

## **Religious War and Brutal Killing of Christians in Nigeria; Its Effects and Consequences in Related to John 18:5-11**

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doi: <https://doi.org/10.37745/bjmas.2022.0259>

Published August 4 2023

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**Citation:** Adetunji E. (2023) Religious War and Brutal Killing of Christians in Nigeria; Its Effects and Consequences in Related to John 18:5-11, *British Journal of Multidisciplinary and Advanced Studies: Arts, Humanities and Social Sciences* 4 (4),90-105

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**ABSTRACT:** *Brutal killings of Christians in the northern and middle parts of Nigeria at the hands of Muslim militants and terrorists have been a daily occurrence in recent years. Nigeria daily news are always full of records of shielding of innocent bloods both adult and young, burning of Churches, the worst of them all is killings of Christian members during Church services. The major concerns now are days are kidnapping people after which the ransom will be paid and victim will eventually be killed. Increasingly, the attackers have included another group, militant nomadic Fulani herdsmen who raid villages and kill Christian men, women, children, and babies with, local weapon AK-47s, machetes and many others. This work considers the attitude of both the past and present administrations towards the brutal killings of Christian in the Northern part of the country it was equally linked with the story of Jesus Crucifixion and those that were supposed to speak and defended him master minded the killing of the Saviour of the entire universe. However, the work came out with the effect of the brutal killings, causes and concludes by suggesting the way out*

**KEY WORDS:** Brutal killing, Kidnapping, Religious crises, Boko Haram

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### **INTRODUCTION**

Globally, nations have prioritized peace in their socioeconomic and political progress. States have taken a variety of steps to ensure peace and stability through good governance and accountability out of concern for the part that violence plays in the dissolution of nations. Despite all of this, the globe has experienced many other types of violence, but only terrorism poses the greatest threat to international security. Terrorism according to UNDP (2017) is a universal enemy of mankind. Terrorism is a criminal act intended or calculated to provoke a state of terror in the general public. Although the world community has made every effort to combat terrorism, many forms of violent and gory terrorist assaults continue to be exposed to the public through a variety of media, and

there is no indication that the number of new attacks is about to decline. According to anecdotal evidence, there have been numerous further terrorist assaults since the current global war on terrorism was launched following the 9/11 attacks. The atrocities committed by the Islamic State of Iraq and Syria (ISIS) in the Middle East and the deadly terrorist assaults that occurred in Western Europe in 2016 serve as examples of this. This has increased people's level of fear. Over 5,045 people were reportedly killed in 665 Islamist strikes across fourteen (14) different nations. Of these, many were put to death in an execution style manner, including fifty who reportedly were beheaded in Yemen, Syria, and Iraq (Hanrahan and Wang, 2016)

Domestic terrorism frequently affects individual governments on a local level, but it is clear that localized acts of terrorism have spread across national boundaries and pose sub-regional, regional, if not global security issues. In essence, the Boko Haram insurgency is a Jihadist terrorist group centered in northeastern Nigeria that claims to be the Jama'atu Ahlis Sunna Liddaawatiwal Jihad, or "those committed to the spread of the Prophet's teaching and Jihad." Even the terrorist group's new name expresses their conflict. In addition to being used in schools, "Boko Haram" is also used in politics and society to signify "Western culture is forbidden by Islam" or "the Westernized elites and their manner of doing things contradict Islam." The organization despises Western modes of living, such as multi-party democracy, in what they refer to as a primarily Muslim nation like Nigeria because they believe that Western civilization is banned. Pornography, prostitution, consuming alcohol, and many more behaviours that are incompatible with Islamic civilization are also included in the list of "Haram" acts. In spite of not being a sect that engages in terrorist activity like Hamas in Palestine, Hezbollah in Lebanon, or the Muslim Brothers in Egypt, Boko Haram has a political outlook due to its contestation of Western ideals, the security of the Nigerian State, and the corruption of the governing elite.

Boko Haram, as posited by Jeavons, and Stylianou (2014) like other terrorists, has the ability to destabilize any country. In fact, the crisis that began in roughly 2002 spread to the sub-region in addition to its destabilizing repercussions in Nigeria by having a terrible impact on the neighbouring countries of Niger, Cameroon, and Chad. Scholars noted that there was an increasing regionalization and internalization of conflict after the sect lost the majority of its territory in 2015 as a result of the strong leadership in Abuja. However, it has also been noted that West Africa is not the only part of the area where local terrorist organizations might spread throughout the states. The use of terrorism is now widespread in today's world. Boko Haram, like other terrorists, has the ability to destabilize any country. In fact, the crisis that began in roughly 2002 spread to the sub-region in addition to its destabilizing repercussions in Nigeria by having a terrible impact on the neighbouring countries of Niger, Cameroon, and Chad. Scholars noted that there was an increasing regionalization and internalization of conflict after the sect lost the majority of its territory in 2015 as a result of the strong leadership in Abuja. However, it has also been noted that West Africa is not the only part of the area where local terrorist organizations might spread throughout the states. The use of terrorism is now widespread in today's world.

Al Shabab is another example of an African terrorist organization that is capable of conducting strikes both inside its own country and outside its borders. The security of all of East Africa is seriously threatened by this terrorist organization. Targets near its base in Somalia, synchronized suicide bombs in Kampala, the capital of Uganda, in 2010, a fatal raid on a Nairobi mall in September 2013, and a Nairobi hotel in December 2018 are some of its exploits. After being successful in Uganda, it now threatens both neighboring nations and Western interests in Africa. More than a dozen Al Shabab rebels were detained by the Ethiopian government in January 2013 as they prepared an attack in East Ethiopia (Jeavans, and Stylianou, (2014).

Returning to Nigeria, notwithstanding Boko Haram's demonstration of its capacity for sub-regional heists, its emergence can be attributed to a Maitatsine fundamentalist organization that assaulted the city of Kano in Northern Nigeria under the leadership of a dissident, Mohammed Marwa Maitatsine (Maitatsine means the one who curses). According to scholarly reports from 2018, Marwa preaches a millenarian "Qur'an-only" philosophy that is very different from the majority of Muslims in Northern Nigeria. Up to 6,000 people were killed, including the commander, when his organization clashed with the authorities in Kano in December 1980. In this way, the influence of Maitatsine on some earlier crises in the North-east can be linked to the creation and ongoing threat posed by Boko Haram. For instance, following the Kano riots, the government freed hundreds of inmates, many of whom were relocated to the north-east. This led to a series of religious riots by the former Maitatsine adherents in the Bulunkutu neighborhood of Maiduguri in 1982, which resulted in up to 3,350 fatalities. Similar riots occurred in Yola, Adamawa State, in 1984 that claimed over 700 lives, and in Gombe, Nigeria, in 1985 that claimed 100 lives. 10 Other religious crises had occurred in the wake of them.

### **Historical Evolution of Terrorism**

The history of terrorism dated back to over 2,000 years ago when the zealots, Jewish opponents of Rome's occupation of Palestine during this period, killed Romans in broad daylight frighten the Roman authorities and other Jewish collaborators. The terror group believed in the use of armed resistance to free the Jews from being subjected to rule other than the rule of God.

During the French Revolution, the state used terrorism against its actual, imagined or potential enemies. In the nineteenth century, anarchists who opposed governments of any kind used terrorism widely. Several world leaders fell victim to assassination, called "Propaganda of the deed" which also entailed bombing of caves, theatres and landmarks. Typical examples are the assassination of the US President William McKinley (1843–1901) and France's President Marie François Sadi Carnot (1837– 1894). However, the "new terrorism" perpetrators perhaps are likely to take more risks and even prepare to die, as martyrdom is seen as a way to reaching heaven. They, therefore, have a limitless tendency to unleash violence with no fear of backlash as there is no sponsor or state to protect. These are what stereotypes like Boko Haram as an emergent terror group symbolises. There are, however, many other typical types of terrorism throughout history before

the modern terrorism of the twenty first century which gain its significance and world attention with the 9/11 attack on the New York Twin Towers of the World Trade Centre Building.

The terrorist attack of 11 September, 2001 gave rise to war on terror with the American invasion of Iraq and Afghanistan as well as other operations in Yemen, Pakistan and Syria. Thus, Al Qaeda (the Base), headed by Osama Bin Ladin came into existence to check the onslaught of the West. ISIS equally came with a different mission, to launch a Jihad to create a territory with attacks on enemies nearer home: namely the apostate Shiite communities typified by Assad's government in Syria and the government in Iraq that are averse to the creation of a "pure" radically Islamic State (Pettiford, & Harding, (2003).

Soon after, the world began to witness the activities of Al Qaeda in the Islamic Maghreb, AlShabaab of East Africa and in West Africa where terrorist groups like Al Zawan in Northern Mali, Movement for Oneness and Jihad in West Africa (MUJAO) and the dreaded Boko Haram terrorising North-eastern Nigeria. The Boko Haram operates even in areas bordering the Northeast like Niger, Cameroon and Chad Republics, causing devastating security threats and turned itself to a regional crisis and religious terrorism.

It was the activities of Boko Haram in North-eastern Nigeria that formed the focus of this study, which is traced to the early 1980s, where a group called Maitatsine unleashed terror on the ancient city of Kano leading to the death of several hundred people. Unlike the Maitatsine revolt, which lasted for over two weeks following military intervention, the current Boko Haram crisis has lasted for several years causing a huge loss of lives and properties in the country. It was reported that the Borno State Governor, Kashim Shettima once remarked that Boko Haram had made 54,911 women widowed and also 52,311 children orphans in Borno State. The group is believed not to be against Christians alone but constitutes opposition to the Muslim establishment and the government of Nigeria. This is religious violence that has been the bane of the Nigerian government for over a decade. Part of its fundamental goals is to create an Islam nation in the twelve northern states of Nigeria, and eventually spread Islamic religion throughout the rest of the country.

#### **Causes of the Boko Haram Insurgency in North-east Nigeria**

Various explanations and several factors have been suggested as causes of Boko Haram insurgency in North-east Nigeria by many scholars and researchers. Some of these explanations have been based on factors which include politics, economic and social equality, corruption, bad governance, religious ideology, poverty and unemployment, underdevelopment. A scholar worked on Boko Haram insurgency in Nigeria examining the growth of the sect and the efforts of government in addressing its challenges and the implication. The study found that the Boko Haram insurgency was a manifestation of frustration as a result of the nation's political, religious and economic

system. The study adopted a descriptive research design and data was obtained from secondary sources. However, this finding could not be generalised and, maybe value laden as a result of individual perceptivity. Most Nigerians in other parts of the country including the North-east are also part of the manifested frustration created by the inept governance system in Nigeria. Extant literature has acknowledged that religious terrorism like Boko Haram is motivated by larger factors beyond the frustration thesis and the act is just only symbolically carried out to further faith-based tenets.

Researchers observed in their study, *Global Challenge of Mutual Suspicion: Boko Haram Uprising in Nigeria* using secondary sources found that failure of the Nigerian leaders to ensure good governance led people to unemployment and poverty with many youths preferring to die or kill than to remain in their present state. Although these findings agreed with most outcomes of research on causes of Boko Haram, still an inclusion of primary data by way of a quantitative approach would have enhanced the validity of the findings. Added to this, is the explanation by a scholar in his book entitled *Nigeria Dancing on the Brink* that politics plays a role in the cause of Boko Haram judging from the action of embittered northern politicians who turned towards a radical Islamic preacher for leadership as the People Democratic Party of Nigeria (PDP) jettisoned its power-sharing arrangement. This proposition is contentious as power had now shifted to the opposition party, All Progressive Party (APC) with a northern Muslim as President but Boko Haram activities are far from over.

In a more sociological perspective, writer characterized the problems of Nigeria as a nation-state from colonization to the present day and averred that perhaps the greatest damage is the public trust. Politicians lie, banks steal, heads of industries bribe, soldiers' salaries are pocketed by the commanders. It is like in doing anything; Nigeria goes the opposite way as things were falling apart. He surmised that:

*And when crime equates to money, and money equal status, and status to everything, all shame evaporates. Insecurity at all levels cause of Nigeria's woes (P.24)*

His work suggests that insecurity at all levels is the cause of Nigeria's problems which may include the issue of Boko Haram. However, while it is agreed that his proposition may be a factor in the problem of insecurity and Boko Haram, it may be in combination with other factors. Similarly, Boko Haram is being viewed as a creation of northern power brokers while some fingered the Presidency and even the CIA. However, none of these can be linked to the actual cause of Boko Haram. From the historical viewpoint, Boko Haram emerged when the late Yar'Adua (a Muslim) was in power. Thus, to think it was the Presidency being headed by a Christian president (Goodluck Jonathan) that is causing the crisis is entirely illogical. As to the claim that the CIA is believed to have instigated the crisis, this agrees with the assertion by another scholar, when he predicted the disintegration of Nigeria by 2015. But of what benefit will it be to the United States if Nigeria



disintegrates with a possibly smaller but richer “Niger Delta Republic”? If it is for economic reasons, the earlier and recent reported crude oil discovery to the tune of a billion barrel in the Gulf of Mexico had cast doubt on this proposition, as the US may not need a disintegrated Nigeria to have unrestricted access to its newfound discovery.

But even then, Northern Nigeria usually regarded by the South as “parasitic” will fight with all its military and political might to retain a united Nigeria, even as the country continues its search for crude oil in the Lake Chad Basin and other areas of the North. However, in the unlikely event that secession happens, the example of Southern Sudan’s secession should act as a lesson. Thus, Southern Sudan, having seceded from Sudan with all the oil has known no peace, even with the abundant resources all to itself. Therefore, there is the need to examine other factors that caused Boko Haram beyond this view offered by some schools of thought, through an integrative scientific methodological approach which is the focal point of this study.

Furthermore, the book entitled *Eat the Heart of Infidels* examined how the history of Northern Nigeria from the time of Uthman Dan Fodio till date has been shaped by the rise of Islam and conflict between Islam and modernity. The study posited a religious ideological viewpoint as a causal factor of Boko Haram. Although Walker’s study was drawn from first-hand testimony, controversial narrations and some secondary sources, but the explanations made were subjects of anecdotal data. Earlier on, using almost the same methodological approach, the author also identified politics as the main cause of Boko Haram. The Islamic sect believed that politics in Nigeria has been seized by a group of corrupt, false Muslims and the sect wants to wage war against them and the federal government of Nigeria to create a “pure” Islamic state ruled by Sharia law. However, this conclusion has been based on anecdotal data and not on empirically verifiable research study. In his work entitled *Boko Haram: Inside Nigeria Unholy War*, which relied heavily on In-depth interviews of some Nigerians and key informants like security forces, internally displaced persons, prominent clergymen, academics and anti-corruption crusaders, submitted that neglect of obvious environmental nuances, inept government, corruption, long tradition of Islamic radicalism and brutal security forces, all combined to form a terrorism perfect breeding ground for the probable causes of Boko Haram.

Amdii, (2012) In his work, *The State, Terrors and Nigeria’s national security*, examined concepts of terrorism and national security in Nigeria. He reviewed various literature on terrorism generally and Boko Haram in particular. He found that the phenomenon is symptomatic of the failure of the Nigerian State to convey to her citizens their “desired” good life. He posited that Boko Haram is also a language of dissent against growing immiseration, hopelessness and alienation of the weaker majority. In a similar study on *The Absence of Northern Nigeria’s Social Development and the rise of Boko Haram*, using secondary data, found that absence of social development like accessible educational opportunities and lack of gender equality as the major cause of Boko Haram. The scholar opined that economic opportunities in the country cannot go in isolation of social development and offered that economic imbalance between the North and South is to be blamed for Boko Haram’s rise to power. However, it is contended that even

though the economic disparity between the North and the South is a notorious reality, the menace, is still only localised to the North-east and not the entire Northern space, while gender inequality may also not be a core cause of Boko Haram. Extending this line of reasoning, it is hereby suggested that issues of a north-south divide in economic disparity may not be the main reason for the rise of Boko Haram.

Furthermore, a study on *The Inordinate activities of Boko Haram: A Critical Review of Facts and Challenges* using various secondary data for the analysis of findings. Their study illuminated that Boko Haram is as a result of multiple factors such as poverty, illiteracy, inequality, unemployment, and corruption among others, propelling the group's activities. They averred that politics in Nigeria had been hijacked by corrupt, false Muslims, thus, the group must attack these "drifting politicians" so as to create a "pure" Islamic State. This research, however, suffered from a lack of systematic and reliable empirical data. This negated the impact of his research validity.

In their work, *Killing People; Dividing a Nation? Analysing student perceptions of the Boko Haram Crisis in Nigeria*, using both primary and secondary sources, and sample population of 6,830 students of Nigeria's tertiary institutions of which 55.9 per cent were male and 43.7 per cent were female. The results of findings demonstrated a North-South divide with Christian or Igbo and Muslim or Hausa Fulani holding different ideas on the causes of the crisis. The authors also examined the views of the respondents under the backup of various contending reasons for the cause of Boko Haram, from the religious aspects, to the role of unemployment and poverty, inequality, low education and to the role of corruption, moral decadence and pervasiveness, inefficiency and general impunity prevalent among the upper political class. They found that there are important differences between the different ethno-religious and spatial groups. Among the people in the southern states, a great margin of (63.0%) hinged the rise of Boko Haram on religious/extremism whereas almost half of their Northern counterparts (46.6 persons) saw it in the light of poverty/lack of opportunities.

Thus, the perception of the insurgency across Nigeria's contrasting nationalities revealed the centrality of "ethno-religious thinking". Based on this, the authors concluded that Boko Haram painfully lays bare Nigeria's ethno religious cleavages, possibly as undermining efforts at nations building.

In another work carried out on *Boko Haram: The History of An African Jihadist Movement*; which drew data sources from Arabic and Hausa documents, propaganda videos, press reports and interviews with experts in Nigeria, Cameroon and Niger found that Boko Haram is a consequence of economic inequality, endemic corruption, demography, poverty, underdevelopment and contentious politics. The key argument is that Boko Haram was caused by politics of implementation of full Sharia's in 2000, and counterproductive conflict management of the bitter memories of the inter-communal violence in Nigeria dating back to 1980 and highly competitive elections in Borno State in 2003. This work mostly relied on a qualitative approach in terms of its methodology by the use of "secondary data and propaganda videos". However, the nebulous part of the findings on the study of the causal factors of Boko Haram is the facts of contentious politics and endemic corruption which are not bad deeds limited to the Northern part of Nigeria and specifically the North-east. Hence, the main issue should be, why

the insurgency is localised to the North and especially North-east Nigeria. This is because contentious politics and endemic corruption are realities that affect the entire Nigerian's territory and space.

Also, in the book *Women and the War on Boko Haram* conducted a desk review of relevant literature relying on Non-Governmental Organisations (NGO's) reports and grey literature due to the paucity of studies on Boko Haram. The writer used reports from the United States Agency for International Development (USAID), Department for International Development (DFID), Amnesty International and Human Rights Watch. Also conducted interviews with Internally Displaced Persons (IDPs) in their camps in Yola, Mubi, Damaturu, Abuja and Maiduguri. She equally interviewed some vigilantes (Civilian JTF) in Yola and Maiduguri and former insurgents. This is in addition to the personal interview with the Governors of Borno (the epicentre of Boko Haram) and that of Adamawa (another state in our study area) and with members of Borno Elders Forum. Apart from the key informant interview, most of researcher's interviews were conducted using Focus Group Discussion (FGD). Use of Focus Group Discussion creates a lack of anonymity and also mutual suspicion given the sensitive nature of the topic and especially the researcher being a foreigner. This may however result into the problem of measurement biases. Her key findings are that lack of substantive change in Borno State following the implementation of Sharia by the then Governor Ali Modu Sheriff, the collapse of the state economy leading to widespread unemployment and underemployment, and the role of Almajiranci are the cause of violence by the group. This researcher agrees that the application of Sharia and collapsed economy could engender Boko Haram. However, the question that should be asked is, why is Almajiranci associated with prevalence of Boko Haram when only 25% (2.7 million) of the Almajiris are from North-east Nigeria when entire Northern Nigeria has 9.5 million Almajiris as reported by UNICEF leaving much larger proportion of this to North-west which has little or no Boko Haram prevalence.

Other scholar explored the issue of Boko Haram insurgency in Nigeria under the backdrop of symptoms of poverty and political alienation. Using In-depth analysis of desk survey of the media report and other documents, he identified poverty and political alienation as causes of Boko Haram. The researcher observed that the irony of poverty in Nigeria is that, it portrays a tale of several countries with regional disparities. The Nigerian Bureau of Statistics (NBS), the regional poverty disparity can be appreciated thus:

**Table 2.1: Regional Incidence of Poverty by Different Poverty Measures in Nigeria**

| Region        | Food Poor | Absolute Poor | Relatively Poor | A Dollar per day |
|---------------|-----------|---------------|-----------------|------------------|
| North Central | 38.6      | 59.5          | 67.5            | 59.7             |
| North East    | 51.5      | 69.0          | 76.3            | 69.1             |
| North West    | 51.8      | 70            | 77.7            | 70.4             |
| South East    | 41.0      | 58.7          | 67.0            | 59.2             |
| South-South   | 35.5      | 55.9          | 63.8            | 56.1             |
| South West    | 25.4      | 49.2          | 59.1            | 50.1             |

Source: Adenrele (2012)



Analysing the above table, he opined that poverty is higher where activities of Boko Haram are more prevalent in the North-east. More than 65 per cent of people in the North-east are very poor with less than one dollar income per day compared with 55 per cent in South-South.

The scholar also cited corruption, the concept of Almajiri system and political alienation and the ruling party power rotation programme that brought Good luck Jonathan to power after the death of President Umar Musa Yar'adua. He argued that Northern politicians thereby created Boko Haram to destabilize the regime. However, this may sound implausible, since Boko Haram activities have continued unabated even with the current president Muhammadu Buhari from the North.

A study on "Religious Fundamentalism and Terrorism in Nigeria-Boko Haram Perspective". He used both primary and secondary sources of data, where he interviewed senior government officials (mainly members of the security service), scholars, diplomats and members of Civil Liberty Organisations. His secondary data includes documents, books, journals, unpublished materials, newspapers and workshop reports and policy documents at the National Defence College Nigeria Library. The study found that a large army of unemployed youth and poverty may act as a fertile ground for the recruitment of Boko Haram, thereby serving as a major cause of the insurgency.

In an article titled "Boko Haram understanding the context" argued that the cause of the insurgency is imbedded in the Nigerian historical context. He posited that political opportunities created by political actors as the main cause of the insurgency. That, the emergence of kleptomaniac political actors had left the population deprived, frustrated and aggressive thus creating a fertile ground for religious and ideological action to interpret societal reality thereby creating recurring insurgencies. He chronicled the Usman Dan Fodio Jihad of 1804, the Maitatsine violence of 1982 to the current insurgency of Boko Haram that had defied all military actions since it commenced in 2002. Although several writers have looked at Boko Haram as a reincarnation of Maitatsine crisis of the 1980s, other writers like have viewed the rise of Boko Haram as an attempt to challenge the age-long feeling of supremacy by Sokoto Caliphate in a form dubbed as "horizontal inequality".

In their study on *The Impact of Boko Haram Insurgency on Nigerian National Security* offered that although Nigeria is ranked 153<sup>rd</sup> out of 177 poor economic countries; poverty in Nigeria is more evidenced in the North-east (76.3%) compared with the South-east (59.1%). They reasoned that poverty is what is seen by many observers and analysts as the cause of Boko Haram in the North-east. One could argue that the poverty index in the North-west is equally high, but it has no incidence of Boko Haram in the area. Other factors may equally be contributory. Therefore, there is the need to examine other factors that caused Boko Haram beyond these views offered by the various scholars, researchers and some schools of thought, through an integrative methodological approach which is the focal point of this study.

### Exegesis of John Chapter 18, verse one to eleven

**John 18:5-11** ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.6 ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαὶ 7πάλιν οὖν ἐπηρώτησεν αὐτούς τίνα ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.8ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·9ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι Οὐς δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα.10Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.11εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ Πατήρ, οὐ μὴ πίω αὐτό;

The Johannine Passion narrative is found in chapters 18 and 19. Several matters of emphasis distinguish the account in the Fourth Gospel from the parallels in the synoptics. (1) The complete sovereignty of Jesus as he undergoes these events, his complete control of the situation, is repeatedly evident. Nothing that happens to him happens by accident or outside of his control, and one gets the distinct impression he could put a stop to the process at any moment if he so chose. Jesus comes across not so much the willing victim as the Orchestrator of events. (2) There are many details included in the Johannine account which are not recorded in the synoptics, and this has caused many critical scholars to regard these details as non-historical fabrications of the Evangelist for dramatic effect. Upon closer examination, however, it seems more likely that the purpose of such detail is not so much purely dramatic effect as theological significance. Almost every detail which John records about the crucifixion of Jesus, for example, has some symbolic and theological meaning.

**18:1** Tau'ta eipwn Ihsou" This appears to be a natural transition from the Last Discourse, the farewell speech of Jesus to his disciples in 13:31-17:26, including the final prayer in 17:1-26. We are told that Jesus "went out" (ex'hlqen) together with his disciples, a probable reference to their leaving the Upper Room where the meal and discourse described in chapters 13-17 took place (although some have seen this only as a reference to their leaving the city, with the understanding that some of the Last Discourse, including the concluding prayer, was given *en route*, cf. 14:31). They crossed the wadi Kidron (Kidron Valley; tou' ceimavrrou means "flowing in the winter" and refers to a **wadi**, a stream bed which contains flowing water only in the rainy season) and came to **a garden**, identified in Matt 26:36 and Mark 14:32 as **Gethsemane**. The name is not given in Luke's or John's Gospel, but the garden must have been located somewhere on the lower slopes of the Mount of Olives.

**eivpw.n** verb participle aorist active nominative masculine singular from **le,gw**

[GING] **le,gw**

**le,gw say**—**1.** generally, *say, tell, give expression to* orally, but also in writing. *Make reference to* Mk 14:71. *Mean(s)* of foreign terms and names; of statements made. *Bring charges* Ac 23:30.—**2.** more specifically, of special forms of saying etc. *Ask* Mt 9:14; Mk 14:14. *Answer. Order, command, direct. Assure, assert;* Lk 9:27. *Maintain, declare, proclaim. Speak, report, tell of* [*legend*]

[GING] **ei=pon**

**ei=pon** used as 2 aor. of **le,gw**: *say, speak. Order tell* 8:7; *call* J 10:35; *foretell*. Also see s.v. **ei;rw**.

[GING] **r`hqeij**

**r`hqeij** 1 aor. pass. ptc. of **ei=pon**.

**Iou,daj** noun nominative masculine singular proper from **VIou,daj**

[GING] **VIou,daj**

**VIou,daj, a, o`** *Judah* (Hebrew), *Judas* (Greek), *Jude* **1.** *Judah*, son of Jacob, and the tribe named for him.—**2.** *Judas* in the genealogy of Jesus Lk 3:30.—**3.** *Judas* of Galilee, a revolutionary Ac 5:37.—**4.** *Judas* of Damascus, Paul's host.—**5.** *Judas*, an apostle, son (or brother) of James.—**6.** *Judas* Iscariot, betrayer of Jesus—**7.** *Judas* called Barsabbas, a Christian prophet).—**8.** *Judas*, the brother of Jesus. Probably the same man is meant by the *Jude* in Jd 1.

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**VIou,daj, a, o`** *Judah* (Hebrew), *Judas* (Greek), *Jude* (see 8).—**1.** *Judah*, son of Jacob, and the tribe named for him.—**2.** *Judas* in the genealogy of Jesus Lk 3:30.—**3.** *Judas* of Galilee, a revolutionary Ac 5:37.—**4.** *Judas* of Damascus, Paul's host Ac 9:11.—**5.** *Judas*, an apostle, son (or brother) of James.—**6.** *Judas* Iscariot, betrayer of Jesus;.—**7.** *Judas* called Barsabbas, a Christian prophet (34).—**8.** *Judas*, the brother of Jesus. Probably the same man is meant by the *Jude* in Jd 1.

**maqhtw/n** noun genitive masculine plural from **maqhtj**

[GING] **maqhtj**

**maqhtj, ou/, o`** *learner, pupil, disciple*—**1.** *pupil, apprentice*.—**2.** *disciple, adherent* practically = **Christianabw.n** verb participle aorist active nominative masculine singular from

**lamba,nw**

[GING] **lamba,nw**

**lamba,nw**—**1.** in a more or less active sense *take, take hold of, grasp. Catch* Lk 5:5. *Draw. Put on Take up, receive. Collect. Choose, select* Hb 5:1. Sometimes the ptc. can be translated *with*

labw.n th.n spei/ran e;rctai *he came with a detachment* J 18:3.—**2.** in a more or less passive sense *receive, get, obtain. Accept a bribe* Mt 28:15. As a periphrasis for the pass. oivkodomh.n l) *be edified.*

**avrciere,wn** noun genitive masculine plural from **avrciereu,j**

[GING] **avrciereu,j**

**avrciereu,j, e,wj, o`** *high priest* head of the Jewish religion and president of the Sanhedrin The pl. denotes members of the Sanhedrin who belonged to highpriestly families..

**Farisai,wn** noun genitive masculine plural from **Farisai/oj**

[GING] **Farisai/oj**

**Farisai/oj, ou, o`** *Pharisee*, lit. ‘separatist,’ member of a Jewish sect that held in great respect the Torah and the tradition of its interpretation. The more liberalizing approach of Jesus and especially of St. Paul evoked resistance from some members of the sect

**paradidou,j** verb participle present active nominative masculine singular from **paradi,dwmi**

[GING] **paradi,dwmi**

**paradi,dwmi**—**1.** *hand over, give (over), deliver, give up.* Risk Ac 15:26. o` paradidou,j *the betrayer.*—**2.** *give over, commend, commit.*—**3.** *hand down, pass on, transmit, relate, teach* oral or written tradition—**4.** *allow, permit***de,dwke,n** verb indicative perfect active 3rd person singular from

**di,dwmi**

### **Effect of Brutal killings in the Northern Part of Nigeria**

**Loss of Lives and Properties:** Violence of various types has claimed the lives and properties of many Nigerians. The recent attack on Agatu people of Benue state by Fulani herdsmen left 40 people dead and over 7000 displaced. Over 2 million Nigerians in north east have been displaced by Boko Haram attacks, including over 800,000 children while thousands of lives have been lost, government, corporate and private properties lost in billions of Naira. This has come with the task of rebuilding the affected communities in a post Boko Haram era.

**Socio-Economic Stagnation:** For states affected by Boko Haram attacks in North East Nigeria, social and economic activities were paralyzed for several months; schools were shut down and pupils withdrawn, businesses were shut down and economic movement in the region became extremely difficult. The violence has stagnated socio-economic activities, peace is paramount to

economic growth.

**Social Tension:** Violence breeds tension in the society. For example, if an Igbo man is killed in northern Nigeria by an Hausa man, it creates immediate tension, not only for Igbos in northern Nigeria but also Hausas in Eastern Nigeria due to reprisal attack. Often, state of emergency/curfew is declared in violent ridden areas of the nation while the government is working to restore peace

### **Consequences of Brutal Killings in the Northern Nigeria**

Nigeria, a nation of close to 200 million, is made up about evenly of Christians and Muslims. Christians live predominantly in the South; Muslims are the majority in the North. Over 11,500 Christians have been murdered in Nigeria since June 2015, Genocide Watch reported in April. Online news extracted on 9<sup>th</sup> September.

The perpetrators of the killings are Islamist terrorists from Boko Haram (also known as the Islamic State in West Africa), who seek to create a state like the so-called caliphate that took hold in parts of Iraq and Syria between 2014 and 2015. Increasingly, the attackers have included another group, militant nomadic Fulani herdsmen who raid villages and kill Christian men, women, children, and babies with, local weapon AK-47s, machetes and many others. The Fulani are a massive tribe that stretches across many African countries. The vast majority of the tribe's members aren't guilty of mass murder and shouldn't be lumped in with the militant segment that is committing the atrocities. Some in the government of Nigeria, which notoriously lacks the rule of law, have been complicit in the attacks. Data on cellphones inadvertently left behind by the killers identified owners of the phones as government insiders. Police are also complicit, according to reports. Some police stations haven't responded to brutal anti-Christian violence even when loud gunfire and screams are clearly audible from less than a mile away. Such inaction by police is common when victims aren't Christians. The terrorists also have benefited from millions of dollars in ransom payments, leading Nigeria to be called the kidnapping capital of Africa





THE KILLED ACCORDING TO THE NEWS



MANY... BEFORE BY... PEOPLE, ARMED... FORCES SENT TO... LEFT TORCHED... AND DESTROYED... BURNED



MIST CONTROL AND RESCU... OPERATIONS BEING CONDUCTED BY THE ARMY... AND VOLUNTARY AGENCIES RESPECTIVELY



Sharia/OIC-created fault line in Nigeria



RESCUE TEAM IN OPERATION AFTER THE FORCE HEADQUARTERS ABUJA BOMBING



Carcasses and carcasses



The Nigeria Police Headquarters bombing



## Major-Solutions

**Job Creation and Economic Growth:** Unemployment must be addressed, inflation must be addressed, infrastructure must be put in place to create conducive environment for businesses to thrive. Nigeria must keep her citizens gainfully engaged in various economically viable activities. If unemployment is reduced, violence will be reduced, when the economy grows and infrastructure is put in place for businesses to thrive, violence is reduced and peace is restored.

**Judicial Reform:** Nigeria's judiciary is undeniably weak. In many cases, it victimizes the poor and acquits the rich. Nigeria needs to strengthen the judiciary and make it a strong institution which is not controlled by the rich. The growing inequality and injustice in the country can be reduced by a strong and committed judiciary. Corrupt judges and lawyers should be restricted from the justice system, obsolete laws should be reviewed, treaties ratified by Nigeria that protects human rights should be domesticated and coherent judicial policies should be made.

**Educational Reform:** The Nigerian education system has descended from the sky of excellence. Violence among other social issues confronting Nigeria reflects in the crumbling education system. Education is pertinent to development, it is the bedrock of progress, and no nation can develop beyond its level of education. Nigeria needs to make educational reforms in curriculum; the curriculum must accommodate thematic topics such as history, Nigeria languages and cultures, peace and development, peace and economic growth, religious understanding and race relation. These topics must also be made practical in relation to the Nigerian society. Today in many Nigeria schools, history, culture e.t.c are not offered as subjects. Since some are ignorant or under-educated, they become vulnerable to sentiments that can trigger violence.

Beyond use of military or police force in ending violence, Nigeria must implement sustainable solutions as listed above. Nigeria needs to give a different approach to ending violence, military is good, however, with well educated population, strong judiciary and glowing economy, violence will be minimized.

## CONCLUSION

Jesus in this passage of the Bible John Gospel Chapter 18:1-11 did not support his disciples in the case of brutal killings. Even when Simeon the Zealot tried attempted to protect Jesus, our Lord Jesus refrain him from using sword to fight with those that came to arrest Him. Therefore, as Christians we should not hesitate to preach the message of peace and allow God to take revenge and fight our battle. However, the government should know that it is her role, duty bound, and responsibility to protect her citizens irrespective of their religions. More so, those that are responsible for security should not be biased to any religion but they should do their works diligently. Above all, government should not fold her harms and pretend as if it does not concern her anytime the people report the case of violence that can lead to religious war.

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