctive expression of the dominion of Rome over the land and people of the Jews. Through this office and with the varied nuances of consideration or brutality that each appointee brought to it, the will of the emperor and the Roman people were enforced (Rapske 2000, 978-984). Sean Fran (1989, 157-159) has described the politico-economic situation in Galilee, the locus of Jesus' public ministry, as highly complex and due to increased hellenization, the politico-economic situation was in transition from reciprocal form of exchange to a developed distributive system. The later gave rise to greater specialization and increased technical advances often associated with the Hellenistic culture. This resulted in the growth of large farm estates of vine. At that time many farm owners were rich (cf. Luke 12: 13-21). It is clear from this parable that those tenants were desperate hence they can kill to own and retain the ownership of the vineyard for as long as they want. Also their killing of the landlord's servant and son is a pointer to the fact that they are lawless, greedy and violent. The concrete situation that the parable therefore presents is that of desperate tenants who wish to own the power over their landlord's vineyard through violence. In this, one finds a resonance between the context of the parable which addresses some present day desperate politician in Nigeria who wants to grab political office through violence and intrigues all for the purpose of their selfish gain.

Exegesis and the Ordinary Readers' Interpretation of Matthew 21:33-46

The parable of the tenants is not particular to Matthew only; it has parallel in other Gospels such as Mark 12:1-12 and Luke 20:9-19. This parable is read here within its present context in Matthew's Gospel with a community of ordinary readers. Jesus' parables in general points at a particular lesson and in this case it points at the Pharisees and the chief priest who used their position to oppress and perpetuate wickedness and intrigues within the Jewish community

against who they consider to be disloyal to their position and laws. The context of this parable is both socio-economical and political. It is political in the sense that it is talking about the kingdom of God (*Basileia tou theou*) and the activities of men within the kingdom (vv. 43-44). The Greek word βασιλεία (*basileia*- kingdom) carries two understandings. First, it refers to the authority to rule and second, it refers to the realm over which the reign is exercised (Ladd 2004, 309-314). The kingdom of God in a general sense means the rule of God, the divine kingly authority (Ladd 2004, 310). In the context of this reading, the activities of men in which a man kills a fellow man to get what he wants came to play in the concreteness of the kingdom. The theme of parable was used to open this segment of the periscope. The Greek word παραβολή (*parabole*) was being used in the passage to mean a placing beside or a comparison or proverb or symbol or typology of a state. Being that parables (Heb. *Masa*, LXX *parabole*) in the Bible are meant to draw the attention of the hearer or observer to some event or events that is familiar to their life situation (Wallace 2004, 391-393), this parable draws the attention of the evil minded Pharisees and their co-hurts to the eminent judgment of God on evil doers. Evans (2004, 1257) says that Jesus' parable of the wicked tenants in the vineyard has generated much debate, especially with reference to the question of the parable's original setting and what bearing it may have on Jesus' self understanding. Some critics have maintained that the antipriestly orientation of the parable does not reflect the early Palestine setting of Jesus. We can disagree with this assertion because Pharisaic wickedness, vineyards and Roman authority were all present in Jesus' time. Some scholars are of the opinion that the parable of the tenants may have originated from Isaiah 5: 1-7. Chitton (1984, 111 - 116) and Evans (1999, 573-598) argued that the interpretive framework of the Aramaic paraphrase of Isaiah 5: 1-7, which narrows the critical focus of Isaiah's song of the vineyard from the nation in general to that of the temple establishment (as seen especially in vv.2 and 5), lies behind Jesus' creative introduction of the parable of the tenant farmer who are understood to play the role of ruling priests. The parable of the violent tenants in all probability reflects accurately Jesus' critical stance over against the ruling priests and at the same time provides important indirect evidence that Jesus viewed Himself as the beloved son of God and all the other servants of the landlord who were beaten up and killed by the violent tenants as the Old Testament prophets. Jesus drives home His points about the fate of the wicked tenants by reminding His hearers of the words in Psalm 118: 22-23 (Matt.21: 2). In Psalm 118, this stone symbolizes either the king of Israel or Israel as a nation. Although the king or the nation was despised by worldly powers, God used this despised capstone as the focal point for the new order of things in the world (Kapolyo 2006, 1156 -1157).

The core themes in the context of this study is violence. Violence was portrayed with the following Greek words in the passage. First, δέρω (*dero*) meaning to skin, to thrash, beat, to flog, hits, receive lashes, or to strike; second, λιθοβολέω (*lithoboleo*), meaning to pelt with stones or to stone; third, ἀποκτείνω (*apokteino*) which is from the etymology *kteino* and it means to kill, killed, or put to death (Strong, 2001). These words were used in active indicative thereby showing that such actions of δέρω, λιθοβολέω and ἀποκτείνω were deliberate. This parable like those before and after it, was directed at the intransigence of the Jewish leaders, represented by the tenants. God had entrusted them with His vineyard, the nation of Israel (see Psalm 80:8, Jer. 2:21, Ezekiel 19:10), but they abused the privilege by protecting their own interest by any means. This kind of attitude is not far fetched from some Nigeria's politicians and ethno-religious groups. Some Nigerian politicians, power brokers, and ethno-religious groups want to get what they want by all means and as such can even resort to kill anyone who they see as threat to the achievement of their ambitions. Although the earth belongs to God (Psalm 24:1) as the parable suggests, it is not out of place to see the masses or citizens of Nigeria as well political leaders as the tenants. The wicked tenants who vehemently refused to pay the dues of the landlord can be likened to political leaders and some powerful ethno-religious ally in Nigeria who seat upon Nigeria's wealth and who are not ready to deliver dividends of the national wealth across the nation or locality as the case may be. The servants and the son who were beaten up and killed can be likened to patriotic Nigerians who were doing their jobs faithfully and those who criticize the ills of the government of the day without any intention of any harm whatsoever. The meaning of the parable was not lost on the chief priests and their collaborators. The owner of the vineyard who had been very patient represents God who will bring a final judgment upon the wicked tenants. This can be achieved in Nigeria if our institutions that are responsible for such judgment are revamped and empowered within the purview of the law to prosecute the sponsors, planners and executors of all kinds of violence in Nigeria.

Matthew 21:33-46: Implication for Nigeria

One implication of this text is that: greed can lead to violence (vv. 33-39). The tenants were to do the business in accordance with a laid down rules which was agreed earlier. Moreover, the profit is shared among them and as such, there is portion for the landowner and a portion for the tenant but in this case, the tenants decided to take all. All the peaceful efforts made by the landlord were rebuffed by the tenants. This is a clear manifestation of greed on their part.

This greed was the muse behind the beating and killings of the landlord's servants and son. They did this, so that no one can stand on their ways. This is a lesson Christians and sundry must learn in Nigeria from this passage; those excessive cravings for wealth or position for selfish gain is destructive to both the individual and society at large. Another implication of this text is cruelty of man against fellow man and man against God (vv.35-38). This is called vertical (relationship between man and God) and horizontal (relationship between man and man) relationships (Longenecker, 2008). These prelatships were intended by God to be cordial but in this case it is a sour one. The tenants were cruel to the man's servants and son. If we agree that the tenants and the servants represent humans on earthly community and the landlord's son represent Jesus the Son of God, it means man is vertically and horizontally cruel. No wonder the bible says that the "heart of man is desperately wicked" (Jeremiah 17:9). This is also a lesson we must know about man in the society and encourage one another to despise cruelty in the Nigerian society.

Another implication of this lesson is that: violence and injustice attracts God's judgment (vv.33-44). It was an injustice to kill the servants and the son of the master or the owner of the vineyard. Here, the servants represent the prophet, the son represents Jesus Christ and the master represents God. Although, in the New Testament, the death of Jesus is said to be God's will to save mankind from sins, the brutality with which it was carried out by men equally drew God's attention. In the final analysis, the parable depicts the fact that unrepentant perpetrators of violence and wickedness in general will not go unpunished by God (vv.40-44). This same injustice and violence is still prevalent in the Nigerian society today. The lesson Nigerian Christians, leaders of all societal spheres and sundry must learn from this parable is the challenge to punish perpetrators of violence in Nigeria and at the same time Nigerians should desist from injustice. Those in position of authority should not use their powers to oppressed others. Those who claimed to be majority tribes Nigeria should equally not oppress the so called minority tribe. Another implication that can be deduced from the parable is that: "violence is destructive to human community." Verses 34-41 gives the understanding that the violence milted to the master's servants and son provoked the master to carry out drastic justice on the people. Their violence did not only provoke judgment them but also on the land. This is a lesson every Nigerian must learn especially as we approach elections in Nigeria. Nigerians must know that God can destroy any one continues in violence.

Conclusion

The question why and how are inevitable in this paper. Why did the tenants resort to violence? It was simply because they wanted to take all the properties and proceeds from it to enrich themselves and as such, they could be seen as people who were using violence to protect their own interest. This is called greed. Second, how did the tenants carry out violence? They stoned, beat and killed for what they want. This type of attitude is not far fetched among some people in the Nigerian society. In summary, the ordinary reader in Nigeria must have read some meanings into the text. First, unfaithfulness could be read into the action of the tenants. It was lawful in their milieu to pay some agreed dues and as such, noncompliance is an act of infidelity. Third, Greed can also be read into the action of the tenants, they wish to gather all for themselves and even take the vineyard from the owner by force. Fourth, corruption and wickedness are not exempted from the acts of the tenants. It appears they have a dead conscience that is why they can kill a fellow man. They have no regard for the law of the land and what is right. In their own opinion, the rules must be bent or broken to achieve their selfish purpose. Fifth, recalcitrant mind is another factor that shows how a wicked person prefers to persist in evil. For the fact that they persistently milted violence on the landlord's servants and son, it shows they enjoy doing it and did it with impunity (Ottuh, 2014). With all these read from the parable in question, the reader may be confronted with political, economic and social insecurity. All these fit into the present situation of Nigeria. At the socio-historical level, it is clear that this parable is not in anyway advocating that deviants be given room to continue to milt violence on the society before they are made to face the law for their evil deeds. Rather it uses the situation of the wicked tenants to point to the eminent judgment so much to our Nigeria of today in which wealth and political power have become what many people strongly crave for and this poses a challenge to integrity, faithfulness, contentment, and self-discipline at the centre of consideration. Those who crave for material wealth and political power should so sincerely with the fear of God and seek to use them for the benefit and common good of the society. In the context of this study we recommend that the government of Nigeria should be proactive in the issue of security by putting the society into serious surveillance against hoodlums, religious bigots and all rabble-rousers across the nation so as to bring them to justice.

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