

Christians as Salt and Light and its Implication for Good Governance in Nigeria

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Abstract

The fact that believers should affect the world in which they live is evident from Mathew 5:13-16. It forms a transition from identifying those who are to live according to the demands of the Sermon on the Mount in the present (5:17- 7:27) and those who will live the life of blessedness in the future (5:3-12). In this transitional passage, the audience is metaphorically identified as “The salt of the earth” and “the light of the world”. The problem of double allegiance, bribery and corruption etc. has made good governance a challenge that is righteous living in a corrupt world. The question is how Christians understand, relate, and respond to the challenges of this text in their day-to-day life especially as regards good governance. Shining as light and tasting as salt in the world is not an option, but an obligation, command, an imperative for Christians. This paper traces, shows and points out the importance of Christians in Nigeria knowing who they are, and the expectations of God and the society on them as regards good governance. The paper seeks to bring to the fore the role of Christians to participate in efforts which lead to nation-building. It also aims to challenge Christians and the Church in Nigeria to assume its rightful position of leadership and relevance in our great nation by playing its God's determined roles. The methodologies employed for this research are the exegetical and theological methods. The paper also asserts that it is important to understand that the practice of politics is necessary to govern, and the Bible clearly shows us that God is very much interested in good government. Therefore, Christians as salt and light

must preserve the Nigerian nation and its people from the effects of hatred, violence, corruption, injustice and ethnocentrism.

Key Words: Light, Salt, Good Governance, Christian, Nigeria

Introduction

Salt is a sign of covenant while the light is a sign of orderliness and progress. This paper underscores the importance of Christians in Nigeria knowing who they are, and the expectations of God and the society on them as regards good governance. Scholars have discussed the obligation of the Christians regarding good governance, from the Missiological¹, social², religion and sustainable development perspectives³, moral decadence and its socio-economic and religious implications in Nigeria⁴, spiritual⁵, but without linking an exegetical work of Christians as salt and light to good governance in Nigeria. Hence, the need to exegete the text and its direct impact on good governance in Nigerians politics.

Exegetical and theological methods are employed for this research. The method of biblical exegesis/interpretation employed is the literary analysis method, and specifically the rhetorical analysis. The questions this methodology seeks to answer are: what is the message the writer is trying to convey in Matthew 5:13-16? Is the author attempting to instruct, inspire, defend, or persuade the reader? What rhetorical techniques does he use to achieve his goals? Published and unpublished studies focusing on Christians as salt and light and its implication for good governance in Nigeria were accessed and carefully perused to select potentially relevant materials based on their abstracts and titles.⁶ Peer-reviewed journals and articles, exegetical books to understand the meaning of salt and light in Matthew were included. Drawing on Arksey and O'Malley's procedure for systematic review, "full texts of these studies were retrieved and their qualities assessed for a final decision on whether to include or exclude them."⁷ Understanding Christians and good governance are important to us in this article. Darrell W. Robinson⁸ defines a Christian. Another definition of Christian⁹ is the name given by the Greeks or Romans, probably in reproach, to the followers of Jesus. Good Governance is an approach to government that is committed to creating a system founded

in justice and peace that protects an individual's human rights and civil liberties. According to Fukuyama¹⁰ good governance has this understanding. Another way to think about good governance¹¹ is through outcomes. According to the United Nations, good governance is measured by the eight factors of participation, rule of law, transparency, responsiveness, consensus-oriented, equity and inclusiveness, effectiveness and efficiency, and accountability.

This paper is significant in that it demonstrates how Christians understand, relate, and respond to the challenges of this text in their day-to-day life especially as regards good governance. Again, it underscores the importance of Christians as salt and light who must preserve the Nigerian nation and its people.

EXEGESIS OF MATHEW 5:13-16

The two parables of salt and light set the direction of the Sermon on the Mount. God's children, as they live within a corrupt environment, are the salt of the earth and a light to the world.

“You are the Salt of the Earth” (5:13)

In the first metaphoric parable, Jesus likens the disciples to salt; “you are the salt of the earth” (ὤμεις εἰστέδ ἀλαζ ἀηζ ληζ.) The emphatic pronoun ὤμεις meaning literally “you yourselves [are salt]” refers to “you [are blessed/happy]” in verse 11. This suggests that those who are the salt of the earth, as well as the light of the world, are the μακαριοι of the Beatitudes. In comparing his disciples to salt, Jesus referred to the mineral known today as sodium chloride. Salt was a necessity of life in Palestine, as in the rest of the ancient world. The book of Sirach lists it as one of the necessities of life (39:26). The Dead Sea was a major source of salt in Palestine. However, Dead Sea salt was impure, mixed with gypsum and other minerals producing an alkaline or bitter taste, for which reason the people of Palestine often purchased salt of superior quality from the traders in the North.¹²

The word salt (ἀλαζ)¹³ occurs in six passages of the New Testament of which five times in the Synoptics in the sayings of Jesus (Matt. 5:13; Mark 9:50; Luke 14:34). The verb ἀλιζω simply means “to salt” or “to season with salt.” Salt is used exclusively in a figurative sense, taken,

however from domestic use.¹⁴ Because of the wide use of salt in the ancient world,¹⁵

Craig S. Keener thus rightly observes that the first-century listeners would have quickly grasped the point Jesus tried to make to the disciples.¹⁶ As salt gives flavour to food, so the disciples are to give flavour to the earth. Salt is supposed to flavour the earth, not earth the salt. Earth is here a synonym for the world (cf. 5:14). The salt mixed in food cannot be seen, only tasted. The most obvious characteristic of salt is that it is different from its locality. The disciples who lose saltiness are of no value any longer.

“You are the Light of the World” (5:14-16)

Those who are μακαριοι are further likened to light: “You are the light to the world (υμειζ εφτε το φωζ του κοομου)” (5:14). Light is a well-known metaphor both in the Bible and Judaism.¹⁷ In the Old Testament, Israel is spoken in terms of light to the nations (cf. Isa 60:1-3). The mission of the Servant in Isaiah is portrayed in terms of light (Isa 42:6; 49:6), which was in the New Testament fulfilled in the ministry of Jesus (Matt 4:16; Luke 2:32; John 8:12; 12:35-36). Paul also often uses the light metaphor for the gospel (2 Cor. 4:6; Eph. 5:8; Phil 2:15). Here, in Matthew 5:14-16, Jesus exhorts the disciples to be a shining light to the world,¹⁸ just as He is the light to the world. It appears that the structure of the light metaphor (5:14-16) is comparably similar to the salt metaphor (5:13): You are the salt of the earth

You are the light of the world

The salt must not lose its flavour The light cannot be hidden

This comparison shows that the two metaphors are complementary to each other. In Matthew 5:14-16, Jesus reiterates the point made in the metaphor of "the salt of the earth" (v. 13). Just as salt provides taste and transforms food, so the lamp provides "light to all who are in the house." Also, as it is impossible for salt to lose its saltiness, so it is impossible to hide or conceal the light— like a city on a hill: "The city on the hill cannot be hidden" (v.14). In using this proverbial saying, Jesus could have in mind several cities in Galilee such as Nazareth and Gamala. However, as some commentators observe, Jesus most likely referred to the New

Jerusalem of the messianic kingdom, radiating the light of divine glory throughout the world (Isa 2:2-4; 4:5-6; 60:1-22).¹⁹

INTERPRETATION OF CHRISTIANS AS SALT AND LIGHT IN MATHEW 5:13-16

5:13 “You are the salt of the earth” Because of the extreme value of salt in the ancient world for healing and cleansing; for preserving food; for flavouring food; and for sustaining moisture in humans in very dry climates, salt was a prized possession. It was often used to pay soldiers’ wages. Christians are called the “salt of the earth” because of their penetrating and preserving power in a lost world. “You” is PLURAL and emphatic like v. 14. Believers are salt. It is not an option. The only choice is what kind of salt they will be. Salt can become adulterated and useless. Lost people are watching²⁰ Salt was a basic and necessary item in ancient culture. It was used as a preservative, as a purifier, and as a seasoning. In the immediate context, Jesus seems to be saying that those who live out the qualities listed in the Beatitudes will permeate the world and retard its moral and ethical decay.²¹

SALT: the disciple’s character is like salt. Believers are called and designed (made) to be the salt of the earth. Several things can be said about salt that point out just what Jesus means:

Salt is Distinctive: It is different from food or object upon which it is put. The power of salt lies in this difference. Believers, just as salt, are to be different from the world. The power of their lives and their testimony lies in their being different and distinctive. They are to keep (themselves) from being polluted by the world (Jas. 1:27, Rom. 12:2, 2 Cor. 6:17-18, James. 1:27, 1 John 2:15-16).²² Morris says that the main thing about salt is that it is different, so with disciples. “Their power in the world lies in their difference from it”. But while disciple’s goodness and difference from the world are important features of salt, we should not miss Jesus main meaning: as salt exists for food so disciples exist for the world.²³

Salt Preserves: It keeps things from going bad and decaying. It cleanses and disinfects. Believers, just as salt are to cleanse and preserve the world. They are to disinfect the world and keep germs of the world from causing things to go bad. They are to save the world from corruption (1 Peter

1:22-25).²⁴ Salt Preserves Foods, Origen says, Salt is useful for many purposes in human life! Jesus disciples are compared with salt because salt preserves meats from decaying into stench and worms. It makes them edible for a long period. Christ disciples, standing in the way of the stench that comes from the sins of idolatry and fornication, support and holds together this whole earthly realm.²⁵ Salt preserves, purifies, flavours and kills. "Salt... seasons food (Job, 6:6, Col. 4:6) and prevents corruption (Lev. 2:13, Ezek. 43:24) human life would be both insipid and corrupt but for the presence of good (people).

Salt Penetrates: It inserts a new quality, substance and life. It changes that upon which it is put. Believers are likewise to penetrate the world and insert a new life into it. (2 Cor. 5:17; Eph. 4:24, Col. 3:10).²⁶ Salt restores the saltiness of the created order, Chrysostom asserts as quoted by Simonetti:

You are accountable not only for your own life but also for that of the entire world. I am sending you not to one or two cities, not to ten or twenty, nor even to one nation, as I sent the prophets. Rather, I am sending you to the entire earth, across the seas, to the whole world, to a world fallen into as evil state... For this reason, you see, he requires from his disciples those character traits that are most necessary and useful for the benefit of all.²⁷

Salt Flavours: It influences the taste of things. It takes a bland, tasteless food and makes it enjoyable. Believers are to so flavour and influence the world for Christ. They are to take the bland and the tasteless and salt them, making them enjoyable and desirable within the world. (Gal. 5:22-23, 1John 1:3)

Salt is Quiet. It is visible but it works silently, making no noise whatsoever during its work. Believers, the salt of the earth are to work quietly and discreetly. (1Peter 3:4)

Salt Spreads: Its flavours spread all about. A sprinkle of salt has a widespread effect. A believer's salt spreads far and wide. (Acts 4:20, Col 4:13, 1 Pet. 3:15, 1 Th. 4:11-12)

Salt is Irrepressible: once applied, it cannot be stopped. A believer's salt, his testimony, is irrepressible; it cannot be stopped (Isa. 55:10-11). Salt is resistance to corruption.²⁸ Hilary posits that:

Both the apostle's task and the nature of salt itself will reveal this. The element of water and the element of fire are combined and united in salt. So ordinarily salt, made for the use of the human race, imparts resistance to corruption to the meats on which it is sprinkled. And, of course, it is very apt to add the sensation of hidden flavour. Likewise, the apostles are the preachers of surpassing heavenly things and eternity.²⁹

“You are the light of the world” Light has always been a biblical metaphor of truth and healing. It was used by Jesus to describe Himself (cf. Jn. 9:5). The question is not, “Will you be the light of the world?” As a believer, you are the light of the world. The only real question is, “What kind of light will you be?” All that some people know about God, they know from you and your life! “You” is PLURAL and emphatic like v. 13.³⁰

LIGHT: the disciple's character is light. Christ said, “I am the light of the world” (Jn. 8:12; 9:5). Here He says the disciple is to be like him—“the light of the world” the disciple is to undergo a radical transformation: he is to become like Christ more and more and to reflect the light of Christ (2 Cor. 3:18; 4:6-7) Light is and does several things:

Light is clear and pure. It cleans, that is good, right, and true (Eph. 5:8-9). Light penetrates. By nature, it cuts through and eliminates darkness (1 Th. 5:5). Light enlightens. It enlarges a person's vision and knowledge of an area (John 12:35). Light reveals. It opens up the truth of an area, a

whole new world and it clears up the way to the truth and the life (John 14:6; John 12:36). Light guides. It directs the way to go, leads along the right path (John 12:46). Light strips away the darkness (John 3:19-20). Light routs the chaos (Phil. 2:15). Light discriminates between the right way and the wrong way (Eph. 5:10, John 8:12). Light warns. It warns of dangers that lie ahead in a person's path (Eph. 5:11-14). Light protects. It protects a person from the dangers of darkness, from stumbling, falling and injuring himself (Rom. 13:12).³¹

Believers are also light of the world. God said to Israel, "I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth" (Isaiah 49:6; cf. 42:6). The servant role of Israel is taken over by Jesus (John 8:12; 9:5) and passed on to his followers. Light is intended for illumination. It is for seeing; Cities built on hills cannot be hidden. The followers of Jesus are to be like lamps on a lampstand. They are to let their lights shine (aorist third person imperative) so that people will see their good deeds and give praise to God. If the beatitudes leave the impression that life in the kingdom is somewhat passive, the metaphors of salt and light correct such a misunderstanding. Salt permeates and performs its vital function in society. Light illumines the darkness and point's people to the One who is the source of all light and life.³²

And they are blessings of usefulness, for those whose lives are portrayed here are the salt of the earth (v. 13) and the light of the world (v. 14). They are in a position of influence and good in which they can stem the tide of corruption and darkness that engulfs a fallen world.³³

IMPLICATIONS OF CHRISTIANS AS SALT AND LIGHT FOR GOOD GOVERNANCE IN NIGERIA

Politics is a necessity that should not be avoided or shied away from by Christians. It is about leadership and governance. There are no better people to be in politics than the people who know their God and are ready to do exploit for Him by occupying political positions as part of our

mandate until Christ comes. Christianity is not just preaching and teaching but also involves all facets of life including civil life and governance.³⁴ Politics can often seem like a dirty business, and this perception has sometimes kept Christians away from it. However, it is important to understand that the practice of politics is necessary to govern, and the Bible clearly shows us that God is very much interested in good government. Indeed, it could be said that the government is the 'family business' of God. In this sense, the Bible is full of political statements:

God gave human beings the authority to steward and govern His creation. That's political! Abraham received a promise that his descendants would become a nation. That's political! Moses said that following God's laws would make the nation great and prosperous. That's political! Jesus announced the coming of the Kingdom of God; a way of living which directly challenged social norms both then and now. That's political! His disciples' first confession of faith was 'Jesus is Lord'; a title normally reserved for the Roman emperor. That's political!³⁵

That is why Archbishop Desmond Tutu of South Africa has argued that “When people tell me that the Bible has nothing to do with politics, I ask them, ‘Which Bible are you talking about?’”³⁶

RESPONSIBILITY OF NIGERIAN CHRISTIANS AS SALT AND LIGHT

Christians in Nigerian have a responsibility to shape the direction of their society, they cannot be passive onlookers in the unfolding of events in our country:

We must keep up the light even during the storm. We must keep the dream of justice alive as long as the darkness lasts. We must continue to hunger for righteousness even as we are daily confronted with endemic corruption and chronic oppression. We must dissociate ourselves from the prevalent structures in our country that are structures of violence and

death. We must not only denounce all authority structures that oppress, intimidate, alienate and impoverish people, but also we must make a definite commitment to the evolution of alternative social, economic and political structures that will make for justice, good governance, peace and prosperity.³⁷

Now how are we expected to shine this light? It is by a life of faith, trust, hope, fortitude, and perseverance, even at times of great tribulation. It is by living a life of love and justice, and by taking seriously the message of Jesus in Mt. 25:31-46: that is, caring for the poor, the hungry, the weak, the orphan, the despised, the stranger, and the victims of all sorts of injustice. Our light must shine through the pursuit of human rights, the defence of human dignity and the promotion of freedom and abundant life for all in our society. The Christian is called upon to be a sign of contradiction in a world of darkness and sin. For a corrupt, violent, materialistic, hedonistic and consumeristic society, the Christian is called upon to shine out the light of holiness, love, purity of heart, mercy, kindness and peacefulness. This is the way to be the salt of the earth and the light of the world.

The circumstances of today's Nigeria challenge those of us who constitute the Christian elite to act as the conscience of the nation. The Nigerian Christian elite must assume their responsibility as the salt of the earth and light of the world. The Christian elite must be forthright and consistent in denouncing individual evil and evil structures in our society. The Christian elite must cry out loud enough for the leadership of Nigeria to be compelled to do something about our primitive penal system, our inhuman prison conditions, and our treatment for ex-convicts. The Christian elite must stand alongside oppressed, the impoverished, the marginalized, those denied their just rights and those discriminated against. The Christian elite is called upon to champion the cause of the handicapped and the homeless and the destitute. We are called upon to defend the right of poor workers to just wage, to health insurance, and adequate retirement benefits. We are called upon to be at the forefront of the struggle to rid Nigeria of military dictatorship and the structural injustices that have constituted a superstructure of violence over our motherland.³⁸

CONCLUSION

This article has demonstrated how Christians are to understand, relate and respond to the challenges of this text in their day-to-day life especially as regards good governance. Christians as salt are to be distinct, preserve and penetrate the earth, and as light are to be clear, pure, right, true, guide and protect the world. Christians in Nigeria are therefore in a position of influence and good in which they can stem the tide of corruption and darkness that engulfs a fallen world. There is not a square inch of human existence over which Christ, who is sovereign over all, does not cry: 'It is mine!' All Nigerians are created by God into this state for a reason. If we see it this way, then it is easy to argue that good governance is not in any significant sense different from God's interest in the well-being of his people. Governance is good not only because it benefits the people, but also because it embodies the goodness and love of God.

ENDNOTE

¹ Obiora Ike "Africa: Salt of the Earth and Light of the World in the 21st Century New Evangelization". A Draft Paper for the 2012 World Synod of Bishops on the Theme: The New Evangelization for the Transmission of the Christian Faith <https://www.obioraike.com/.../africa-salt-of-the-earth-and-light-of-the-world- in-the-21st-century-new-evangelisation.pdf> (accessed July 17, 2019).

² Obiora Ike, Religion and Politics-Perspectives of the Social Teaching of the Church: The Case of Nigeria <https://www.obioraike.com/.../religion-and-politics-perspectives-of-the-social- teaching-of-the-church.pdf> (accessed September 23, 2019).

³ Joseph Ogbonnaya, "Religion and Sustainable Development in Africa: The Case of Nigeria," *International Journal of African Catholicism* 3, No. 2 (2012):1-22.

⁴ Dare Ojo Omonijo, *et al* "The Proliferation of Churches and Moral Decadence in Nigeria: Socio-Economic and Religious Implications" *Scholars Bulletin* 75 no. 10 (2016).

⁵ Tunji Olaopa, "Spirituality and Good Governance," *Punch Newspapers*, October 6, 2017.

⁶ H. Arksey and L. O'Malley, "Scoping Studies: Towards a Methodological Framework," *International Journal of Social Research Methodology* 19, no. (2005).

⁷ Wilson, P. *et al* "Disseminating Research Findings: What Should Researchers Do? A Systematic Scoping of Conceptual Frameworks." 16, no.2 (2010),. <http://www.implimentationscience.com/content/5/1/91/> (accessed August 25, 2018).

⁸ C. Brand, *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 288. Defining a Christian, Brand says the Greek suffix *-ianos* was originally applied to slaves. It came to denote the adherents of an individual or party. A Christian is a slave or adherent of Christ; one committed to Christ; a follower of Christ. The word is used three times in the NT. Believers "were first called Christians in Antioch" because their behaviour, activity, and speech were like Christ (Acts 11:26 HCSB). Agrippa responded to Paul's witness, "Are you going to persuade me to become a Christian so easily?" (Acts 26:28 HCSB). He spoke of becoming an adherent of Christ. Peter stated that believers who suffer as a Christian are to do so for the glory of God (1 Pet. 4:16). A Christian is one who becomes an adherent of Christ, whose daily life and behaviour facing adversity are like Christ.

⁹ M. Easton, *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, Inc. 1996), 278.

¹⁰ Francis Fukuyama, (January 2013). "What Is Governance?" *Center for Global Development. Working paper 314*

¹¹ Rotberg, Obert (July 2014). "Good Governance Means Performance and Results", *Governance* 27 (3): 511–518. DOI:[10.1111/gove.12084](https://doi.org/10.1111/gove.12084).

¹² *Qu qae totis corporibus nihil esse utilius sale at sole dixit* (Natural History 31.205), tr. W. H. S. Jones (Loeb Classical Library 440-441 no.8.

¹³ The regular Greek word for salt is ἀλάς; however, in the New Testament, the word ἀλάς is used.

¹⁴ In Matthew 5:13, salt represents the disciples, while in Mark 9:50 Jesus tells the disciples to have salt in themselves. If salt loses its distinctiveness it has no value (Matt 5:13; Mark 9:50; Luke 14:34). In Colossians 4:6, Paul applies the salt's seasoning function metaphorically to human speech.

¹⁵ W. D. Davis and Dale C. Allison, *The Gospel According to Saint Matthew: ICC* (Edinburgh: T. & T. Clark, 1988), 472-473. In antiquity, salt was an important ingredient to give taste to food. Adding salt in the preparation of food was common in antiquity. Job asked: "Can something tasteless be eaten without salt?" (6:6). Even animal food was flavoured with salt (cf. Isa 30:24). In addition to culinary use, as with all cultures before the technology of refrigeration, salt was also used as a preservative. It functioned also as a fertilizer and a catalyst or purifier. Salt was also valued medicinally.

¹⁶ Craig S. Keener, *Matthew: The IVP New Testament Commentary Series* (Downers Grove, IL: Intervarsity Press, 1997), 173.

¹⁷ Keener, *Matthew*, 174-175; Davies and Allison, *Matthew*, 475.

¹⁸ W. D. Davies suggests that Jesus used the light metaphor to express another critique of the Qumran sectarians who called themselves "the sons of light" but hid their light under a bushel. Light is for the world, but the Sectarians "forsook the darkness of the world" and confined their light to themselves. They isolated themselves from the rest of the world "and hid their light under a bushel at Qumran and in enclosed communities" (*Setting*, 250).

¹⁹ See Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids, MI: Eerdmans, 1982), 77; also Davies and Allison, *Matthew*, 475. It is

also interesting that the Roman philosopher and politician Cicero (106-43 BC) described the city of Rome as a “light to the whole world” (In Catalinam 4.6).

²⁰ R. J. D. Utley, *The First Christian Primer: Matthew. Study Guide Commentary Series* (Marshall, Texas: Bible Lessons International, 2000), 39.

²¹ Robert H. Mounce, *Mathew: Understanding the Bible Commentary Series* (Grand Rapids, Michigan: Baker Books, 1991), 63.

²² The Preachers Outline and Sermon Bible, *Mathew Volume 1 Chapter 1-16:12 New Testament New International Version*. (Makati City: Church Strengthening Ministry, 1998), 65.

²³ Fredrick Dale Brunner, *Mathew 5: A Commentary. Volume I: The Christ book Mathew 1-12*. (Cambridge: William B. Eerdmans Publishing Company, 2004), 189.

²⁴ *The Preachers Outline and Sermon Bible. Mathew Volume 1 Chapter 1-16:12 New Testament New International Version* (Makati City: Church Strengthening Ministry, 1998), 65.

²⁵ Manlio Simonetti ed. *Origen 5:13, in Ancient Christian Commentary on Scripture. New Testament Ia Mathew 1-13*. (Downers Grove, Illinois: Intervarsity Press, 2001) 92.

²⁶ *The Preachers Outline and Sermon Bible. Mathew Volume 1 Chapter 1-16:12 New Testament New International Version* (Makati City: Church Strengthening Ministry, 1998), 65.

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²⁸ *The Preachers Outline and Sermon Bible. Mathew Volume 1 Chapter 1-16:12 New Testament New International Version*. (Makati City: Church Strengthening Ministry, 1998), 66.

²⁹ Manlio Simonetti ed. *Hilary 5:13, in Ancient Christian Commentary on Scripture. New Testament Ia Mathew 1-13* (Downers Grove, Illinois: Intervarsity Press, 2001), 92.

³⁰ R. J. D. Utley, *The First Christian Primer: Matthew. Study Guide Commentary Series*, 39.

³¹ *The Preachers Outline and Sermon Bible. Mathew Volume 1 Chapter 1-16:12 New Testament New International Version* (Makati City: Church Strengthening Ministry, 1998), 668-69.

³² Robert H. Mounce, *Mathew: Understanding the Bible Commentary Series* (Grand Rapids, Michigan: Baker Books, 1991), 63-64.

³³ I. D. Campbell, *Opening up Matthew* (Leominster: Day One Publications, 2008), 43–44.

³⁴ Church of Christ in Nations COCIN Week Programme. Theme: Christians and Politics, Date: 22nd – 28th April 2019, 7.

³⁵ <http://www.christiansinpolitics.org.uk/uploads/PDFs/being-salt-and-light-CiPol.pdf>. Accessed 25/09/2019

³⁶ <https://www.opendemocracy.net/en/transformation/desmond-tutu-was-right/> Accessed 02/11/2019

³⁷ George Ehusani Reflections <http://www.georgeehusani.org/index.php/other-reflections/204-let-your-light-shine> Accessed 08/05/2019

³⁸ George Ehusani Reflections <http://www.georgeehusani.org/index.php/other-reflections/204-let-your-light-shine> Accessed 08/05/2019

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