

TRUE RELIGION AND NATION BUILDING: A BIBLICAL PERSPECTIVE

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Abstract

From Egypt to Morocco, Libya to Tunisia, Iraq to Afghanistan, and from Bosnia to Biafra, mankind has watched nations struggle, and has sought to rebuild them. There have been records of revolutions religiously and politically. Some have taken to arms, often branded rebels and at times terrorists. Mankind's record is one of failure. Nigeria is not shielded from this malady. She is a nation of two contraries: classed as a nation with happiest people and yet one of the most corrupt in the world. Efforts have been made and are still being made to rebuild decadent Nigeria. Politically, the civil war of 1967-1970, military coups, and formation of political parties are all efforts to set our nation on the right track. Economically, several borrowing from the World Bank, International Monetary Fund, the different economic policies like Austerity measure of the Shagari era, Structural Adjustment Program of Ibrahim Badamosi Babaginda and the most recent privatization policies are all stakes to wake the sleeping giant. Religiously, the story is not different. Today, Nigeria seems to record the greatest number of sects and religions than her neighbours. Because of the crushing hardship bedeviling our nation, some seem to look up to God for solution. Some have created imaginary God and are living in utopian world. Most so called Men of God seize the opportunity to loot the already wounded flock through prosperity preaching and false promises in the name of prophecies. It is the position of the researcher that authentic guidelines for quality control and nation building are in the pages of the Bible.

Introduction

Failing nations and cultural decline have made nation building a major concern in our world today. There is no shortage of persons and ideas willing to tackle the challenge. Communism, socialism, monarchism, dictatorship, democracy, theocracy and even religions

are all efforts to solving this problem, yet none have found the hidden key to building a flourishing nation. Today, all nations are struggling with their own problems. From Egypt to Morocco, Libya to Tunisia, Iraq to Afghanistan, and from Bosnia to Biafra, mankind has watched nations struggle, and has sought to rebuild them. There have been records of revolutions religiously and politically. Some have taken to arms, often branded rebels and at times terrorists. Mankind's record is one of failure. Nigeria is not shielded from this malady. She is a nation of two contraries: classed as a nation with happiest people and yet one of the most corrupt in the world. Efforts have been made and are still being made to rebuild decadent Nigeria. Politically, the civil war of 1967-1970, military coups, and formation of political parties are all efforts to set our nation on the right track. Economically, several borrowing from the World Bank, International Monetary Fund, the different economic policies like Austerity measure of the Shagari era, Structural Adjustment Program of Ibrahim Badamosi Babaginda and the most recent privatization policies are all stakes to wake the sleeping giant. Religiously, the story is not different. Today, Nigeria seems to record the greatest number of sects and religions than her neighbours. Because of the crushing hardship bedeviling our nation, some seem to look up to God for solution. Some have created imaginary God and are living in utopian world. Most so called Men of God seize the opportunity to loot the already wounded flock through prosperity preaching and false promises in the name of prophecies. It is the position of the researcher that authentic guidelines for quality control and nation building are in the pages of the Bible.

Reflecting of the provisions of Gen. 1, 26-28, the researcher sees man as the architect of his success or failure. God created man in his image. If this is accepted as true, then man must be a worker to transform nature to suit his needs just as God whose image he is worked to bring into existence all that is. Looking at the way our people read, believe and apply biblical passages, it is like an average man in Nigeria gets himself extricated from his responsibilities and expects God to do what he would have rather done himself. There is no day in the week that we do not have one crusade or religious program or the other going on here and there. Different prayer centers with the same mode of operation function in different days of

the week. Gullible and less informed people end up going from one center to another and end up doing nothing else for the whole week. This is apart from lengthy prayers giving to them already by these 'miracle working' pastors. Evidently, this is not biblical teaching. In fact, St. Paul one of the greatest writers and preachers of the New Testament even with his incomparably great faith and unequipped love for God and the Gospel made himself a tent maker. He depended on the works of his own hands for survival. He did not mince words in his condemnation of idleness. He enjoined all to get something doing and ordered those who do not work not to eat. In 2Thess. 3, 6-12 he says:

Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. It was not because we have not that right, but to give you in our conduct an example to imitate. For even when we were with you, we gave you this command: If anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living.

Looking at the quotation above, it becomes clear that hard work is not only part and parcel of the Christian vocation, it is a necessary demand of his faith. It is like the Christians now look on to God to do everything and this explains they spend hours in prayer houses looking prophecies and visions and leaving off their part of the duty. If the bible is not properly interpreted and applied, we end up having false and pharisaic type of religion. Such type of religion created Feuerbach's imaginary God. People create their own God with their

imagination and then turn round to worship him. With this, the religion turns out to become opium of the people in the terms of Karl Marx instead of a way that will challenge man to realizing his dreams and enjoying this world with the hope of still continuing the enjoyment in eternity. Thus, this researcher without repudiating religion, relies on exegetical and analytical theories as the theoretical frame work to redirect his audience to a proper reading, understanding and application of the Bible to real life in order to realize their dreams and so build a great, enviable and lasting nation. It is by doing this that our people shall transcend what Frazer (1911:15) calls the level of magic to the level of science without which we can never have true religion.

The Term Religion

Clarification of this term has remained a titanic issue in the history of scholarship. This paper approaches it from nominal, empirical, theological and historical perspectives with a view to arriving at a concise meaning. Etymologically, religion comes from the Latin word "Religio". Goetz (1967:241) observes that the root of this word is itself disputed. It has been traced variously to *relegere*, *religare*, *reeligere*, *relinquere* depending on which idea influenced one. Empirically, religious phenomenon presents itself as irreducible to any other category save its own and always implies a choice that is so total and exclusive affecting the personal destiny of every human being in irrevocable fashion even in cases where there is no trace of transcendence. Theologically, religion is seen as revealed and so the revelation specifies at least implicitly under what conditions a man can fulfil his destiny and so be saved. It sees religion as that which leads man to render to God the homage that is due to Him. It comprises of belief in one God, personal and infinite in his attributes, an attitude of absolute respect and submission; exterior acts expressing this belief and this attitude in worship and then institution to regulate the religious activity. Historical definition stems from the conclusion of the science of religions. It sees religion as pragmatic embracing the belief, rite and institution that occupy in a group the place that revelation reserves for religion.

It is not the concern of this paper to delve into a deeper excursus into the disparities as to the meaning of religion. It is

enough to relate with Nmah (2008:12) that religion in African understanding means how Africans understood God from Christian and traditional perspectives. Generally, it is a response to what is experienced as ultimate reality, the most intense experience which man is capable of and a total response by man to this ultimate reality. Tylor (1958:58) believes that it began as a universal belief in ghosts and spirits and eventually leveled at the notion of universal spirit animating all things.

Delimitation of the Research

The author is not unaware of many religions of the world. He has however limited his studies to Christianity using the bible as the primary reference book. The reader is request to limit his or her curiosity to the teachings of Christianity as enshrined in the bible but viewed with exegetical lenses and properly interpreted with exegetical tools. Resort is made to the original languages of the bible, namely, Hebrew and Greek only when it is absolutely necessary to understand a text.

God's Definitive Purpose: Building a Great Nation (Gen. 12, 2-3)

When God began to work with Abraham, He revealed His overall intent and purpose. In Gen. 12, 2-3 He says: "... I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves". God initiated a process of nation building that was to have global implications with perennial significance. Keil-Delitzsch (2006:123) interpreted this text as constituted of four inseparable distinct elements in an ascending climatic order: increase into a numerous people; material and spiritual prosperity; elevation of Abram to honour and glory; his appointment to be the possessor and dispenser of blessing. These four elements surely are also the dream vision of every nation. They make the primary characteristics of a great nation. According to Exod. 12, 40, it took years and time. In fact, the Israelites remained enslaved in Egypt for four hundred and thirty (430) years. Finally, a leader to effect the purpose and plan came up after proper training – Moses. As soon as God delivered the people of Israel from slavery through the

instrumentality of Moses, the process of nation building started in earnest.

Socio-Religious Issues Affecting Nation Building

Proliferation of Churches

One gets increasingly concerned looking at the speed with which churches multiply daily in our society. Compared with other nations, Nigeria seems to be a very fertile ground for every type of religion. The way they spring up and the greater number of youths involved is indeed a worrisome development. Nmah (2008:36) describes them as "... new religious groups formed more often than not independent of the mother churches". This development which started gradually around 1920 in the form of Aladura churches and then Deeper Life Bible church, Redeemed Evangelical Mission and Grace of God etc., is today a daily occurrence. Today it is almost impossible to count the number. Some have names and are registered. Many more are amorphous. Some start gradually as prayers in a home and then metamorphoses into a church. Economic hardship, quest for miracles, visions and prophecies make the gullible public vulnerable to these and so they thrive. Religion today is one of the easiest means of making money. Naturally therefore many young people claim to have been called. Often the identity of the caller is known to the pastor alone.

The concern of this paper is that man is an *ens religious* and also an *enssocialis*. No age has been known to exist without some form of religion. No man has ever lived alone. He is always a being in the midst of others with whom he interacts and shares experiences. If then it is correct to say that man is always and by nature a religious being and still also a social being always living with others, then the impact of proliferation of churches on nation building becomes very obvious. The influence is political, economical, social and ethnic.

Politically, the influence of religion in the Nigeria system is indubitable. In the colonial times, decisions and policies were all made by foreign ecclesiastical and colonial authorities. The situation has not really changed. Before people are voted into power, people ask about their religious inclination. Some religious leaders come

out to campaign for some politicians simply because they belong to their religious denomination. In choosing running mates, religion plays an important role. A Catholic governor for instance picks a protestant running mate otherwise he will have problems. Such attitude or disposition can hardly assist nation building since the effort is to please a sect and not to fight for the common good.

Economically, the researcher agrees with Nmah (2008:40) that: "In the modern Nigeria, unemployment has forced many youths to form churches in order to support themselves..." Organizers of most of these new movements are mainly secondary school dropouts and some who got frustrated with failures in businesses. They now claim to have been called by God to evangelize. They start their so called churches and then chance for training at Pentecostal Theological Colleges on how to use oratorical power to attract members. They make sure testimonies are given and then get speakers and musical instruments to warm the warehouse church and cheer people up. With this, they are not only employed but are able to make real money through tithes, sowing of seed, thanksgiving, pastor's birth day etc. If they are able to fool the people into believing their false visions and prophecies they become very popular and respected all over. This has very destructive impact on Nigeria as a nation. Some who were struggling in business to make it, now give up the effort and stick to the bible and turn themselves into preachers. Some have lost fortunes trying to fulfil the prophetic and visionary requisitions by the pastor. Among Catholics, different types of oils, candles etc. are sold today with different names. Innocent people spend fortune buying these having been convinced by the sweet tongue of the 'man of God' that with the oil, their problems are over. Among Pentecostals, there are charges for deliverances, healings and all, even to see the pastor for counseling. The result is that fanatics are produced. The national economy suffers more as many able men leave the labour market to make it with bible foolery.

Socially, the impact of proliferation of churches is very conspicuous. With false prophecies, feigned miracles, false religious experiences, scandals and fanaticism, the truth is warped. People believe the false. Many end up psychotics. Some get even frustrated when after spending fortune and firm promises from pastors their expectations do not come to reality. Though there is no confusion in

the Christian faith, many now suffer from confusion of faith because of contradictory teachings. Every church claims ownership to the truth and try to get more followers by criticizing others.

Furthermore, still on the social impact, there is enthronement of lawlessness. People are denied of their rights and freedom. For instance, every first Saturday of every month, people spend hours on Lagos-Shagamu express way because of the crowd who attended vigil at the Redeemed prayer center. Most of these people are workers going about their business. Others are business men who travelled far to come to Lagos for business only to queue on the traffic for five to six hours while the pastors enjoys the bliss of his new catches and money made during the so called 'Holy Ghost Service'. This is not just true about the Redeemed; it is common with many other places where prayers are organized. There cannot be strong nation without order. There is need to checkmate proliferation if we must get to the nation of our dream.

Involvement of Religion in Politics and Governance

Nmah (2008:57) in line with many cited authors believe that "... religion cannot exist successfully in isolation of politics in the African society". Anyacho (1994:33) is of the view that just as laws of the state influence the religious practices of the people, so also do religious laws affect the machinery of the state where such a religion has been accepted. The researcher does not advocate for a radical and total separation between the church and the state as in some western countries. He calls for prudence and limitations. In Nigeria, the adverse effect of the involvement of religion in politics and governance is clear to all. At the Federal level, it is always Moslems versus Christians. At the state level it is always Catholics against Anglicans. Some church leaders even anoint some politicians. Some politicians have been accused of using government's money to favour their religious denomination and even built their churches and other projects. Obviously, such involvement encourages bigotry, favouritism and partisanship. It can even make some weak believers lose their faith. The work of religion ought to be counter-current to the incipient corrupt practices witnessed in politics. It preaches against the muddy waters of rigging, looting of public treasury, nepotism, thuggery and politically motivated assassinations. The

moment the church does not free herself from anointing political candidates she may not be free from involvement in some of these ills of dirty politics. This paper agrees with Iwe (1985:165) that the involvement of the church in politics should be essentially humanitarian with a bid to restoring human rights, dignities and values. She is there as a watchdog to see that justice is effected for all, the rich and the poor alike. Once the religion takes her rightful position in politics, we can then say that we are on the right track to building a formidable and enviable nation.

Religious Belief and Modernism (Bioethical Issues Like Birth Control, Same Sex Issues, and Feminism)

Religion has the right and responsibility to uphold her doctrines but then rooms must be given for individual opinions and freedom. Most recent bioethical issues like birth control techniques, gay marriage and even feminisms have taken some serious turn especially in Africa. Recently, the Federal Government passed a bill against gay marriage. One wonders whether such a bill was passed after a careful and objective scientific study of the phenomenon or just for religious inclination or even to please some religious overlords. In as much as the researcher does not in the least support or advocate for gay marriage, it is his view that as religious experts uphold their tenets, they must give room for changes that come with scientific discoveries and human needs. Indeed the need to consult experts in different fields before positing a concluding tenet is of absolute necessity if the tenets would survive the test of history and time. In fact, the evidence is that religion teaches one thing, while her adherents live another. To build the nation of our dream, Nigeria must uphold a sound morality that is founded on sound theological and scientific convictions.

Since religion is part and parcel of man in the society, the next section takes a bold stride into deeper study of possible steps that a country could take to build her nation as enshrined in the bible, the sacred text of all Christians.

The Biblical Keys and Fundamental Steps to Nation Building

This section deals with biblical provisions for a solid nation building.

Introducing the People to True Religion

God commenced His process of nation building with Religion. The first thing He did was to put the entire nation of Israel under a solid religious footing with right religious beliefs. He started working with and on the leaders before eventually He got to the entire nation. There is no indication that Moses was especially a religious man before his call. He was in the house of Pharaoh and according to Acts 7, 22, he was vast in Egyptian literature. Prior to his being chosen as a leader, God revealed Himself to him and then taught him the truth about Himself in the burning bush in Exod. 3. In other words, he was to be a leader but first he needed to be introduced into the right religion, the true God. After the people of Israel left Egypt, their religious reorientation began. He gave them the Decalogue that was to be the foundation values of the new nation. By Exod. 16, they were introduced to the weekly Sabbath and annual Holy Days (Exod. 23; Lev 23). The civil laws given in Exod. 21-22 were designed to create an enlightened and humanitarian society. To prevent disease and promote health, He introduced the health laws for the model nation (Exod. 15, 26). There were strong laws against following false gods and misguided religious practices (Deut. 12, 29-32). One can therefore safely say that God's process of nation building began by establishing a right religious foundation.

Once the religious foundation of a nation falls into error or erodes, the nation will decline. The first step to nation building is to set the people's emotion and religious sentiments on the right track. Until this is done, we may make a hundred percent effort and end up achieving nothing as far as nation building is concerned. This is because people leave their duties and expect God to do even their own part. The researcher believes that this is the case for greater percentage of Nigerians. Up there in the North, we have our brothers who believe that by terrorizing others and even killing them, they are fighting for God. It is really disheartening that we are talking of building a great nation when some disgruntled elements destroy the few infrastructures available and they are not called to question. In the Eastern part of the country and even in the South, one can say that our people are suffering from the diarrhea of religionism. Hence we see daily Aniagwu (2004:8-27) fragmentation prone churches and what Anderson (2004:50-51) calls schism and proliferation of new sects. People are fooled into believing that they have a call from

God. Naturally, they see this call as meaning opening of churches. There is hardly any training for these self-made pastors. It is enough to read the bible and quote it. Oratorical power is still an added advantage. Ability to play on the people's psyche and take advantage of their belief in God makes one a powerful pastor. With the economic difficulties in the country, it is enough to tell them what they want to hear, namely, that God is there to take care of their needs but they must first give God in order to receive. Chapters and verses addressing man's problems of health, wealth, marriage etc are quoted and people are meant to believe that it is enough to accept these passages the way they are and then they will work for you. Just feign a miracle, and you have a crowd at your whims. Blamires (2010:31-32) says such founders do not need any one to commission them, "purported direct commissioning by the Holy Spirit suffices". A situation like this breeds nothing but confusion, ignorance and fanaticism.

If Nigeria must build nation of her dream there is a serious and urgent need to address the fanatical religious imbroglio of our age. Moslems must be taught the true tenets of Islam as religion of peace. They must be made to understand that we worship one God and that that God is not a blood monger. He does not need people killed to populate his kingdom or even hell fire as the case may be. Young people must be forced to go back to their drawing board and learn works and trades and not just creating and worshipping an imaginary God that does not really exist. An imaginary God that makes them see false visions and unfounded prophecies, breeding suspicions, divisions and hatred in families. All must be brought back to the track of true religion just as God did to the people of Israel. He did not just allow them to fool themselves with the polytheistic tone of their Egyptian overlords. He channeled them into the right track of true religion. He made them understand that some of the things they regarded as mysteries were not really so. Their false beliefs and worships were corrected. Nothing better could happen to Nigeria than getting our people freed from the shackles of religious deceits and fanaticism. This is the deliverance that we need. It is the only thing that can let our people come back to their center. It will make them take up their responsibilities as human beings, be moral enough and face the challenges of life. It is only with true religion that people will truly become discontented

with the *sitz-im-leben* and so rise against corruption. The case of the revolutions in Europe in 1848 comes to mind here. Their discontentment with leadership ignited in them a liberal way of thinking and high sense of nationalism leading to uprising that eventually brought the entire Europe to where it is today. Such is possible in Nigeria but with only with true Religion. It is only true Religion that will form the people's conscience. It is only true religion that will make them see themselves as humans who ought to conquer this world and not just pray to God to do it for them. True Religion develops in people a high sense of nationalism. It is impossible for people to really know their true rights with the type of religion we practice today. The pastors are very comfortable financially and so they do their part to keep their business flourishing. They are friends to frivolous leaders and even sing their praises. The situation has become so bad that religious centers and churches have been turned into places for campaigns. There is no exception to this malady. It is true for both the Catholic and Protestant mainline churches and other small ecclesial bodies. Often during elections, it is not the quality or people's interest that count but the religious denomination of the candidate. Some church leaders come out openly to campaign for their candidates. The repercussion is obvious. It is service for the leaders and not the people. This is why the United States fought to separate the church and the state in their fourteenth amendment.

Selection and Training of Leaders

Achebe (1983:1) describes the trouble with Nigeria as leadership. There cannot be good governance unless there are good leaders. Iwuoha (2012:79) maintains that:

Good governance which ensures obedience to the rule of law, provision of social amenities, leadership by example, effective capacity building, and due process, is a sure way of transforming Nigeria from a nation bedeviled by vices, to one where virtues thrive ... Hence to effectively eradicate vices and he diverse social maladies in a nation good governance is required.

Thus, the second vital step in God's process of nation building was the selection and training of leaders to provide good government. Every government is the character of its leaders. In choosing leaders for His people, God puts the character of the individual leader as a priority. In contrast to the modern criteria for selecting political leaders – popularity, voter appeal, good television presence, money – God chose Abraham for his responsiveness to His instructions (Gen. 12,1-4); his obedience to God's voice and laws (Gen. 26,4-5); readiness to teach his progeny to follow God's laws (Ps. 119,172) and justice (Gen. 18,16-18). The bible describes him as a role model and founding father of the nation of Israel (Rom. 4, 16-17).

Moses was chosen by God not because he was advanced in Egyptian literature and art nor because he was a general in Pharaoh's army (Josephus Book II chapter 10:69-70) but because he was humble and teachable (Num. 12, 3). He was adjoined to staff his government with able men, such as fear God, men of truth, hating covetousness (Exod. 18, 21). Joshua, his successor was advised before he took up the mantle of leadership to be strong and courageous and never compromise God's law that he might prosper (Joshua 1, 6-9). David was chosen as King for his deep desire to follow the laws of God (Ps. 119, 18,27.97.105. 127). Thus, character of the individual leader was uppermost in God's choice of leaders of Israel. They were appointed on the basis of character, ability and willingness to follow God's law. By implication they were strong nationalists who loved God and their nation.

Compared with the Nigerian situation, we talk of party and of course rigged elections. It is the party that counts and never the individual. This is why once a party member voted into office leaves his original party to join a new one, the older party demands for his resignation from his political position. This simply means that it was the party that was voted and not the individual. Yet it is the individual that is occupying the political office and not a named party. This is why god-fatherism and election malpractices thrive very well in Nigeria. Until character of an individual is voted into power and not just his popular party, there cannot be good governance and *ipso factono* true nation building. We shall rather be building a corrupt society since the leaders will be corrupt. They will be there not to lead but to please their political peers. Anyaoku (2012:xxv) lamented the character decadence in our leaders, from

the messenger to the permanent secretary. He holds that they have lost the efficiency and dedication that characterized the post-independence leaders. To lack leaders with good characters is to lack visionary leaders. Soludo (2012:1-43) rightly notes that given the structure of institutions and the politics that has evolved around them, it is difficult for capable and visionary leaders to emerge or endure. It is impossible to build the nation of our dream without visionary leaders and they can only emerge if characters and not parties or the favoured are voted or selected into corridors of power, worse still in situations like Nigeria where we are cursed with political parties without system and ideology. Aristotle believes that it is better for a city to be governed by a good man than by good laws.

Right Education

Establishment of a right foundation and focus for education is a third major step in the Biblical process of nation building. A nation's educational system molds and shapes its citizens' ideas and perspectives. If the system is not built on solid fundamental truths and values, the nation will eventually weaken and crumble. Communism and fascism are good examples here. The biblical model for education stands in sharp contrast to the modern methods. In the bible, Moses, the Israeli leader *per excellence* repeatedly emphasized parental role in teaching children (Deut. 4, 9; 6, 1-8; 11,18-21). The laws of God are presented in the bible as the most vital model to be communicated to younger generations, not nursery rhymes and liberal arts. Prov. 1, 7; 9, 10 teach that the fear of God is the beginning of wisdom but fools despise wisdom and instruction. An educational system founded on solid system of truth will produce a great nation. The bible teaches that the right goals for education are to grow in wisdom (Prov. 4, 7); to gain useful knowledge to serve others (Matt. 20, 26-28) and to develop the mind and character of God (Phil. 2, 5-11). Today, for most people the primary motivation for education is to earn money to buy things or to enhance one's reputation. Education with such an end in view can only produce individuals seeking for their own selfish ends. It is not therefore good for proper national growth. It is because we have such mindset that Nigeria suffers brain drain. People bribe their way into tertiary

institutions and in respected disciplines whether they have the capacity to make it or not. The quality of our graduates that are already in the work force proves our position right, that there is something fundamentally wrong with our system and intention.

It is regrettable that huge amount of money is spelt out for education yearly in order to get students grounded modern educational methods; in Greek and Roman philosophy, evolutionary theory and secular humanism that reject God and biblical values. The result is obvious and stars us in the face. Some of our children are victims. Test scores have plummeted. Many graduates can barely read or solve simple arithmetic problems. Many have no sense of purpose in life. Some learn few dates in history but hardly does any have a clue about the lessons of history. Nations that are ignorant of their own history and the great lessons of history are headed for the 'garbage' of history. It is barely forty years that Nigeria graced the end of her civil war, and the youths are chanting war songs, ranging from Boko Haram menace to oil bunkering and all.

We have introduced and imbibed many modern techniques and theories of education. Compared with most immediate post independent scholars, I think we have only ended up producing morally depraved youths. We are reaping the fruits in the numerous killings, robbery, kidnappings and other crimes sequent to frustrations and lack of sense of values. Only a biblical oriented system of education that ensures good moral formation and purpose oriented educational end can save us from the storm that threatens us and so lead to proper nation building. Udechukwu (2012:812-819) opines that education is not just about intellectual formation. It includes physical, moral, character, intellectual, and vocational trainings.

Conclusion

Soludo (2012:1) is right in his observation that the nature and quality of governance have been subjects of intellectual inquiry and practical application for more than 2,500 years. This paper stands on his position to affirm that the reason for the concern on good governance is for the building of a good nation. The discussions as seen in the foregoing prove that with the apparent failure of communism and other economic and political theories there is need

to chart a new way to save the nations from the imbroglio of decadence and perdition. The researcher finds the lasting solution in the pages of the bible. He maintains that Nigeria must learn from God's process of nation building through drilling people to have right religion and right attitude towards it; selection and training of leaders, and education. In as much as religion can contribute to nation's building, only the true religion can do that. Effort must be made to eschew every form of fanaticism and favouritism under the canopy of religion. Religion must play its rightful role in correcting the excesses of politics and not allow itself to be used by politicians to achieve their selfish ends.

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