The Fight against Corruption in Nigeria: A Biblical Perspective

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Abstract:
This study investigates contemporary challenge of ways to fight corruption in Nigeria and explores into Biblical perspective in the fight against corruption. The Bible clearly shows that God is against corruption in all its ramifications and that God will bring every corrupt nation, family, or individual to judgment. The methodology adopted in the study is historical and exegetical. The result of the study reveals that proper exegesis of Biblical truth, its application and enforcement by all stakeholders will reduce corruption in any society including Nigeria. It further shows that peaceful, secured, and prosperous citizens can develop if government adequately funds and monitors quality of training in theological colleges and seminaries in Nigeria where pastors and religious leaders are trained. This study recommends adequate Biblical and theological training of pastors and religious leaders as prerequisite for a corrupt free Nigeria. These people instil morals and develop the consciences of the people any money spent to prepare them adequately for the barest minimum greed and avarice that are the mother and father of corruption in Nigeria.

Keywords: Corruption, fight against corruption, Nigeria, Biblical perspective

1. Introduction

The Bible sees corruption as a state of spiritual decay and moral dishonesty arising from the effects of sin. This expresses itself in disobedience towards God. The word, corruption has its root from these Hebrew words mishchath, mashchath, mashchith, and their Greek equivalents, phthora, and diaphthora, with numerous derivatives and cognate verbs, imply primarily physical degeneration and decay (Job 17:14; Acts 2:27, etc.). Luering as cited in Orr. (1915), used this word in a non-literal sense to explain these biblical passages Genesis 6:11; Exodus 32:7; Hosea 9:9 and Galatians 6:8, said at an early time the words denote moral depravity and corruption which ends in utter moral ruin, decay and hopelessness.

The question of whether the meaning of these words extended to include the idea of final destruction and annihilation of the spirit. Luering as cited in Orr. (1915), further said, upon careful examination, however, this question must be denied both from the standpoint of the Old Testament and of the New Testament. He said, the metaphors used in the Scriptures to illustrate the condition of corruption, such as the unquenchable fire, the ‘worm’ which does not die (Mark 9:43-48; compare Isaiah 66:24), and ‘sleep’ (Daniel 12:2), where a careful distinction is made between the blissful state after death of the righteous and the everlasting disgrace of the godless.

God gives this instruction through Moses: ‘Do not accept a bribe, for a bribe blinds those who see and twists the words of the righteous’ (Ex 23:8, Deut 16:19). Commenting on this, Ryken (2005) says ‘it is evident that there can never be true justice when bribery is involved, because it closes the eyes to the truth’ (p.749). The Bible in 1Timothy 6: 5 and Titus 1: 15, clearly shows that God opposes corruption in all its ramifications. The Bible reveals God's pattern of the fight against corruption in any person, family, group, community, state or nation.

This study considers corruption not beyond the idea of utter moral degradation and depravity. This study sees corruption as a monster and a pest that destroys whatever it feeds on. It is also a dangerous element in human experience that renders individual or society incapacitated wherever and whenever is allowed the opportunity to take root. By its nature and manifestation, corruption is a violation of divine order. Corruption is expressed in the mind and conscience but manifests in character (1 Cor. 15: 33).

The fight against corruption in Nigeria has been carried out on different fronts – sociological through different social organizations and institutions; psychological through public enlightenment in workshops, symposia, conferences, conventions, meetings and media propaganda; and political through employment of all the machineries of government to wrestle down the monster but to no avail.

The study discusses the nature of corruption; examines the causes of corruption; investigate ways government and other organizations have tackled corruption; consider consequences of corruption; critically explain corruption from biblical perspective; discuss ways to fight corruption; and critical study of the biblical ways of building a corrupt free Nigeria.
2. The Nature of Corruption

When viewed with Nigeria’s history in mind, administrative corruption, thought rampant across Nigeria today is an alien culture in Africa. (Okolo & Raymond, 2014, p. 30) argued that colonialism imported corruption to Africa and by extension Nigeria because pre-colonial Nigeria nations or ethnic communities were rooted on strong ethical values where social justice and conformity were noticeable. Colonialism introduced systemic corruption on a grand scale across much of sub-Saharan Africa. The repudiation of indigenous values, standards, checks and balances and the pretensions of superimposing western structures destabilized the well-run bureaucratic machinery previously in existence across pre-colonial Africa (Okolo et al., 2014, p. 31).

Scholars distinguish between centralized and decentralized systemic corruption, depending on which level of state or government corruption takes place. (Nwaobi, 2004 as cited in Okolo et al., 2014, p. 34) stated, because in Nigeria, a man’s source of wealth is of no concern to people around him or even the government, wealthy people with questionable source of wealth are regularly encouraged, honoured and respected by the society. Dadajo (2008) as cited in (Okolo et al., 2014) revealed that traditional Chiefi­ancy titles and membership of boards of directors of government-owned corporations are only for the “influential” economically or politically. This implies that people who benefit from the generosity of these corrupt people rarely ask questions. These attitudes serve to encourage a new breed of public servants who engage in corrupt practices (p. 34).

Corruption can occur in any sector, whether they are public or private industry or even non-governmental organizations. Corruption occurs at a smaller scale and takes place at the implementation end of public services when public officials meet the public. For example, in many small places such as registration offices, police stations, state licensing boards, and many other private and government sectors. Corruption occurs in the award of contracts, promotion of staff, dispensation of justice, and misuse of public offices, positions, and privileges, embezzlement of public funds, public books, publications, documents, valuable security, and accounts. According to Madueghuna (2005), the benefits of corruption are greater than the consequences of being caught and disciplined (pp. 16-18). Describing the nature of corruption in Nigeria (Page, 2018, para. 1) says, it appears to be ubiquitous and takes many forms: from massive contract fraud to petty bribery; from straight-up embezzlement to complicated money laundering schemes; from pocketing the salaries of non-existent workers to steering plum jobs to relatives and friends. Some officials enjoy privileges so excessive that they are widely seen as a form of legalized corruption. Corruption is the misuse of a public office or a position of authority for private material or social gain at the expense of other people.

(Pierce, 2016, para. 5) argues that corruption in Nigeria is complex, multifaceted, and ‘polyvalent’ (multidirectional), tracing how discourses on the topic have evolved over the last century. (World Bank, 1997, pp. 9-11) groups corruption into five broad categories: bribery, theft, political and bureaucratic corruption, isolated and systematic corruption, and private sector corruption. Maschhaupt (April 5, 2018) uses ten types of corruption covered by the United Nations (UN) Convention Against Corruption such as bribery, embezzlement, public procurement abuse, abuse of function, influence trading, nepotism, money laundering, conflict of interest, judicial corruption, and private sector corruption. (Ackerman & Palifka, 2016, p. 8–9) identifies thirteen corruption types as bribery, extortion, exchange of favours, nepotism, cronyism, judicial fraud, accounting fraud, electoral fraud, public service fraud, embezzlement, kleptocracy, influence peddling, and conflicts of interest. The scope and complexity of corruption in Nigeria is immense (Page, 2018, ‘The Remarkable Reach,’ para. 1).

This study, therefore, classifies or groups corruption in Nigeria in these broad categories:

2.1. Bribery

Bribery involves the improper use of gifts and favours in exchange for personal gain. According to Bauer (2000), bribery is the employment of a reward to pervert the judgment.

This is the most popular form of sleaze. It demands many types of things like funds, offerings, sexual demands, business shares, entertainment, employment and political benefits. Ranging from personal favour it can go up to injudiciousness or crime (pp. 218-233). As per Walton & Matthews (1997), in the Bible it has been mentioned as wrongdoing in favour of the God, the weak, the blameless and the neighbourhood.

2.2. Misappropriation, Burglary and Swindle

It stands for accessing the funds illicitly and taking direct of them. It involves cheating the owner to give them up to an illicit party. Shadow companies’, the skimming of foreign aid money, fiddles and other shady activities are some of the examples of this.

2.3. Graft

It is a popular practice in the domain of political corruption. It used for personal gain. Unprincipled and illegitimate use of a political power for individual grows.

2.4. Extortion and Blackmail

While subornment is the use of positive enticement for creation of shady, intimidation, blackmail is another practice. Use of threats, exposure of an individual’s secrets or prior crimes is the most common way to cause it happens. Huge money can be demanded. Or threats can be put that secrets can be revealed.
2.5. Influence Peddling

Influence peddling is the battered exercise of by one’s control in administration or associations with individuals in influence to find favouritism or privileged behaviour in return for compensation.

2.6. Networking

In an employment generating scenario, networking can become a very effective way for job seekers. Nourishment of interpersonal relationship can be practiced thorough this mean. Employers, panelists in selection panel, can be a part of effective part of network. It can be used as some personal favour. Like through networking, any candidate can get future favour in case of hiring.

2.7. Abuse of Discretion

This involves the practice of misusing one’s authority and decision-making capability. A criminal case released improperly can be an example of this type of malpractice. Allow of debarred material via a port can be another example.

2.8. Favouritism, Nepotism and Clientele

It is a form of abdication of benefaction (Bauer, 2000, pp.218-223). Without merit, prescriptive relationship helps to advantage others by favouring of not the performer but a friend, family member or member of an association etc (Agbese, 1992, pp. 9 – 15). Examples can be promoting a family member, who is not qualified for, who belongs to the same political party as you, regardless of merit.

3. Causes of Corruption

Causes of corruption in Nigeria are numerous. (Okolo & Raymond, 2014, p. 34) say it ranges from non-conformity to religious tenets, imparted values and ideas, and ideas alien to our culture, ethnicity which encourages selfishness and nepotism, a weak legal system which is honoured in the breach than observance. The political bureau listed such causes as excessive materialism, poverty, illiteracy, get-rich-mania, and wrong attitude to public property, absence of a welfare scheme, which cushions effect of unemployment, retirement, large families, and quest for power, double standards and low level of patriotism. Corruption can take place as a result of conflicting incentives, discretionary powers; monopolistic powers; lack of transparency; and a culture of impunity.

Corruption can be systematic in nature and affect the whole life of an organization or society. The political, legal and economic systems also suffer due to corruption. In Pr 17:23, Solomon depicted the evil intention of inducement and how its debauched justice, he says a wicked man accepts a bribe in secret to pervert the course of justice (Clifford, 1999, p.167; Murphy & Huwiler, 1999, p. 88). Indecision can arise about the fact that corruption exposed righteousness and justice (Nsiku, 2010, p. 811). Factors that encourage systemic corruption include among others unchecked, unbridled, and uncontrolled power. Previous colonial background altered the values and perception of morality in Nigeria. High incidence of poverty, which is put at 54.1% (National Bureau of Statistics, 2005 as cited in Okolo et al., 2014, p. 35), contributed in no small amount to the desperation of many Nigerians to acquire wealth through any means. Low wages for the employed and high rate of unemployment drag mostly the youths to engage in anti-social activities such as cybercrime, drug peddling, prostitution, political thuggery, paid assassins, oil bunkering, kidnapping, militancy among others; all in the name of money. Jimo et al., (2001, pp: 81-94) attributed corruption to over – centralization of power, the impunity of well-connected officials and absence of transparency in public fund management, and clienteles (Dandago, 2008 as cited in Okolo et al., 2014, p. 35), observed that the salary levels of most public servants have not kept pace with inflation rate, which has eroded their purchasing power. Government perpetuate corruption through subsidies: When government allocates scarce resources to individuals and firms using legal criteria other than the ability or willingness to pay, corruption is likely to be the result. Corruption thrives under industrial policies that allow poorly targeted subsidies appropriated to firms they are not intended.

Page (2018) summed up twenty-eight of the many different tactics, techniques, and behaviours that span eight overarching forms of corruption in Nigeria. He mentions legalized corruption, deliberate waste, favouritism, subsidy abuse, contracting fraud, auto-corruption, bribery and extortion. He made elaborate explanations of what each of this leads to and how they are manipulated for corrupt enrichment of the officer’s concern (‘How It Happens,’ para. 1).

4. Consequences of Corruption from Biblical Perspective

When people break God’s moral laws through corruption, God breaks them whether as individuals or as nations. If we choose to sin, we choose to suffer, because we are the ones that choose our way not God. He will hold each nation or individual(s) responsible; even more so with the national leaders. Solomon is also very outspoken about the negative result of bribery and corruption. He writes that considerable wealth earned in dishonesty will not last and may even be dangerous (Clifford, 1999, pp.158, 189; Habtu, 2010, p.776). He has that authority to do that. God changes times and seasons; he removes kings and sets up kings (Dan 2:21a). God says a fortune made by a lying tongue is a fleeting vapour and a deadly snare’ (Pr 21:6). He mentions the result of giving presents to the rich in order to win their favour: the giver of the bribe will become poorer, because the wealthy will take the gifts and still do as they please Pr 22:16 (Clifford, 1999, p.199).

God is omnipotent; He can punish or bring down any nation He chooses, just as we read in the Old Testament. He brings up one nation to punish another, but sometimes the nation can have internal subversion from within, because they have been their own worst enemy. Allen (2008) explains, Jeremiah 17:11 that like a partridge that hatches eggs it did not
lay, is the man who gains riches by unjust means. When his life is half-gone, they will desert him, and in the end, he will prove to be a fool. Jeremiah sees a parallel between what happens to the bird and money obtained in unjust ways (p. 21).

In Noah’s day, it had grown so bad that ‘the earth was corrupt in God’s sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth’ (Gen 6:11-12, KJV) and ‘the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually’ (Gen 6:5. KJV). This type of thoughts conveyed judgment of the God. They moan since they know that God exists as they have to face the result. All through the lives, they have hidden the knowledge of God (Rom 1:18). It is obvious that sincerity and straightforwardness always have been praised by the God (Walton & Matthews 1997). It is easy to hide any corruption from the eye of human being but the God definitely catches it and punish them (Milgrom, 2004. p. 226). God always expects truthfulness from the people of Israel (Tidball, 2005). Murphy and Huwiler (1999) highlighted that right relationship with God is the most important possession. When a land relinquishes God, God will surely renounce them. V highlighted the same thought. James Foley (1997-2000), U.S. State Department deputy secretary in Washington mentioned that finding the bribery is tough enough. It demands good governance, harm monetary competence and growth. Stutzman (2006. p. 239; De Boer, 2011. p. 372) highlighted the thought of bringing uprightness in the workplace.

Can a nation still hear God’s voice, where He tells His people, ‘Oh, that my people would listen to me’ (Psalm 81: 13a.NIV), and ‘I would soon subdue their enemies and turn my hand against their foes’ (Psalm 81: 4.NIV). Whoever is not abiding in His Word (John 15:5? NIV), will be cast into the fire (John 15:6. NIV); a fire that is never quenched, and in a place where their worn does not die (Mark 9:48 NIV). Persistence in corruption results in eternal damnation.

5. Corruption from Biblical Perspective

Paul declined to disregard sleaze because, he wished to do the will of God (Deuteronomy 10: 17.KJV). Paul doubtlessly kept in mind that bribe blinds the eyes of wise ones (Deuteronomy 16:19. NIV) (Psalm 26:10). The New Testament acknowledges the corruption of the world (2Peter 1:4, 2:20) and proffers a way of keeping the spirit. The empire of Rome is the biggest human administration. Fighting against sleaze needs integration by all (Romans 13:4, 5).

Scripture clearly cautions us that we should protest those corruptions and must expose malevolence to spread the truth. Deceiving people from this malihunkind are coming into our churches distributing lies and false teachings. We should not let the corruption spread as it will lose all the focuses. We should not make it cause excuse. Even though corruption is all around us, by strength of all we need to continue to grow in Christ.

6. How to Fight Corruption

The study having looked at some of the ways in which corruption damages the social and institutional fabric of a country, it now turns to reform options open to governments to reduce corruption and mitigate its effects. Report from Foresight Africa (2019), recognized that corruption and poor governance are key factors holding back Africa’s development and confessed that solution on how to systematically fight corruption has not been found but expressed optimism that it is indeed possible to fight corruption successfully with the right knowledge, patience, and commitment to transparency (‘Editor’s Note’, para.2).

The fight against corruption in this study upholds Rose-Ackerman (1998 as cited in Claros, 2014, para. 1) two-pronged strategy aimed at increasing the benefits of being honest and the costs of being corrupt, a sensible combination of reward and punishment as the driving force of reforms. By creating bottom-up mechanisms, which according to this view, promotes citizens’ participation by encouraging the values of integrity, accountability, and transparency. When citizens see practical demonstration of appreciation of people either public or private sector for the above values crucial component of the fight against corruption manifest.

Government in Nigeria, since 1966, has made several efforts to combat or minimize corruption through the enactment of laws, establishing anti-corruption agencies and the enforcement of integrity systems but with little or no success. It may be appropriate to recall some of the previous initiatives of government on this. Government promulgated the Public Officers (Decree No.5 of 1966); the enactment of the corrupt Practices Decree No 38 of 1975, and the establishment of a National Committee on Corruption and Economic Crimes in 1989.

Government went further to reintroduce War against Indiscipline and Corruption (WAI&C) in 1994 (Shehu, 2005, pp.69–87), Nigeria Extractive Industries Transparency Initiative (NEITI). This initiative strives for openness and transparency within the oil sector, including monitoring the use of oil-based revenue, which accounts for about 87% of total public revenue, and about 92% of foreign exchange earnings (Agbiboa. 2012, pp.325–345). In June 2000, the Corrupt Practices and other Related Offences Act came into being and the Independent Corrupt Practices Commission (ICPC) followed with a full mandate to investigate and prosecute reported cases of corruption.

The private sector joined the anti-corruption crusade by initiating and establishing the; Convention on Business Integrity (CBI). According to Agbiboa, (2012), ‘under this initiative, notable private sector organizations willingly signed to the convention, indicating that they will never offer any form of gratification as an inducement for securing public sector contacts’ (p. 342).

Olusegun Obasanjo government in 1999 introduced Due Process in which he insisted that government businesses must be open and transparent without favouritism and corruptible tendencies (Ezekwesili, 2005 as cited in Ishaya, 2017, p. 87). The objective of Government in all this is to discourage corruption in the procurement of services and contracts and to encourage probity, accountability and transparency in government businesses (Agbiboa, 2012. p. 342).
Claros (2014) in his discussion of six strategies to fight corruption says paying civil servants well clearly affects motivation and incentives (‘Paying,’ para. 2). Van Rijckeghem and Weder (2001) did some empirical work showing that in a sample of less developed countries, there is an inverse relationship between the level of public sector wages and the incidence of corruption. He further maintained that creating more open and transparent processes, the less opportunity it will provide for abuse (‘Paying,’ para. 2). Collier (2007) provides persuasive evidence on the negative impact of ineffective systems of budget control. Countries where citizens are able to scrutinize government activities and debate the merits of various public policies also make a difference (‘Creating’, Para. 3). Claros (2014) mentions that cutting red tape in government business makes it obvious that the high correlation between the incidence of corruption and the extent of bureaucratic red tape suggests the desirability of eliminating as many needless regulations while safeguarding the essential regulatory functions of the state (‘Cutting’. Para. 4). Rose-Ackerman (1998) suggests, ‘The most obvious approach is simply to eliminate laws and programs that breed corruption’ (‘Cutting’. Para. 4).

Replacing regressive and distorting subsidies with targeted cash transfers, report from IMF (2013), shows that consumer subsidies for energy products alone amount to some $1.9 trillion per year (‘Replacing’, para. 5). These subsidies, Claros (2014) said are regressively distributed with over 60 percent of total benefits accruing to the richest 20 percent of households, in the case of gasoline equivalent to about 2.5 percent of global GDP or 8 percent of government revenues. Subsidies are another example of how government policy can distort incentives and create opportunities for corruption (‘Replacing,’ para. 5).

Establishing international conventions such as OECD’s Anti-Bribery Convention and the UN Convention Against Corruption (UNCAC) in 2005 and 2013 respectively. As per Claros (2014), an international framework created by UNCAC, for both developing and developed nations able to wrap a huge amount of matters. But not very success had been observed due to lack of proper monitoring. Heinemann and Heimann (2006) suggested implementing anticorruption law. This law could fruitful among the 40 states those have signed the OECD’s Anti Bribery Convention. Government needs to be very cautious in these states. Advancement of technology also helps to fight against corruption. Several platforms like, online platforms help to create smooth interactions of government with citizens. Many activities like tax collection, procurements have become easier with this.

Okonjo-Iweala (2019) says, to fight corruption, we must first understand its various forms which include public resource transfers to private entities, allocation of public resources to political allies, and misuse of public funds. The problem of the fight against corruption, according to Okonjo-Iweala, is a lack of transparency, the weakness or total absence of institutions, systems, and processes that block leakages and the pervasiveness of impunity—limited political will to hold accountable and punish those found guilty of such corruption (para. 1).

Okonjo-Iweala (2019) summarized her view on the fight against corruption this way: Africa needs to focus its anti-corruption fight on long-term, high-return institution building activities, coupled with the justice infrastructure and political will to hold those who transgress accountable. This process should start by making key government statistics open and transparent, enabling citizens to keep on top of important information and build trust in their governments. Only with these pragmatic approaches can the continent record wins against corruption (paras. 3-5).

Many of the measures discussed above aimed at combating corruption, the underlying philosophy is one of eliminating the opportunity for corruption by changing incentives, by closing off loopholes and eliminating misconceived rules that encourage corrupt behaviour. However, an approach that focuses solely on changing the rules and the incentives, accompanied by appropriately harsh punishment for violation of the rules, is likely to be far more effective.

However, corruption is demonic, its powers are beyond human control and it manipulates both the leaders and followers. We need also to involve God in the fight against corruption because He alone can quicken the consciences of leaders and followers and to prop up the moral and ethical foundation of human behaviour.

7. The Bible Ways of Building a Corrupt Free Nigeria

When a nation exalts God, God exalts that nation. It is God Who ‘removes kings and sets up kings,’ (Dan. 2:21) and the nations are nothing to Him. When people genuinely surrender their life to Jesus Christ, the power of the gospel breaks the desire for corrupt living.

The Gospel breaks the power of corruption. To build a corrupt free Nigeria, Nigerians should be exposed to the genuine gospel message that has the power to save and sustain people in the truth. When contentment as taught in the Bible is genuinely accepted by Nigerians, as a standard for living corruption becomes a thing of the past.

- 2Peter 1:4 says, ‘And because of his glory and excellence, he has given us great and precious promises. These are the promises that enable you to share his divine nature and escape the world’s corruption caused by human desires’.
- 2Corinthians 7:1 says, ‘Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God’.
- 2Peter 2:20 Says, ‘If they have escaped the corruption of the world by knowing our Lord and Saviour Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning’.
- Jude 23 Says, ‘Snatch others from the fire and save them; to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh’. A person can triumph over corruption by referring to the Bible truth. Transformation has the immense ability to bright human future. Gluttony and sleaze can destroy the entire earth (Revelation 11:18).
In Amos 3:9-10, the clairvoyant is told to declare the tumults, domination, aggression, and burglary. With general level of morality, the antagonists could not conquer the nation. Morality, fighting spirit are no longer seen among the generation. Standing united has been abolished. Nigerian hordes appointed for peacekeeping. Due to morality, nations are becoming weaker. God can see all the corruptions. Probity and decency make a nation strong, but immorality and unrighteousness will always bring it to ruin (Proverbs 14:34). Devout people never made the association between the moral and social breakdown in the nation. They may have been misappropriated from their company or overcharging their customers (Amos 3:14). The church has been infected as the people begin adopting the lifestyles and attitudes of the world by equating material prosperity with spiritual acceptance. Isaiah cautions, ‘Seek the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous person his thoughts; let him return to the Lord, and He will have mercy on him; and to our God, for He will abundantly pardon’. (Isaiah 55:6-7). Now is the time!

James’ counsel is that we cannot straddle the fence between God and the world. He is expounding the ‘no man can serve two masters’ principle. These two relationships—God and the world—frame a black-and-white issue; this war has no neutral zone. A person cannot pursue his self-centred, worldly ambitions and remain loyal to God James 4:4. I. Galatians 6:14 provides another guiding principle to hold dear: ‘But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world’.

The world cunningly but inescapably manoeuvred us into compliance with its thinking, its value systems and attitude also get changed.

The persistent influence of the world is a reality because Satan, the god of this world, is its motivating force (II Corinthians 4:4). The world is Satan’s intermediate, through which he broadcasts his misinformation and disinformation. This effect makes us deceive, and disheartened. Companionship also gets corrupted. The disciple advice about avoiding familiarity with the world is a form of the proverb, ‘Evil company corrupts good habits’ (I Corinthians 15:33).

8. Conclusion

Corruption moral dimension has an intrinsic and an extrinsic component. The intrinsic component refers to a mentality problem, the extrinsic component to external circumstances like poverty, inadequate remuneration, inappropriate work conditions and incomprehensible or overcomplicated procedures, which demoralize people and let them search for ‘alternative’ solutions. Curbing corruption is to recognize that corruption is destructive and wrong, since it benefits the unscrupulous to the detriment of others.

When people genuinely surrender their life to Jesus Christ, the power of the gospel breaks the desire for corrupt living. When we put on the Lord Jesus Christ, we must put something else off, and that is the old self. That old man or woman has passed away and now we are new creations in Jesus Christ (2 Corinthians 5:17) with new desires to obey God and new passions to serve Him, but our former way of life was a life lived in corruption and deceitful desires. Now that the old man or woman is put away, the new is come to live within us.

To build corrupt free Nigeria, Nigerian people as citizens of this country should have access to the genuine gospel message that has the power to save and sustain people in the truth. This study examined conscientiously the view and position of the Bible on corruption, Bible teachings on how God reacts to Corruption, Causes of Corruption, Consequences of Corruption, How God treats a corrupt people or nation, How to Fight Corruption from Biblical point of view and the Bible Solution to a Corrupt Free Nigeria.

The study revealed that proper exegesis of Biblical truth, its application and enforcement by all stakeholders reduce corruption in the society. One of the prerequisites for a corrupt free Nigeria is adequate Biblical and theological training for all religious leaders and pastors of local congregations in Nigeria. Pastors through the word of God build the conscience of the citizenry of the country. Since the role of these people is strategic, proper funding of theological education in Biblical seminaries and colleges, adequate academic regulations and supervisions of these institutions by governments through sound Biblical scholars will greatly enhance the fight against corruption. The study strongly advocates proper training of gospel ministers who in turn minister to citizens will greatly restore social order, foster economic development and reduce to the barest minimum greed and avarice that are the mother and father of corruption in Nigeria.

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