

# **Security of Life (Acts 23:10): The Essence of All Security Agents.**

**Appraisal of Security Agents in Nigeria**

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## **ABSTRACT**

This paper sees the security of life as the essence of all security agents in the light of Acts 23:10. This is studied in the context of security agents in Nigeria. Life guarantees growth, success, productivity and development in all its ramifications. Security gives assurance that something highly valuable like life will not be taken away. Any idea that such will happen introduces uneasiness, fearfulness, retardation in development, self-doubt, lack of freedom and vulnerability of all will always be imagined. In the context of Acts 23:10, the government agent and the security agents are highly proactive which means taking the initiative to protect rather than acting afterlife has been extinguished, hence, Paul's life was secured. The spate of kidnappings, killings and maiming going on in Nigeria today have in so many instances introduce hopelessness and fearfulness in the minds of all and sundry. This is to the extent that some people no longer visit their rural villages. These reveal that security agents are not proactive but react to events. This work aims at showing that a security agent has no other business except to save life first and every other discussion will follow after that. To unpack the ideas in Acts 23:10, the author used hermeneutics and textual critical method of exegesis. The work recommends, among other things, that security agents should be made to understand the value of human life, hence a living person can answer any charge, unlike a dead one. Significantly, this work will be relevant to the Nigerian Government and her security agents and indeed all Nigerians.

Key Words: Security, Life, Essence.

### Introduction

When one is said to be secured, it means that one is free to dwell in his house, kindred, village, town, local government, state, region and country without fear of any sort. In every country or organization, security is always in the hands of the leaders especially the president. But what seems to be very clear in modern times is that the security of lives and property can only be guaranteed when people live under the shadow of God. This is because man's insatiability has destroyed the ability to keep the oath of office. In a country like Nigeria, God is the only source of hope. November 16th Gubernatorial Election in Bayelsa and Kogi States, as well as Kogi West Senatorial Election, is an eye-opener.

The arson, maiming, and killings associated with the above exercises sent goose pimple into the spine of all right-thinking human beings who heard or witnessed it. The most fearful of the arson that greeted that election was the burning alive the PDP woman leader as well as her entire household a day after the announcement of the result, maybe the arsonists did that just to cover their footprints. In biblical parlance, security is in the hands of God. Hence, when people are said to be able to dwell in their land 'in peace and security', security has the connotation of safety, protection from harm or enemies, often with the added idea that God is providing this protection (Achtemier, 1924) p.921.

The fundamental question this paper is trying to address is, what can we do to enable Nigerians to start living unsuspectingly and secure in their homeland? Put differently, what is the essence of having a president and security agents? Incidentally, the Constitution of the Federal Republic of Nigeria 1999, Chapter II states clearly the fundamental objectives and directive principles of state policy. Article 13 says, "It shall be the

duty and responsibility of all organs of government, and of all authorities and person, exercising legislative, executive or judicial powers, to conform to, observe and apply the provisions of this chapter of this constitution" (1999 Constitution, Chapter II). Then, section 14 and subsections 1, 2, articles 'a' and 'b' state thus: (1) "The Federal Republic of Nigeria shall be a state based on the principles of democracy and social justice. (2) It is hereby, accordingly, declared that: (a) sovereignty belongs to the people of Nigeria from whom government through this constitution derives all its powers and authority; (b) the security and welfare of the people shall be the primary purpose of government." (1999 Constitution, Chapter II).

What is clear and observable is that the government of Nigeria and security agents have relapsed from the above objectives of the constitution they were elected to defend. They have thrown to the ground their essence and undesirable elements to trample it on the ground. The expositions below point out in simple terms how the Nigerian government has in recent past shown to have abandoned their primary responsibility and go about pursuing other things.

### Security Agents

Nigeria just like every other nation has security agents which include the police, the military, civil defence, and other paramilitary forces. Incidentally, the president of the Federal Republic of Nigeria is the head of state and head of government of the Federal Republic of Nigeria. Most importantly, he is also the commander-in-chief of the Nigerian Armed forces of the Federal Republic of Nigeria. The implication is that security agents take directives from the president and report to him regularly the security situations of the country. The president takes the credit when the security personnel do their work well and takes the blame when they fail. For instance, on 6th of December 2019, Department of State Services (DSS) which is directly under the order of the president notoriously invaded the

court while the court was in session and rearrested Omoyele Sowore who has just been granted bail a few hours earlier.

The act is unheard of in the history of any democracy. The three arms of government namely, the Executive, Legislative, and Judiciary must be allowed to perform their lawful functions without any interference. People are not even talking so much about the malevolence of the DSS or the Director of the DSS but people have been lambasting the president (Adegboruwa, 2019). The president receives such bombardments because the oath of office he took on the day he was sworn in reads in part, "... that I will to the best of my ability preserve, protect and defend the constitution of the Federal Republic of Nigeria; that I will abide by the Code of Conduct contained in the Fifth Schedule to the Constitution of the Federal Republic of Nigeria . . . " (Oath of Office). For most important phrase in this is the protection of life and property of every citizen no matter how highly or lowly placed. Even at that the president has reacted and defended the State Security Services (SSS/DSS) on their actions on 6th December 2019, saying that by that re-arrest, "the DSS acted within the limit of their powers" (Channels Television). But what SSS did was condemned by such lawyers like Femi Falana (SAN), Femi Fani-Kayode (lawyer and Nigerian Politician) and numerous others. It was also condemned by Akinwande Oluwole Babatunde Soyinka, known as Wole Soyinka. American government sees it as lawlessness. Such an act according to the opinion of some people is capable of throwing the nation into anarchy and insecurity.

It is the responsibility of the president to ensure that the Nigerian nation has enough manpower when it comes to security. What is obtainable today is, to say the least, inadequate. This

is because the Nigerian Police Force being the major law enforcement agency has the staff strength of about 371,800 personnel (Nigerian Police Force). On the part of the military, Nigeria has 181,000 total military personnel, 124,000 are active while 57,000 are reserved (Nigerian Military). As of 2019, the estimated population of Nigeria is over 200.96 million, the population of people living in Nigeria is about 203,193,039 persons, ranking 7th in the world (Nigerian Population). A security expert, Arowolo quoting United Nation says,

The UN recommendation of 222 police officers per 1000 people has not been met in Nigeria. Currently, the Nigerian police force has 370,000 personnel who are expected to cover 119,973 pooling units across the entire country, which translates to a grossly inadequate ratio of 3 police officers per polling unit (Arowolo, 2019).

Even when the number we have is inadequate, one could see a single individual being protected by about 6 to 10 policemen because he has money or because he is a politician. This inadequacy of the number of policemen as well as the nonchalant attitude of those in authority has led to serious deterioration and breakdown of law and order. It has led to so many security challenges in our nation. Hence, Security challenges in different parts of Nigeria include, "Farmer-pastoralist conflicts in the North-central region, the Boko Haram insurgency in the Northeast, Cattle-rustling and banditry in the Northwest, Sporadic episodes of agitation over resource control in the South-south region, and incidents of kidnapping elsewhere" (Arowolo, 2019). The resultant effect is that security agencies face an uphill task daily.

The evidence of this inadequacy of police personnel, military personnel, lack of initiative, as well as nonchalant attitude of those who swore to defend the constitution of the Federal Republic of Nigeria was seen clearly during the Presidential, Gubernatorial, and Senatorial elections which took place on

February 23rd, 2019. So many people lost their lives and so many properties were destroyed. There is practically no state in the Federation that never witnessed one electoral violent or the other. Again, the most recently concluded Bayelsa and Kogi Gubernatorial, Senatorial rerun and state houses of Assembly Elections left a lot to be desired. These elections were grossly marred by violence especially in Kogi state where PDP Woman Leader was burnt to ashes inside her house. Channels Television reports:

It was a sad day for the people of Kogi state and indeed, supporters of the Peoples Democratic Party (PDP) in the state as Mrs Salome Abuh was laid to rest. Abuh was a PDP woman leader in Kogi East senatorial district set ablaze by suspected political thugs during the November 16 elections in the state. About three weeks after the sad incident, the slain women leader was buried in her village - Aji-Obala - in Ofu Local Government Area of the state (Channels Television).

Even though the alleged killers have been apprehended but no one has been charged to court. Just in the previous elections, February 2019, the perpetrators of all the electoral malpractices and violence are yet to be prosecuted. The fact that none has been prosecuted shows that there are no negative consequences for such dastardly act instead they arsonist if care is not taken receive remunerations from their political sponsors. Just as electoral offenders are still walking about freely, criminals accused of kidnappings are yet to be charged to court.

Nweze and Ajimotokan maintained above other things that money laundering, financial crimes, drug and human trafficking, piracy, environmental pollution and proliferation of small arms

and light weapons are threats to national security (Nwezeh, and Ajimotokan, 2019). But who is hearing this and who is taking positive actions to prevent them from happening again? Again, Nigerian's extensive borders, severally undermined, are a major source of security threat Nigerian's vast and inadequately policed land and maritime borders have resulted in numerous illegal border crossings and irregular migrations associated with trans-national crimes. The porous borders, among other things, aid and abet smuggling, illegal movement of arms, terrorists and other criminals (Nwezeh, and Ajimotokan, 2019).

### **Root Causes of Insecurity**

Priority has not been given to the development of education in Nigeria. If education has been given its pride of place in the country, we would not be having so many out of school children as we have them today. Education has to be functional. It ought to aim at empowering people for them to contribute meaningfully to the growth of society. The education we are referring to must be integrated with morality. This is because education without morality is the root of the perpetuation of corruption in society. When education is not made a priority, not functional and without morality, there is every possibility that the outcome will be multiplication of unemployable graduates. One without a job is open to so many things, both positively or negatively. It is in the opinion of the present writer that if a state of emergency is declared in the education section, it will automatically change the narrative.

Finally, the Nigerian government and indeed the whole security outfit must be proactive in tackling issues. They should use more of security reports in planning.

### **Learning From the Text Acts 23:10**

#### **Background to Acts 23:10**

Chapter 23 of Acts of Apostles can be divided into three main subunits or pericope namely, (1) strategy of Paul (23:1-10); (2) the

Plot to kill Paul was unmasked (23:11-24); (3) The transfer Paul through the Letter of the Captain. All these three subsections present strategy of an administrator who has the security of lives and property around to high esteem. Because of want of space, the present writer wishes to limit his investigation to the first subunit namely the strategy of Paul and by extension the strategy of the leader of the people or government agent (the commander) who was in charge of the territory (23:1-10). Paul and the Commander did a lot to save a life. So Acts 23:1-10 is a unit for it deals with the dragging of Paul before the Chief Priests and indeed the whole of Sanhedrin. Paul in his wisdom saw two religious sects in Judaism that are diametrically opposed to one another, capitalized on that and utilized that advantage to free himself from their stranglehold. The two sects are the Pharisees and Sadducees. The Sadducees believe that there is no resurrection and that there are neither angels nor spirits whereas the Pharisees believe in all of the above tenets (Acts 23:8).

Paul's training gave him age over those that were passing judgment over him or rather made him be at par with them. For instance, biographically, he was born in Tarsus in Cilicia around AD 1-5 in a province in the southeastern corner of modern-day Tarsus, Turkey. Paul was of Benjamite lineage and of Hebrew ancestry hence his statement, "If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee, as for zeal, persecuting the church; as for legalistic righteousness, faultless" (Phil. 3:4b-6). Through this Paul knows that "He who strikes the cheek of an Israelite, strikes, as it were, the glory of God" (Barclay, 1997), p. 164.

Disobeying that law made Paul, therefore, to doubt the authenticity of Ananias as the chief priest when he ordered that Paul should be struck on the mouth. Paul was also fully aware of the consequences of insulting or ridiculing a leader (Exod. 22:28).

Again, Paul's family was Roman citizens but viewed Jerusalem as a sacred and holy city (Acts 22:22-29). He knows his right as stipulated by the law hence the question he addressed to a centurion, "Is it legal for you to flog a Roman citizen who has not even been found guilty?" (Acts 22:25b). That single question changed the orientation of the centurion and indeed the commander and they all became jittery (Acts 22:26-29). Paul knows himself and knows the circumstance that could save him in any situation.

Furthermore, Paul trying to free himself from the enemies of Christianity made bold to say before the Chief Priests and Sanhedrin, "My brothers, I have fulfilled my duty to God in all good conscience to this day" (Acts 23:1b). The implication is that there is no break at all in his effort to live according to the Law and even now as a Christian. What he said infuriated the high priest Ananias (who held office from 47 to 59 AD) to the extent of ordering that Paul should be struck on the mouth. Paul as a lawyer responded and answered Ananias thus, "God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck" (Acts 23:3). Even when he was confronted with the charge of insulting the high priest of God, he wriggled out of the charge by feigning ignorance (23: 4-5). According to Barclay, "Paul knew perfectly well that Ananias was the high priest. But Ananias was notorious as a glutton, a thief, a rapacious robber and a quisling in the Roman service. Paul's answer really means, 'This man sitting there - I never knew a man like that could be the high priest of Israel'" (Barclay, pp. 164-165).

When that plan did not work out for Paul, he used his last strategy which is

capitalizing on the age-long dispute between the Sadducees and Pharisees as regards their beliefs (Ezeogamba, 2016) pp 27-46. He seemed to have faced the Pharisees and told them, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead" (23:6). That single claim hit the Sadducees like the only stone coming out from David's catapult, hence, their violent reaction. It was this single bullet that destroyed the tiny string that held the Pharisees and Sadducees together to fight a common battle. Ezeogamba says, "By this self-identification and statement of the reason why he was on chains, the Pharisees stood up for him, dared the Sadducees and ordered that Paul should be released" (Ezeogamba, pp42-43). Hence the quarrel of verse 10 which will reveal to us what it means to be a commander in chief or chief security officer who is constantly conscious of his responsibility which primarily is the protection or security of life and property.

### Textual Criticism of Acts 23:10

This verse has only two critical problems namely an alternative reading of a word as well as an omission of a word. We now look at each of the critical problems. First the alternative reading of a word. The text the researcher relies on is *Novum Testamentum Graece* by Nestle-Aland, 27th edition. This text reads *ginomenēs* which is the present middle, participle, genitive, feminine singular from the verb *ginomai* (Han, 1971) p.284. meaning "to arise, come on, occur, as the phenomenon of nature" (Perschbacher, 1990) p.80. But manuscripts like P24 (A) E ψ, MSS 33 (9th cent.), 1739 (10th cent.), m have *genomenēs*. This no doubt must have emanated from either of the following causes of textual problems namely: aural mistakes which come in as a result of hearing one thing and mistake it

to some other thing. A good example is the use of "their, dear, there" in place of the other. Secondly, it may have resulted from another cause of textual problem called 'exegetical misjudgment.' This occurs when wrong vowels are placed on the Hebrew consonants or misdividing Greek letters into words since the original Hebrew OT texts appear with consonants only. The content of Nestle-Aland is highly supported by the following ancient manuscripts namely: Ψ which is a great uncial of the 4th century and the principal witness to the Neutral Text, secondly we have the 4th century MS called Codex Vaticanus (B) and some other minor manuscripts.

Another critical problem we have in this verse is the omission of "te" which is a combinatory enclitic particle; serving either as a lightly-appending link Acts 1:15; 2:3 and 23:10 or as an inclusive prefix, Luke 12:45; 24:20; Acts 26:16 (Perschbacher, p. 403). It is used here as an enclitic prefix which means, the other was given so that the soldiers will bring 'with' them Paul into the court. This particle was omitted by Codex Vaticanus B and another minuscule like 69; for these manuscripts adding it is superfluous. We retain it as it exists in our text.

### Semantics of Acts 23:10

This verse has some important words that will ease the understanding of it and they include, *genomenēs*, *phobētheis diaspasthē*, *ekeleusen*, *kataban*, *arpasai* and *agein*. We have already traced the root of *genomenēs*, we shall, therefore, consider others.

*Phobētheis* is first aorist passive participle, nominative, masculine singular. It comes from the Greek verb, *phobeō* or *phobeomai* meaning, to be afraid, to fear, to terrify, frighten, to be apprehensive (Rienecher, 1980) p. 327. Its usage here implies that the representative (tribune) of the people in the ancient Roman republic who was in charge of that territory was afraid of what the mobs were up to had to take prompt and drastic action to remove Paul from their midst

less the unthinkable happens. It was this *phobeō* that propelled him into action or stoke up the rescue operation. Another important verb employed by Luke in this second volume of his work to make his point clearer is *diaspsthē*. This word is the third person singular, first aorist, passive subjunctive. It comes from the verb, *diaspaō* meaning "to tear into" (Rienecher, p.327) shreds. According to Wesley Perschbacher it means "to pull, or tear asunder or in pieces, burst" (Perschbacher, p.96). The fear of the tribune was that if something urgent was not done, the effect of the quarrel between the Pharisees and Sadducees would be disastrous. This is because each side of the divide was holding and pulling Paul in the opposite direction. The tribune manifested what could be termed a proactive action. He acted and averted the ugly consequences, instead of being reactive. Another word that rings a bell in Acts 23:10 is *ekeleusen*. This is also third-person singular, first aorist indicative. It comes from the verb, *keleuō* meaning, to order, command, direct, bid (Perschbacher, p236). Thus, when the commander was gripped by the fear of what the mobs may likely do, he 'ordered' that Paul be taken away from the contesting groups.

The author of Acts also employed the word, *kataban*. This is a second aorist active participle, accusative neuter singular, from the word, *katabainō*. It means, "to go down" (Rienecher, p.327). It describes the type of movement the troops made to rescue Paul. It shows that the commander and the troops were before the command on a higher platform, or stage or flat raised structure where authorities used to stay to address their subjects. They were in a position where they could see clearly all that is happening in the building where they were.

The author of Acts carefully selected his vocabularies to present the

information as vividly as possible. Another word he used is *arpasai*. This is the first aorist, active infinitive form the word *arpazō* meaning, to seize, to snatch away, to take by force (Perschbacher, p.53). The implication is that the troops knew what they were asked to do. So they had to snatch Paul away from them like hawk takes chick away from the hen. The troops separated Paul away from the bickering crowd forcefully. The sole reason for this action was to save lives and in this case, it is Paul's life that the commander was trying to protect by all means. The timely intervention of the tribune saved Paul from untimely death. It is only the living that can answer for any charge raised against him or her but the death does not. The innocence of a dead man if ascertained is of no advantage to him but the innocence of a living man gives joy for him. Finally, the author of Acts used this important word, *agein*. *Agein* is the present active infinitive, from the Greek verb, *agō* meaning to "to lead, bring; lead away, drive off, hurry away" (Perschbacher, p.5). This was the endpoint of the proactiveness and promptness of the commander and the troops that were with him. The military as we know obeys the last command. Whatever they are asked to do, they do it with every exactness. Through the astuteness of the commander, Paul's life was preserved and could have the opportunity of going to Rome and to be tried over there.

### Content Analysis of Acts 23:10

One cannot say that all the Pharisees are learned. What is clear is that among them are the highly educated individuals like the Scribes who specialize in legal matters, Priests and Levites. the study of the Torah is one of their attributes (Hagner,1972)p.747. Paul as a Pharisee knows the tenets of the Pharisees because he was an 'insider'. He knows what they accept and what they reject or abhor. For instance, the Pharisees accepted the Torah as their guiding principle as well as the Oral law. This is so because they believed that Judaism is centred on the proper interpretation and observance of the Torah (Mckhenzie,

2002)p.668. Though they do not believe in Jesus as the long-awaited Messiah but they have faith in the coming of Messiah. By implication, they believe in the eschatological expectation of a Messiah who will restore the fortunes of Israel (Hagner, p.749). Above all, they believe that the dead has a future or rather, life does not end in the grave, hence, they believe in the immortality the soul as well as the retribution or the reward that would follow after one's earthly departure (Acts 23:6b). They equally believe in the existence of angels and spirits (Wright, Murphy, Fitzmyer,1997)p.1243. Barclay presents the differences between the tenets of the Pharisees and Sadducees thus, "The Pharisees believed in the minutiae of the oral Law; the Sadducees accepted only the written Law. The Pharisees believed in predestination; the Sadducees believed in free-will. The Pharisees believed in angels and spirits; the Sadducees did not. Above all, the Pharisees believed in the resurrection of the dead; the Sadducees did not" (Barclay,p.165). Paul saw in the Pharisees, therefore, people he has a lot in common with except that they are yet to believe that Jesus was the Messiah and proper interpreter of the Law. So, he became more aligned with them. He used the common ground he had with them to achieve his aim. Actions and reactions of Paul elicited equal reactions in both the Pharisees and Sadducees. Craig Keener describes the scenario that ensued between Paul and his opponents on one hand, between the Pharisees and Sadducees, between Paul, his opponents and the commander and finally between Paul, his opponents and the soldiers that were ordered to rescue Paul on the other hand thus,

Although Greek tragedy provides some parallels to the commander's fear for Paul (e.g., a story of two suitors who

inadvertently killed their beloved by pulling on her), Greeks would most naturally read this account in the light of Greek comedy, laughing at the ludicrous character of the situation. Disputes in courtrooms chaired by high officials rarely came to blows (Craig, 1993)p.392.

But even at that, the tribune never had wanted to take any chance but reacted promptly. He never presumed anything. The actions he took are actions that ought to challenge all security forces or outfit.

### **Tribune and Ancient Roman Vassals**

The tribunes or commander of Roman troops were appointed by the emperor to maintain peace and order in all their vassal territories. They can be compared to the Nigerian Police, Civil defence corps or when the worst comes to worst, the military. The response to issues at the least provocation. They never allow any situation to degenerate into anarchy or loss of life before ever the react to issues. Their watchword seems to be, 'to nip every problem at the bud.' During the time of Jesus and during the missionary enterprises of Paul they were seen always intervening in most instances to quell seeming riots. For instance,

The whole city was aroused, and the people came running from all directions. Seizing Paul, they dragged him from the temple, and immediately the gates were shut. While they were trying to kill him, news reached the commander of the /roman troops that the whole city of Jerusalem was in an uproar. He at once took some officers and soldiers and ran down to the crowd. When the rioters saw the commander and his soldiers, they stopped beating Paul (Acts 21:30-32).

Other interventions by the soldiers or the tribune can also be seen in Acts 21:33-24:22. Most importantly is in Acts 23:10b where for the fear of the out of the violent reaction coming from the misunderstanding Paul caused between the Pharisees and



Sadducees, he ordered that Paul should be hauled out of their grip. Others include, John 18:12; Acts 21:34, 37,38, 40; 22:24, 26, 27, 29, 30; 23:10, 15, 17,18,19,22; 24:22. All these interactions of Paul with the tribune provided Paul with the security of his life. From the information or intelligent report the tribune gathered, they were able to secure the security of life and property for Paul. Justin Taylor summarizes it thus,

When the Roman commander learns of a plot to assassinate Paul he decides to send him to the governor at Caesarea (23:12-35). Paul duly appears before governor Felix who, however, keeps him in prison (24:1-27). A new governor, Porcius Festus, wishes to resolve the case of Paul and proposes to have him tried in Jerusalem, but Paul appeals to the emperor (25:1-12). Festus consults King Agrippa II (25:13-27) before whom Paul makes a final defence of his beliefs (26:1-32). Festus and Agrippa agree that Paul could be set free if it were not for his appeal (Taylor, 2004)p.1615.

If not for the promptness of the commander or the tribune, Paul would not have found it easy to defend himself.

### **Evaluation, Recommendation and Conclusion.**

We have been able to expose above the model action every commander or president ought to follow if he values any life. The tribune or the commander of Acts 23:10 was proactive and that is why he was able to secure Paul's life whereas the Nigerian government and the security personnel are not proactive instead they are only reactionary. Nigerian government struggles to recover looted funds without covering the sources or systems that make it possible for people to

steal. In the same way, they pursue killers/murders, rapists, the footprint of suicide bombers, and so on. Our Policemen and Military men stand at strategic places on the roads known to everybody, unlike other countries where the police are everywhere in their vehicles, others on multi. In other countries, security agents are proud to be security agents but in Nigerian most often people join them as a last resort. Unlike the commander of Acts 23:10, Nigerian security agents don't think ahead and don't plan ahead. Above all the Nigerian security do not weigh the consequences of actions and inactions.

### **Recommendations:**

1. Massive recruitment of police, military, civil defence personnel to meet up with the United Nation's directives.
2. They should be training and retraining of this personnel with emphasis on the ability to be proactive in responding to security issues.
3. Education should be made free from Nursery to University level. Everyone will be trained through an education loan. This will enable the government to provide employment that will enable all to pay as they work.
4. Police and Military must be allowed to have permanent checkpoints. They should be mobile and indeed everywhere even in Markets and churches to prevent corruption or security traits.
5. Security jobs and Teaching jobs should be reserved for those who have passion for it

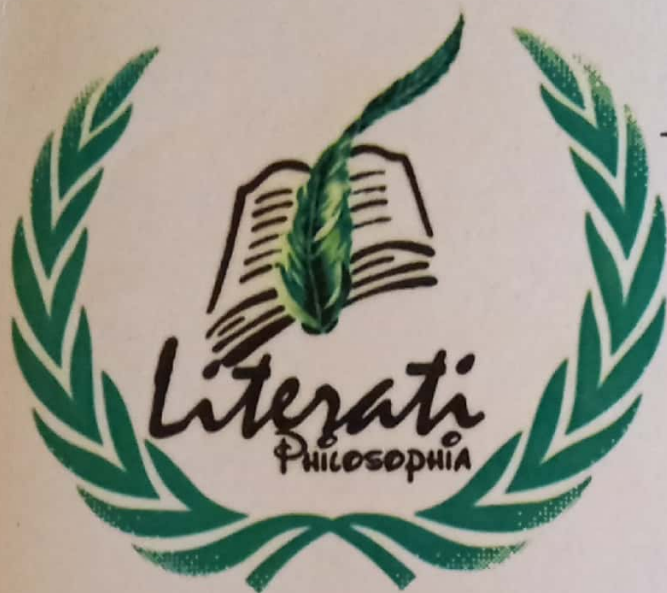
### **Conclusion:**

The writer believes that if the model presented in Acts 23:10 is followed strictly by the police, military and civil defence personnel in the country, insecurity will be a

thing of the past. This is because, Boko Haram, Farmer-herder clashes, the clashes of Nigerian security with the Islamic Movement of Nigeria (IMN), Niger-Delta militancy or clashes with security agents, Indigenous People of Biafra's clashes with Nigerian Police or military, even unnecessary clashes of Nigerians and Cameroon and so on will be a thing of the past. Nigeria will be an investment destination for every nation.

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