

A study of bribery and corruption in Exodus 23: 8 and the Nigerian experience

Peter Olanrewaju Awojobi^{1,2}

¹Research Associate, Department of Old & New Testament, Stellenbosch University, South Africa.

²Department of Religions, History & Heritage Studies, Kwara State University, Malete Nigeria.

Email: paawojobi@yahoo.com/peterawojobi@gmail.com; Tel: +2348033798379.

Copyright © 2024 Awojobi. This article remains permanently open access under the terms of the [Creative Commons Attribution License 4.0](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Received 11th June 2024; Accepted 29th June 2024

ABSTRACT: Bribery and corruption are social global phenomena that have generated debates among scholars. They are problems of routine deviation from established standards and norms by public officers and parties with whom they interact. It is widely held that bribery and corruption are the bane of the development of many nations in the world today. Previous studies on bribery and corruption have situated its cause in human weakness with little or no attention paid to divine position on the issue. This study examined Yahweh's instruction to ancient Israel on bribery and corruption. Exodus 23: 8 was chosen as the text of investigation to establish Yahweh's position on bribery. As a corollary, the study explored how Nigerians are expected to handle the issue of bribery and corruption in our contemporary time. African Biblical Hermeneutics that makes the Bible relevant in any culture and nation was used for the study. It was discovered that the level of corruption in ancient Israel and Nigeria was very high. Findings revealed that some Nigerian judges and leaders collect bribes to pervert the course of justice. The poor and the less privileged in society suffer injustice of all sorts in the hands of leaders and judges who have received bribes. These corrupt practices are partly responsible for the unrest, banditry, underdevelopment, unemployment and insecurity that have bedevilled our nation today. For Nigeria to stand tall in the comity of Nations her citizens must make justice and equity their watchword. Nigerians who are involved in Bribery and Corruption be sanctioned.

Keywords: Ancient Israel, Bribery, corruption, Exodus, Nigeria, Yahweh.

INTRODUCTION

Moses was called and sent by Yahweh to lead Israel from the Egyptian bondage to the promised land. Moses was a great leader in the history of the nation of Israel. He was God's mouthpiece to the people of Israel and received messages from time to time from them. Moses stood in the gap between Yahweh and the people of Israel. Moses was called the law giver because he received the Law from Yahweh and delivered it to Israel. The priests were commanded to read the Law to the people (Deut. 31: 11). The King of Israel was to possess a copy of the Law as a guide book for his activities (Deut. 17: 18, 19). Joshua was commanded to guide the people of Israel in the light of the Law (Jos. 1: 8). Kings of Judah who adhered strictly to the Law were commended by Yahweh and his Prophets while those who failed to keep the law were condemned. The

Israelites considered the Law as final on matters of faith and doctrines. What it commended must be obeyed, and what it prohibited was not to be done (Awojobi, 2015). One of the provisions of the Law is what should be the attitude to Israel to bribery and corruption. This study examines Yahweh's instruction to ancient Israel on bribery and corruption. Exodus 23: 8 was chosen as the text of investigation to establish Yahweh's position on bribery and corruption and the Nigerian experience.

CONCEPTUAL FRAMEWORK

Bribery and Corruption are inseparable. A corrupt person will accept bribes. Corruption is defined as dishonest or

illegal behaviour, especially among people in authority (Hornby, 2015). Corruption also means to destroy the purity of something. It is not manifested in fraud or diversion of physical and tangible things alone, it goes beyond this to encompass abuse, rottenness, misuse, decay and depravity (Labanjo, 1970). The Independent Corrupt Practices Act defines corruption as including bribery, fraud and other related offences (Federation of Nigeria, 2000). The World Bank defines corruption as:

the abuse of public office for private gains. It involves the seeking or exacting of a promise or receipt of a gift or any other advantage by a public servant in consideration of the performance or omission of an act, in violation of duties required by the office. It may also involve extortion of monies or theft by public servants of amounts due to be payable to public coffers (Onuha, 2003).

To Onu, corruption is the reversion of integrity or state of affairs through bribery, favour or moral depravity (Onu, 2001). Corruption is the antithesis of ethics and accountability (Ikeanyibe and Imhanlahimi, 2006). According to Vorster, corruption is the misuse of a public office or a position (2011). There is a consensus that corruption is a human problem: it has existed in all ages and in every part of the world. It was said to be partly responsible for the fall of the Roman Empire although historians prefer to refer to it as decadence in that connection (Adenugba and Omolawal, 2014).

On the other hand, Bribery is the giving or taking of bribes. A bribe is a sum of money or something valuable that you give or offer to somebody to persuade them to help you, especially by doing something dishonest (Hornby, 2015). Bribery is the use of a reward to pervert the judgment of a person in the position of trust. Another word for bribery is nepotism, the bestowal of patronage by reason of prescriptive relationship rather than merit and misappropriation. That is, illegal appropriation of public resources for private use, has also been included in the concept of corruption (Bauer, 2000).

Corruption is a product of greed, an act which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private motives such as wealth, power or status (Ackerman, 1999). It entails a pervasive failure to tap self-interest for productive purposes. Hence, corruption whether in the public or private sector, symbolizes an abuse of institutional trust for private gain (Falaye, 2013). According to the World Bank, corruption occurs when the actions of individual(s), groups or firms in both the public and private sectors influence the formation of laws, regulations, decrees and other government policies to their advantage by earning illicit and non-transparent provision of private benefits to public officials (Ortlund, 2005). It

could also occur when changing and altering the implementation of existing laws, rules and regulations to provide advantages to either state or non-state actors as a result of illicit and non-transparent provision of private gain to public officials.

BRIBERY AND CORRUPTION FROM BIBLICAL LITERATURE

In the Old Testament, the Word 'bribery' is regularly used to refer to corruption. In the book of Exodus, Moses gives the following instruction: 'Do not accept a bribe, for a bribe blind those who see and twists the words of the righteousness' (Ex. 23:8). Similar content can be found in Deuteronomy 16:19. It is certain that there can never be true justice when bribery is involved; because it closes the eyes to the truth. The result is blindness (Ryken, 2005). To protect Israel's legal system against abuse, the judges are cautioned to provide equal justice to all by not taking bribes. Taking a bribe is regarded as an offence against God, the weak, the innocent and the community (Walton, 1997). It was customary to give gifts as a sign of respect but, it could easily be distorted to become bribes with the sole purpose of influencing the judicial actions (Clements, 2001).

In Proverbs 17:23, Solomon portrays the evil intent of bribe and how it depraves justice: 'A wicked man accepts a bribe in secret to prevent the course of justice'. There can be no uncertainty about the fact that corruption jeopardizes righteousness and justice (Clements, 2001). In everyday life, the saying 'You scratch my back and I'll scratch yours' often helps to get things done. The problem is, however, that this process overrides justice. This is not acceptable, even though it may be effective. When pragmatism becomes the guide to decide whether an action is acceptable or not, judges become auctioneers who sell the 'truth' to the highest bidder. The result is that helpless people become vulnerable and there is no social justice because powerful people lose their sense of God and life becomes savage (Nsiku, 2010). Once the legal system only benefits people in power, leaders turn into murderers (Ortlund, 2005).

In the book of Proverbs, Solomon reveals his underlying attitude toward bribery, 'A greedy man brings trouble to his family, but he who hates bribes will live' (Prov. 15:27). The way the Proverb is constructed plainly shows that bribery and greediness go hand in hand (Goldingay, 2001). When Solomon was writing about bribery, he mentioned the temporary short-term result of bribery which is mostly positive for the giver but, he mentioned the long-term negative effects also. In Proverbs 17:8, he writes that 'a bribe is a charm to the one who gives it; wherever he turns, he succeeds 'The bribe empowers the giver of the bribe and makes his/her feel important (Murphy, 1999). However, Solomon is also very outspoken about the

negative end result of bribery and corruption. He writes that considerable wealth earned dishonestly will not last and may even be dangerous (Clifford, 1999). The following proverb serves as a good example: 'A fortune made by a dying tongue is a fleeting vapour and a deadly snare' (Prov. 21:6). He mentions the end result of giving presents to the rich in order to win their favour, the giver of the bribe will become poor because the wealthy will take the gifts and still do as they please (Prov. 22:16). Jeremiah describes the same result of bribery: 'Like a partridge that hatches eggs it did not lay, is the man who gains riches by unjust means. When his life is half gone, they will desert him and, in the end, he will prove to be a fool (Jer. 17:11). There is a popular belief that this kind of bird will take eggs from the nests of other birds. After the little ones have been hatched and reared by the partridge, they will fly back to their own kind (Allen, 2008). Jeremiah sees a parallel between what happens to the bird and money obtained in unjust ways.

In the Old Testament, there are records of officials who acted so faithfully and honestly with money entrusted to them that no accounting was necessary (2 Kings 12:15; 22:7). The same testimony is given to Daniel. The administrators and the satraps tried to find grounds for charges against Daniel in his conduct of government affairs but, they were unable to do so. They could find no corruption in him because he was trustworthy and neither corrupt nor negligent (Dan. 6:4). Daniel's faithfulness to God causes him to be faithful in all areas of his life. Believers should be encouraged by Daniel's example to be loyal citizens and conscientious, faithful workers (Theron and Lotter, 2008). A position of power often entitles a person to enjoy certain rights and privileges. In this regard, it is interesting to examine the life of Nehemiah and how he demonstrated an alternative way of living (Neh. 5:14-19).

He was appointed as governor in the land of Judah but neither he nor his fellow workers ate the food allotted to the governor. The previous governors placed heavy burdens on the people to fund their extravagant lifestyles, but in the process impoverished the already struggling people even further. Out of reverence for God, Nehemiah did not follow suit. On the contrary, he helped others. For him, reverence for God did not only have to do with public worship, but it influenced his everyday life. He had compassion for others and showed generosity and thoughtfulness by feeding others from his salary (Brown, 1998).

Normative guidelines for Christians living in a corrupt world put a high premium on honesty and truthfulness because it will ensure a just legal system (Ex. 23:1) (Brown, 1998). In Leviticus 19:1, God's people are instructed not to steal, not to lie, not to deceive one another, because 'I am the Lord'. The repetition of 'I YHWH' in Leviticus 19 stresses the point that violation of these laws may escape the eyes of human jurisdiction but

God will assuredly punish the offenders (Milgrom, 2004). God expects from the people of Israel that integrity should mark their actions and words. This will ensure trusting and trustworthy societies where no inspectors are necessary to check on people. These societies will advance and will be cheap to run because all citizens will form part of the productive workforce (Tidball, 2005).

As mentioned earlier, greed is often the root of corruption. Solomon counters this attitude with the following proverb: 'Better a little with righteousness than much with injustice' (Prov. 16:8). The most valuable possession is not riches but the right relationship with God (Murphy, 1999). The problem with riches is that 'whoever loves money never has money enough; whoever loves wealth is never satisfied with his income'. (Eccl. 5:10). Money and abundance never satisfy. The 'lover' of money will always be disillusioned because of the fact that money, wealth and possessions are short-lived (Estes and Fredericks, 2010).

The spirit of God is the solution to overcome the power of the sinful nature (Deboer, 2011). It is important to note that idolatry and selfish ambition are characteristics of the sinful nature (Gal. 5:20). In Colossians 3:5, Paul exhorts the Colossians to put to death whatever belongs to their earthly nature and refers specifically to greed, which he equates with idolatry. In Paul's mind, there is no doubt that those who belong to Christ Jesus have crucified the sinful nature, live by the spirit and are in step with the spirit (Gal. 5:24-25). Christians should make every effort to align their lives with the spirit as the spirit is the regulative principle for the believer's conduct (Stutzman, 2006).

When the crowds respond to John the Baptist's teaching, they ask how they should live (Luke 3:10-14). He specifically addressed a group of tax collectors and soldiers. To each group, he gives specific answers, but the principle of unselfishness is the common thread that runs through all his answers. John's answer to their question is that they should demonstrate genuine love and justice and that they should be content with their wages. An attitude of contentment with their particular professions (Harrey, 2004). In his letter to Timothy, Paul addresses the same matter (1 Tim. 6:6-10). He argues that people who are content with what they have are happier than those who are never satisfied. The latter may fall into all kinds of sin as a result of their constant craving for more. The advice from the writer of Hebrew is that his readers should keep their lives free from the love of money and be content with what they have because God has promised that he will never leave nor forsake them (Heb. 13:5). Thus, Christians should be the first to fight materialism and greed, because they have the one who will fight for them and God's favour is more valuable than money in the bank. James' advice to Christians in a corrupt world is that they should rid themselves of moral filth and evil and humbly accept the word which is planted in them and which can save them (James 1:21). The believer should 'strip-off' the pre-

Christian sinful lifestyle and put on the new way of righteousness living. Their lifestyle and behaviour will hence demonstrate their obedience to the word of God which is the new authority and guide in their lives (Moo, 2000).

The Book of Exodus

The book of Exodus is a foundational text within the Hebrew Bible, recounting the liberation of the Israelites from their enslavement in Egypt and their subsequent journey towards the Promised Land. This narrative serves as a cornerstone in shaping the identity of the Israelite community as a people uniquely chosen by God (Exodus 3:10). The narrative of Exodus commences with the descent of the Israelites into Egypt and the subsequent oppression they endured under the rule of Pharaoh (Exodus 1:1-22). It is within this oppressive backdrop that the figure of Moses emerges as a central protagonist. The book highlights the miraculous circumstances surrounding Moses' birth, his upbringing in the Pharaoh's household, and his eventual encounter with God at the burning bush. These pivotal events serve as the catalyst for Moses' role as the deliverer of the Israelite people.

Throughout the book of Exodus, numerous significant episodes shape the trajectory of the Israelite journey. "The events described in Exodus serve as a theological foundation for the Israelite community, solidifying their understanding of their covenant relationship with Yahweh" (Johnson, 2017: 42). These include the ten plagues inflicted upon Egypt, the establishment of the Passover ritual, the miraculous crossing of the Red Sea, and the divine revelation of the Ten Commandments at Mount Sinai. These events collectively form the bedrock of Israelite identity, grounding them in their unique relationship with Yahweh and their covenantal obligations to Him.

A study of Exodus 23: 8 in the light of bribery and corruption

Hebrew Text of Exodus 23: 8.

וְשֹׁחַד לֹא תִקַּח כִּי הַשֹּׁחַד יְעוֹרֵר פְּקוּדוֹת וְיִסְלַף דְּבַר צַדִּיקִים:

English Text of Exodus 23: 8.

Do not accept bribe, for a bribe blind those who see and twists the words of the righteous (NIV) Kohlenberger III, 1987)

The Hebrew phrase וְשֹׁחַד לֹא תִקַּח "Do not accept a bribe" is a command from the speaker. This prohibition presumably is to the judge or leader. The Hebrew law condemns everything that would tend to impair the

impartial administration of justice, particularly the giving and receiving of gifts or bribes, in order to pervert judgment. Allusions are frequent to the prevailing corruption of oriental judges and rulers. "And fire shall consume the tents of bribery" (Job 15:34; 1 Sam 8:3; Ps 26:10; Isa 1:23; 33:15; Ezek 22:12). A bribe is a gift, present, reward, gratuity or inducement given to a person to pervert the cause of justice. If the price is right a bribe can even produce a "hit-man" who will assassinate an innocent person (Deut 27:25; Ezek 22:12; Psa 26:10), or at least pervert judgment (Prov 17:23). Only he who desists from such flagrant violation of both moral and criminal law can stand in God's presence: 2Chr 19:7; Psa 15:5-, Isa 33:15. God himself is above reproach on this point: Deut 10:17 (cf. 1Pet 1:17). (TWOT). A bribe, therefore is a crime. A crime is a transgression against the public right; a serious offence against the law; or a base weakness or iniquity, all of which are regarded by the Bible as offences against (1) God, (2) man, or (3) both. An injury to the creature is regarded as obnoxious to the Creator. The author states that "a bribe blinds those who see" יְעוֹרֵר פְּקוּדוֹת "For a bribe blinds the eyes of the wise" (Cf. Isa 1:23; Isa 5:23; Mic 3:11). To make blind עוֹר (±war) occurs only in the Piel. To make blind עוֹר is used for both literal blinding (2Kings 25:7; Jer 39:7; Jer 52:11) and figurative blinding (Exo 23:8; Deut 16:13) (TWOT).

Besides, bribe has the tendency to וְיִסְלַף דְּבַר צַדִּיקִים (Exo 23:8 WTT) "twists the words of the righteous". The basic meaning of the root is "to twist"; the related ideas of distorting or perverting a man's rights or doing the wrong thing, overturn or do that which is crooked." The verb (only Piel) is employed primarily for contexts dealing with moral or social behaviour. The Torah warns strenuously against taking a bribe (KJV "gift") lest it beclouds one's clear thinking and so distort the course of justice (Exo 23:8; Deut 16:19). The dangers of bribery, particularly in matters of litigation, were well known in the ancient world.

BRIBERY AND CORRUPTION IN NIGERIA

Nigeria has a total land area of about 923, 768sq.km and its coastline on the Gulf of Guinea stretches to about 774km. its international land borders are shared with Benin, Niger, Chad and Cameroon (Ikelegbe, 2009) The country has 36 states and Federal capital territory. It is an obvious fact that corruption is a major problem confronting sustainable development in Nigeria. Some public office holders embezzle public funds with impunity. In the private sector, insider trading and gross abuse of office is the order of the day.

The Nigerian state is presently experiencing a pandemic of corrupt practices in both public and private sectors. Many cases of corruption by political office holders have been reported without effective prosecution. This is a reflection of corruption emanating from the judiciary.

Corruption has become the culture of many Nigerians from the lower to the upper strata of society. The Transparency International – 2011 Corruption Perception Index (CPI) measures the perceived levels of public sector corruption in 183 countries and territories around the world. According to this survey, Nigeria ranked as one of the most corrupt countries in the World (Ikelegbe, 2009).

According to the perception index of Transparently International, Nigeria was ranked 144th out of 146 countries, beating Bangladesh and Haiti to the last position. Corruption is found in the award of contracts, promotion of staff, dispensation of justice and misuse of public offices, positions of privilege, and embezzlement of public funds (Adenugba and Omolawal, 2014). Corruption is near-endemic as well as systemic in Nigeria. There are manifestations of negative practices involving private individuals, public officials, and public office holders at all levels, students, market men and women and in short almost everybody. Corruption has succeeded in breeding inefficiency in Nigeria, diminishing productivity in all sectors, discouraging investments, fueling capital flight, increasing unemployment and inflation, creating and promoting poverty, bringing a decline in quality of life and life expectancy and giving Nigeria a bad image in the eyes of the international community (Adenugba and Omolawal, 2014).

Nigerian leaders over the last 40 years have created an environment that is conducive to corrupt practices while a disoriented and impoverished followership and anybody else operating in this environment, quickly learns to toe the line and take full advantage. The system has been molded by a society where anything goes. The system has taken on a life of its own, feeding off itself. Society in turn is now a victim of that system (Adenugba and Omolawal, 2014).

Moses' instruction to Israel in Exodus 23: 8 is very relevant to the Nigerian context. He said: 'Do not accept a bribe, for a bribe blinds those who see and twist the words of the righteousness'. This is an instruction on how to honour God in our relationship with our fellow humans (Adeyemo, 2006). Bribery was condemned by Yahweh because of his demand that Israel practice justice and equity. Yahweh prohibits Israel from accepting bribes because it perverts justice (Prov. 17: 23), only those who refused it will enter his presence (Isa. 33: 15) and most importantly, because God himself will not accept bribes (Deut. 17; 2Chr. 19: 7; Psa. 15: 5). (VanGemeren, 1997). The phrase "Do not accept a bribe" is an admonition to the people in ancient Israel and to Nigerians today. Accepting bribes will make a judge to prevent the course of justice. It is widely held in Nigeria that judges are constantly under pressure to take bribes from the rich in the discharge of the duty of their office. The judges who collect bribes may not even listen to the case of the poor since they do not have money to give them. In this manner, the poor are denied justice (Baba, 2015). This made one of the judges in Nigeria to say "We are all guilty" (Suleiman, 2011). He

stressed that the Nigerian judiciary is having a problem and that injustice in the Nigerian judiciary is a hydra-headed monster. This is because of the high level of corruption in the system. Some Judges and judicial officers in Nigeria are corrupt, dishonest and disobedient to the rule of law and judicial ethics.

The phrase "bribe blinds those who see" should be noted. A blind person is the one who has lost his sight. There is the tendency of closing one's eyes to the truth after money has changed hands. A judge may pretend not to have seen something if he has been settled or bought. This describes the judicial blindness of judges who succumb to bribes (Deut. 16: 19). There are allegations raised against some judges who attempted to pervert the course of justice. To this end, a former Chief Judge of Nigeria, Justice Musdapher said:

As it stands today, it appears that the society we serve is not entirely satisfied with our performance. Hard as it may be to accept, we feel it is less important to focus on whether this assessment is fair or not. The important thing is for us to transparently come to terms with the prevailing realities, accept the gap in expectations and do our utmost to bridge it (Adetokunbo, 2012).

It is clear from the submission of this legal icon that some Nigerians have passed a vote of no confidence on the Nigerian judicial system. Some judges are believed to always take bribes and as such denied the poor of justice because they have no money to pay (Akinotu, 2012). Money has the tendency to twist the hands of the judge. Bribe subverts the very foundations of the society. Bribery must have been a common temptation, that is why God warns against perverting or twisting justice through either offering or receiving bribes (Deut. 16: 19) (Barker, 1994).

It has been observed that the ruling class is parasitic, exploitative, unproductive and devoid of the tempers of nationalism and state building, in turn, the state lacks autonomy and is subordinated to dominant class interest; the implication is that both the state and the dominant and ruling class work for their own interests and not for the interests of the whole society (Onuha, 2003). A case for consideration is the issue of the immunity clause which agents of the state created for themselves in anticipation of their abuse of office. This provides an opportunity for them to be corrupt and to cover their trials and destiny evidence while still in office. It does not seem to be a matter of contradiction for many highly placed Nigerians that they embezzle or misappropriate millions of naira while at the same time struggling to occupy front seats in the church or even take titles in the church (Onuha, 2003).

Apart from the government, society itself has further encouraged corruption through excessive hero worship bordering on mass sycophancy. This manifests in the

attitude of 'my leader, right or wrong', 'my town, by hook or crook', and 'my tribe, right or wrong'. It is the root of such ethnic and tribal sentiments that many people use to foster corruption. Akin to sycophancy is hero worship even when we know such heroes have committed atrocities. Once they come around and throw a few material things around or when they dash out money to traditional rulers, they easily become heroes to be worshipped and at times given chieftaincy titles as a mark of their recognition. A culture of ostentation has also emerged thus making it a big disaster for an individual to be poor. The implication here is that people would do or be ready to do anything at all costs to acquire money even if it will mean emptying the public treasure to do that (Onuha, 2003).

CONCLUSION

It is clear from the study that God hates bribery, corruption and injustice. Leaders in ancient Israel who practised injustice were condemned by Yahweh. Moses enjoined the nation of Israel to not give or take bribes from anybody in order to have a good and cordial relationship in the society. Judges were encouraged not to succumb to the pressure of collecting bribes from the rich who intend to pervert the course of justice. As in ancient Israel, so it is in Nigeria, some leaders and judges denied the poor justice because they have collected bribes from the rich. There are allegations of gross misconduct in the leadership and judicial system in Nigeria. These corrupt practices are partly responsible for the unrest, banditry, underdevelopment, unemployment and insecurity that have bedevilled our nation today. For Nigeria to stand tall in the comity of Nations her citizens must make justice and equity their watchword.

CONFLICT OF INTEREST

The author declares no conflict of interest.

REFERENCES

- Ackerman, S. R. (1999). *Corruption and government: Causes, Consequences and Reform*. Cambridge University Press. p. 56
- Adenugba, A. A., & Omolawal, S. A. (2014). Religious values and corruption in Nigeria—a dislocated relationship. *Journal of Educational and Social Research*, 4(3), 522-528.
- Adetokunbo, M. (2012). Corrupt judges harmful to Nigeria, Says Chief Justice of Nigeria, Firstonline News & Reports, Posted on February 9th, 2012.
- Adeyemo, T. (Ed) (2006). *Africa Bible Commentary*. Nairobi: Word Alive Publishers. p. 851.
- Allen, L. C. (2008). *Jeremiah: A Commentary*. Louisville, KY: West Minister John Knox, Press. p. 282.
- Awojobi, P. O. (2015). *The Pentateuch*. Ilorin: Kingdom Power Communications: 1-2.
- Baba, S. O. Y. (2015). Yahweh's indictment of corrupt judges in Isaiah 1: 21-30: A challenge to the Judiciary System in Nigeria. *UMCATC Journal of Theological Studies*, 10, 82-110.
- Barker, K. L., & Kohlenberger III, J. R. (1994). *The Expositor's Bible Commentary Abridged Edition. Old Testament*. Grand Rapids: Zondervan. p. 1084.
- Bauer, C. (2000). Public sector corruption and its control in South Africa. In *Corruption and Development in Africa: Lessons from Country Case Studies* (pp. 218-233). London: Palgrave Macmillan UK.
- Brown, R. (1998). *The message of Nehemiah: Go's servant in a time of change*. Downers Grove III: Intervarsity Press. p. 23.
- Clements, R. E. (2001) *The Book of Deuteronomy: A Preacher's Commentary*. Peter Borough: Epworth Press. p. 167.
- Clifford, R. J. (1999). *Proverbs: A Commentary*. Louisville, KY: West Minister John Knox Press. p. 45.
- Deboer, M. C. (2011). *Galatians: A Commentary*. Louisville, K. Y. (ed.). West Minister John Knox Press. p. 67
- Estes, D. J., & Fredericks, D. C. (2010). *Ecclesiastes and the Song of Songs. Downers Grove III: Inter Varsity Press, Apollos Old Testament Commentary*, 16, 23.
- Falaye, A. O. (2013). *Religious corruption: A dilemma of The Nigeria State. Journal of Sustainable Development in Africa*, 15(1), 23-34.
- Federation of Nigeria (2000). The Corrupt Practices and Other Related Offences Act 2000, Act No 5. Laws of the Federation of Nigeria. Retrieved from <https://www.nfiu.gov.ng/images/Downloads/downloads/ICPC-Act-2000.pdf>.
- Goldingay, J. (2001). *New International Biblical Commentary. Isaiah Peabody, M.A. Hendrickson*: 83.
- Harrey, A. E. (2004). *A Companion to The New Testament*. Cambridge: Cambridge University Press: 20
- Hornby, A. S. (2015). *Oxford Advanced Learner's Dictionary*. Oxford: University Press. p. 1084.
- Ikeanyibe, O., & Imhanlahimi, J. (2006). Ethics Accountability and Public Service Delivery in Nigeria. *Ibadan Journal of the Social Sciences*, 4(2), 121-134.
- Ikelegbe, O. (2009, September). Peaceful co-existence and sustainable border development in the Nigerian Borders. In *African Borderlands Research Network Conference (ABORNE), Held at the University of Witwatersrand, Johannesburg, South Africa* (pp. 10-14).
- Johnson, R. T. (2017). The theological significance of the Exodus narrative. *Journal of Old Testament Studies*, 2, 24.
- Kohlenberger III, J. R. (1987). *The Interlinear NIV Hebrew – English Old Testament*. Grand Rapids: Zondervan Publishing House: 209.
- Labanjo, B. (1970). *Anatomy of Corruption in Nigeria*, Ibadan: Daystar Press. Constitution of the Federal Republic of Nigeria. p. 56.
- Milgrom, J. (2004). *Leviticus: A book of ritual and ethics. A continental commentary*. Minneapolis, Mn: Fortress Press. p. 54.
- Moo, D. J. (2000). *The Letter to James*. Grand Rapids, Mi: William B. Eerdmans. p. 89.
- Murphy, R. E., & Uwiler, E. (1999). *New International Biblical Commentary: Proverb. Ecclesiastes, Song of Songs*. Peabody, M.A. Hendrickson. p. 75.
- Nsiku, E. K. (2010). *Isaiah*. In: Adeyemo, T. (ed.). *African Bible Commentary*. Nairobi: Word Alive. Pp. 860-874.
- Onu, G. (2001). *Corruption and sustainable development*. The

- Third World Perspective, Onitsha: Book Point Limited. p. 34.
- Onuha, B. (2003). *Administrative capacity in enforcing sanctions and recommendations against erupt practices in corruption*. Accountability and Transparency for Sustainable Development, Ota: ALF Publications. p. 49.
- Ortlund, R. C. (2005). *Isaiah: God saves sinners*. Wheaton Ill: Crossway Books. Retrieved 7th May 2018 from www.Worldbank.Org/En/Country/Nigeria/Overview.
- Ryken, P. G. (2005). *Exodus: Saved for god's glory*. Wheaton Ill: Crossway Books. p. 72.
- Stutzman, R. (2006). *An exegetical summary of Galatians*. Dallas, TX: SIL, International. Pp. 59-68.
- Suleiman, T (2011). We are guilty. *Tell*. March 14: 20
- The World Bank (2012). Nigerian Overview: Economic Overview and Performance. The World Bank.
- Theron, P. M., & Lotter, G. A. (2008). *Corruption: How Should Christians Respond?* ACTA Theological. Pp. 28-35.
- Tidball, D. (2005). *The message of Leviticus*. Downers Grove Ill: Intervarsity Press. Pp. 68-75.
- VanGemeren, W. A. (ed.). (1997). *New International Dictionary of Old Testament Theology & Exegesis*. Vol. 1-5. Grand Rapids: Zondervan. Pp. 56-58.
- Vorster, J. M. (2011). *Managing corruption in South Africa: The ethical responsibility of the church*. Article written as Part of a Research Project of the Faculty of Theology at the North-West University.
- Walton. J. H., & Mathews, V. H. (1997). *The IVP Bible Background Commentary*. Genesis – Deuteronomy. Downers Grove, Ill: Intervarsity Press. Pp. 38-40.