

WHERE LOVE IS SECURITY IS ASSURED (1 JOHN 4:18): UNRAVELING THE ROOT OF INSECURITY IN NIGERIA.

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Abstract.

There are six main geopolitical zones in Nigeria, three main religious bodies, three main languages and there are over 525 native languages, as well as three main political parties in Nigeria. There seems to be a deep-rooted hatred between these various groups. This hatred is most manifest during elections and in such crimes as kidnappings and murder. Closeness to all in Nigeria starts from the family, through language association, religious beliefs and practices, regional nativity, and political affiliation before discussing nationality. The above road map also shows how love is shown in Nigeria. This gives credence to the saying "Charity begins at home" (1 Tim 5:8) but does not end there is a necessary caveat. God made it in a way that the love/charity that begins from the family will radiate all over the world but in Nigeria the reverse is the case. There is fear everywhere. Brother is afraid of his brother, members of the same ethnic group, religious group, and political parties are so scared of one another. This work investigates the root causes of insecurity in Nigeria. Data were collected from both primary and secondary sources. The collected data were analyzed using the Historical-Critical Method of exegesis because a biblical passage is involved. The paper discovered that the root cause of insecurity in Nigeria is a lack of love rooted in selfishness. The paper recommends that for us to live securely in this Nigeria again, the golden rule, "Do not do unto others what you would not like done unto you" must be revoked and taken to heart. Significantly, this paper will be of immense benefit to all in Nigeria and the world in general.

Keywords: Love, security, insecurity, root.

Background Information Showing Lack of Mutual Love:

Nigeria has three major tribes namely, Hausa, Yoruba and Igbo. These three tribes are further divided into 36 states with a Federal Capital Territory (FCT) and these 36 states are divided into six geopolitical zones. These six geopolitical zones have an unequal number of states. These geopolitical zones and the number of their states are represented in the table below:

Geopolitical Zones	States in each	Number
North East	Adamawa, Bauchi, Borno, Gombe, Taraba, and Yobe	6 States
North Central	Benue, FCT, Kogi, Kwara, Nasarawa, Niger and Plateau	6 states and an FCT (7 states)
North West	Kaduna, Katsina, Kano, Kebbi, Sokoto, Jigawa, and Zamfara	7 States
South East	Abia, Anambra, Ebonyi, Enugu, and Imo	5 States
South-South	Akwa-Ibom, Bayelsa, Cross-River, Delta, Edo and Rivers	6 States
South West	Ekiti, Lagos, Osun, Ondo, Ogun and Oyo	6 states

From the above records, Northern Nigeria has 19 states and a Federal Capital Territory (20 states) whereas South has 17 states. It is only the SouthEast region out of others that has only five states, and as a result, has the least number of ministers and least favoured when it comes to federal allocation. South East feels cheated in the Nigerian equation and feels hated and most suppressed in the Nigerian nation.

There is no denying the fact that tribalism and nepotism deeply influence Nigeria's social and political fabric.¹ It affects almost all appointments done in Nigeria.

Nigeria has been governed from independence till today by citizens from different geopolitical zones. The table below shows the presidents that have ruled Nigeria, their zones, and the duration of their leaderships:

S/N	Name of the President	Geopolitical Zone	Assumption and departure	Remarks
1	Queen Elizabeth II	Britain	16th Nov. 1960-Oct. 1st 1963	Nnamdi Azikiwe happens to be the governor-general of Nigeria. He took over from Sir James Robertson who served from October 1st 1960 to November 16th 1960. That implies that James Robertson served for a period of 46 days and Dr. Nnamdi Azikiwe took over from him. The Governor General represents the Queen as the Monarch. Azikiwe served for 2 years and 319 days. He served with Sir Abubakar Tafawa Balewa as the Prime Minister while Elizabeth II was the Monarch/President.
2	Namdi Azikiwe	South East	1st Oct. 1963-16th Jan. 1966	He served for 2 years and 107 days as a ceremonial president with Sir Abubakar Tafawa Balewa as the Prime Minister
3	Major Gen. Johnson Aguiyi Ironsi	South East	16th January 1966 to 29th July 1966	As a military Head of State he served for 194days and was assassinated
4	General Yakubu Gowon	North Central	First August 1966 - 29th July 1975	He served for 8 years, 362 days as a military head of state.
5	Gen.Murtala Mohammed	North West	29th July 1975 - 13th Feb. 1976	He served for 199 days as a military head of state.
6	Gen. Olusegun Obasanjo	South West	13th Feb. 1976 - 1st Oct. 1979	He served for 3 years and 230 days. He resigned after pressures from within and outside the country without being overthrown.
7	Alhaji Shehu Shagari	North West	1st Oct. 1979 - 31st Dec. 1983	He ruled as a civilian president for 4 years and 91days and was deposed in a military coup
8	Major Gen. Muhammadu Buhari	North West	31st Dec. 1983- 27th Aug. 1985	He served as a military head of state for 1 year and 239 days.
9	Gen. Ibrahim Babangida	North Central	27th August 1985 - 26th August 1993	He ruled Nigeria as a military head of state for almost 8 years (7 years 364 days)
10	Chief Ernest Shonekan	South West	26th August 1993 -17th Nov. 1993	He came to calm the tension that was brewing after the annulment of the June 12 election believed to have been won by a South Western man, MKO Abiola. He therefore served as Interim National President for 83

¹ Ezeokana, J. (2024). Mental Wellness Delivery Strategies: The Role of Psychotherapy in the 21st Century Nigeria. Awka: Netizens Print Media, p.63

				days. He was removed by Gen. Sani Abacha.
11	Gen. Abdulsalami Abubakar	North Central	9th June 1998 - 29th May 1999	He served as a military head of state under what was termed provisional ruling council for 354 days which is almost a year.
12	Chief Olusegun Obasanjo	South West	29th May 1999 - to 29th May 2007	He served as a democratically elected president and ruled for a period of 8 years.
13	Alhaji Umaru Musa Yar'Adua	North West	29th May 2007 - 5th May 2010	He ruled for 2 years and 341 days. He died in office and his vice president then became president.
14	Dr. Goodluck Jonathan	South South	6th May 2010-29th May 2015	He served as president for 5 years and 23 days.
15	Muhammadu Buhari	North West	29th May 2015-29th May 2023	He served as president for 8 years
16	Bola Tinubu	South West	29th May 2023Till date.	He is currently the president of Nigeria

Considering the statistics above, it is clear that regions in the North have a greater share in the leadership distribution in the country. The whole Northern region has ruled Nigeria for 35 years 125 days whereas the whole Southern region has ruled Nigeria for a period of 20 years and 292 days though still counting since the Southerner is the incumbent president. Currently, a southerner is on the throne. South East has never been president of Nigeria as such what it had been able to do was to serve as the governor-general of Nigeria where Queen Elizabeth II was the President of Nigeria (Monarch). The governor-general was the representative of the Monarch. Eventually, from the First of October 1963-16th January 1966 a South Easterner served for 2 years and 107 days with Sir Abubakar Tafawa Balewa as the Prime Minister. He was like a ceremonial president². No one has ever ruled Nigeria as a president in his name from the South East without a prime minister from the North. The Igbo people of Nigeria still feel that the tribal war that was fought between 1967 and 1970 is still on and that is why they are always denied the opportunity of being the president of Nigeria. Secondly, no one had ever been a president from the NorthEast of Nigeria. This is an injustice against these two regions. North East people are not as bordered as the people of South East because they all in the North have one language and almost one religion whereas the Southern region is made up of two different languages and two main types of religions. Nigerian leaders do not know that when a section of the country is backward it will affect every other region. Every region of Nigeria must be carried along if there must be meaningful growth, development and harmonious existence in the country.

It is good to note that anyone who becomes president must necessarily have his family, friends, and associates to populate the Aso Rock (the seat of government) and important offices. In the same way, every Senator and every member of the House of Representatives will also bring with him or her family members, friends, and associates very close to them and to the government. This implies that the regions that have occupied the presidency have a lot of advantages and they even have the advantage of manipulating who takes over from them. Hence, Ezeani (2022) is of the opinion that ethnic loyalties often outweigh national interests, leading to discrimination and favouritism in appointments and

² https://en.wikipedia.org/wiki/List_of_heads_of_state_of_Nigeria. Retrieved Nov. 3 2024

employment. This ethnic division, no doubt, undermines national unity and fosters resentment among marginalized groups.³ Again, it is good to emphasize with Akinola (2021) that nepotism is rampant in Nigeria, with public offices and resources often allocated based on personal connections rather than merit. It is a daily occurrence.⁴

Even demonstrations/protests and strikes are seen from an ethnic point of view. Some people still see Wole Soyinka, Femi Falana and Pastor Tunde Bakare as tribal bigots because they led protests against the government of Goodluck Ebere Jonathan, a Southerner, between 2012 and 2015 for removing fuel subsidy when fuel was still below N200, a bag of rice was still sold below N15,000 and dollar against naira was still below N250 but did not lead a protest today when the subsidy was removed and fuel is being sold between N1,200 -N1,500; Rice between N85,000 -N120,000 and dollar is between N1,700-N2,000 per dollar. They are not rioting but are very quiet and not demonstrating or protesting because their own is on the throne. The argument of some people today is that the above men led the protest against President Goodluck Ebere Jonathan because he is not from Yoruba extraction of Nigeria and that they are not protesting today because their brother from Yoruba land, Bola Tinubu is the president despite the fact that everything has skyrocketed as a result of unplanned removal of fuel subsidy.

Furthermore, the coup d'état of 15th January 1966 that was carried out by rebellious soldiers led to the killing of 22 people including the then prime minister of Nigeria, many senior politicians, senior Army officers and their wives, and sentinels on protective duty were killed. The coup plotters who were mostly young soldiers were led by Kaduna Chukwuma Nzeogwu with four other military men. The General Officer Commanding the Nigerian Army, Johnson Aguiyi-Ironsi was falsely accused of being a conspirator. Despite the fact that among the coup plotters were Major Chukwuma Kaduna Nzeogwu, and majors from Yoruba and Hausa sub-regions⁵ the coup is always termed an Igbo coup maybe because the casualties were mainly northerners, including Prime Minister Tafawa Balewa, Northern Region Premier Ahmadu Bello, Western Region Premier Ladoke Akintola, finance minister Festus Okotie-Eboh, and the four highest-ranking northerners, etc. A very paltry number of Igbos were killed. According to some people who claimed that they were objective claimed that the coup plotters had the intention of sanitizing the nation because corruption was becoming endemic at the time. The simplest way to destroy every good plan in Nigeria is to tag it as either an ethnic/tribal or religious act. Then people from other tribes or religious affiliations will fight it to a standstill. No wonder Jude Ezeokana, Professor of clinical and applied psychology opines,

Nigeria's current political, economic, and infrastructural challenges are deeply intertwined with issues of insecurity, tribalism, nepotism, and corruption. Addressing these multifaceted problems requires comprehensive reforms and a commitment to good governance, transparency, and equitable development. Sustainable progress will necessitate a collective effort from both the government and civil society to build a more secure, just, and prosperous Nigeria for all citizens.⁶

There is no doubt that the root cause of insecurity, tribalism, nepotism, and corruption is the absence of love between God and his creatures and between creatures.

³ Ezeokana, J. (2024). *Mental Wellness Delivery Strategies: The Role of Psychotherapy in the 21st Century Nigeria*. Awka: Netizens Print Media, p.63

⁴ Ezeokana, J. (2024). *Mental Wellness Delivery Strategies: The Role of Psychotherapy in the 21st Century Nigeria*. p.63

⁵ 1966 Nigerian Coup d'etat. en.m.wikipedia.org. Retrieved on 15/11/2024

⁶ Ezeokana, J. (2024). *Mental Wellness Delivery Strategies: The Role of Psychotherapy in the 21st Century Nigeria*. Awka: Netizens Print Media, pp.63-64

Still, on the tribalistic tendency of the Nigerian nation, it is good to note also that the Northern Region of Nigeria has a total of 19 states and a capital territory whereas the Southern Region of Nigeria has 17 states as already stated above. Each of the states has three senatorial districts and thus has 3 senators representing them in the Senate. Hence, the Northern states have a total of 57 senatorial districts with 57 Senators representing them whereas the Southern states have a total of 51 senators. Federal Capital Territory is taken as a senatorial district with a senator representing it. On the whole, the Northern Region states have a total of 58 senators against the 51 of the Southern region. As the number of senators increases so do their relatives who get federal employment opportunities, for Nigeria works very well on the principle of "who do you know?" The available number of senators from various states determines how decisions are reached and taken.

Religious Orientation of the North as Different from that of the South

It has to be pointed out that the whole of the Northern Region has only one official language namely, Hausa language, whereas the whole of Southern Region has two official languages namely Yoruba and Igbo. This implies that the Northern Region politically and religiously see themselves as one. Such cohesion is not really there in the Southern region. It is good to note also that the Northern part of Nigeria is predominantly Muslim whereas the Southern region is predominantly Christian. These two religions have different orientations towards the so-called enemies. This is the root of hatred and divisiveness in Nigeria.

Christians see the shading of the blood of anyone as capital sin unless in self-defence, hence the commandment of God, "You shall not murder" (Exod. 20:13; Deut. 5:17). Again, the 'Golden Rule' as was prescribed by Jesus Christ says, "So in everything, do to others what you would have done to you, for this sums up the Law and the Prophets" (Matt. 7:12; Luke 6:3). Most importantly, Christ abhors any form of retaliation among his follows hence he urged them thus,

You have heard that it was said, 'Love your neighbour and hate your enemy. But I tell you, 'Love your enemies and pray for those who persecute you that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect. (Matt 5:43-48)

The above is how believers or Christ's followers were related to those who were not their members and who in one way or another were their enemies. A historian summarized the unity that existed among the early Christians thus:

The faithful in Jerusalem were 'one heart and one soul.' At first, they continued to attend the services in the Temple with their neighbours and following the example of our Lord, also went to the synagogues. But they had their own meetings, too, usually on the first day of the week, where they could worship God according to their belief in Christ. Besides this, they met frequently, if not daily, in private for the 'breaking of bread' that is, for the celebration of the Holy Eucharist, which was usually preceded by the Agape, or Love-Feast. Their genuine love for one another and the great number of poor people in the community gave rise to a species of communism. 'They had all things in common.'⁷

⁷ Laux, J. (1989). Church History. Illinois: Tan Books and Pub. p.9

Christianity is love-oriented. Love is its binding force.

There has been a time in the history of the Church when some Christians misinterpreted a particular passage which says, "Go out to the highways and hedges, and compel people to come in, that my house may be filled" (Luke 14:23). The word that is translated from Greek to English is "*anagkason*" which is an aorist imperative meaning to "compel", or "persuade". The compelling is meant to be by persuasion and never to force anyone to the extent of killing someone who refused to profess Christ as his personal Lord and Master. But continue to show the person love until he finds a reason to join you. Barclay considering the wrong interpretation of the above passage says,

Long ago Augustine used that text as a justification for religious persecution. It was taken as a command to coerce people into the Christian faith. It was used as a defence of the inquisition, the thumb-screw, the rack, the threat of death and imprisonment, the campaigns against the heretics, all those things which are the shame of Christianity.⁸

William Barclay corrected the above misinterpretation of Christ's message by saying that besides Luke 14:23 we should always set another text - "the love of Christ controls us (2 Cor. 5:14). In the kingdom of God there is only one compulsion - the compulsion of love."⁹ This compulsion of love is summarized by Christ in two sentences:

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it, Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments. (Matt 22:37-39).

The neighbour that is being referred to in the above is not just your fellow Christian but every human person that is in need and is around you is your neighbour (Luke 10:29-37). This misunderstanding of who is my neighbour is the greatest problem in Nigeria. This paper is of the view that if there is love between all living in a particular region and that love is extended, there will be peace in Nigeria. Christians are made to understand by Christ that they are the Light of the world and Salt of the earth (Matt. 5:13-16). Christ's followers are "Light already produced from the source, a light that had already been lighted from a source, so as to illumine their environment. Jesus did not say that his disciples are the lamp, torch, candle, sun, or moon but they are 'readymade' light."¹⁰

As for the Muslims, the case is different, especially among the Nigerian Muslims and their relationship with the so-called infidels or non-Muslims. According to the Quran, it says, "Fight in the cause of Allah those who fight you but do not transgress limits for Allah loves not the transgressors" (Quran 2:190). It is like saying fight only the one who attacks first. Then Allah says,

And kill them wherever you overtake them and expel them from wherever they have expelled you, and *fitnah* (persecution/seduction) is worse than killing. And do not fight them at *al-Masid al-Haram* (the Sacred Mosque) until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers (Quran 2:191).

⁸ Barclay, W. (1997). The Daily Study Bible The Gospel of Luke. India: Theological pub. p. 193.

⁹ Ibid.

¹⁰ Ezeogamba, A. I. (2019). Christianity of Christians: An Exegetical Interpretation of Matt 5:13-16 And its Challenges to Christians in Nigerian Context. Awka: Fideds Media. pp. 156-157.

The Quran goes on to say, "If they cease, then indeed, Allah is Forgiving and Merciful" (Quran 2:192). Finally, it says, "Fight them until there is no (more) *fitnah* and (until) worship is (acknowledged to be) for Allah. But if they cease, then there is to be no aggression except against the oppressors" (Quran 2:193).¹¹

Explication of Some Words

This brings us to the explication of some keywords for us to understand this topic properly. Whenever Love is mentioned in the work we mean *agapaō*, *agapē*, *agapētos* which appears 250 times in the New Testament and appears 20 times in the LXX (Septuagint).¹² It is a special type of love which manifests God's love for mankind, mankind's love for God and love human beings show to one another (Matt 5:45). God is revealed as loving because he is 'love itself' and can only be described with the word *agapaō* (1John 4:8, 16). Just as God is love there is no atom of hatred in him, He is equally a Light in which there is no darkness (1 John 1:5) and no one can claim to be his son or daughter without radiating love to all. It is this type of love that kept the early Christians moving lovingly towards one another. A historian reflecting on the togetherness and love that existed among the early Christians who were at Antioch says,

Under the pressure of persecution, the disciples had been scattered as far north as Phoenicia and Syria. Some of these settled down at Antioch, the metropolis of the East, which had a population at that time of more than five hundred thousand souls. Thanks to their perfect command of the Greek language, the missionaries succeeded in bringing a large number of pagans into the Church It is at Antioch that the followers of Jesus were for the first time called Christians. The pagans gave them the name in order to distinguish them from the Jews. Heretofore, they had been known to their enemies as Galileans or Nazarenes; in their own circles they called themselves brothers, saints, believers, or disciples of the Lord.¹³

This implies that they were living in harmony with everybody. And they were converting people through their behaviours. A scholar reflecting on the works of St Paul especially First Corinthians chapter 13 as far as love is concerned says,

The greatest definition of love (*agapē*) in human relationships ever penned is that of the apostle Paul in the hymn of 1 Cor. 13 where he says, 'Love is patient, love is kind, love knows no jealousy, love is never boastful. Love puts on no airs, never acts dishonourably, never places her own interests first, and never loses her temper. Love never imputes evil motives, never feels glad when others go wrong, but rejoices in everything that is right and true. Love conceals the faults of others, always believes the best, never despairs, and remains steadfast to the end. Love never fails, though everything else may fail . . . (vv 4-8).¹⁴

There is no doubt that the above exposition has shown clearly what the love we are talking about is.

Love is the only virtue that ensures security in any town, local government, state or nation such as Nigeria. According to the New Webster's Dictionary, Security is "freedom from danger or anxiety. Something given or pledged as a guarantee, especially for the payment of a debt."¹⁵ In the biblical writings, security is used in the context where the people are said to be able to dwell comfortably in their land in peace and in freedom. It, therefore, has the connotation of safety, and protection from any harm or enemies, often with the added idea that God is providing this protection (2 Kings 20:19; Jer. 33:6; 1 Thess. 5:3). Again, just as we have already pointed out from dictionary definition of security, it carries

¹¹ <https://www.quora.com/The-Quran>. Retrieved Nov. 3, 2024

¹² Roberts, J.W. (2005). "Love" in Wycliffe Bible Dictionary. Hendrickson: pub. p.1053.

¹³ Laux, J. (1989). Church History. Illinois: Tan Books and Pub. pp 14-15

¹⁴ Roberts, J.W. (2005). "Love" in Wycliffe Bible Dictionary. Hendrickson: pub. p.1053.

¹⁵ The New Webster's Dictionary of the English Language, International Edition (2004)

also the connotation of collateral for a loan (Lev. 6:2) or bail for the release of someone from prison (Acts 17:9).¹⁶ In this sense of security, Jesus is the greatest security for all mankind. This is because through his death and resurrection mankind's salvation is assured.

Putting all we have explained above when we were describing love, it is clear that where love exists there is security. Hence, if Jesus is love, and he is light, then he is also security. Therefore, it is no exaggeration to say that "Love and Security" are inseparable twins. Insecurity on the other hand is a direct opposite of security. That means, just as "love and security" are inseparable twins so are "hatred and insecurity" are inseparable twins. In a community where hatred and selfishness are the order of the day there will insecurity be at home. In Nigeria today, there is a yawning gap between the rich and the poor, the learned and the illiterates, between one tribe and the other; between the politicians and citizens. Hence, insecurity and fear are self-evident.

Root stands for the fundamental or essential part of something, the root of a problem; or the original cause of something. For instance, his selfishness is the root of the trouble.¹⁷ Insecurity is becoming the order of the day in Nigeria. Nightlife has stopped abruptly especially in the villages as a result of insecurity, this study wishes to find out the root causes of insecurity in Nigeria. In other words, what can we do to have security of life and property in Nigeria again?

The Text of 1 John 4:18:

There are in the bible seven letters we call Catholic Epistles or Letters to all Christians. The name no doubt tells us that they do not belong to any particular group or community but to the whole Christians. These letters are the First and Second Peter; the First, Second and Third Letters of John; A letter of St James and a Letter of St Jude. Historically, they are different from the 13 letters of St Paul from the point of view of authorship and audience. A cursory look at both the letters of St John and the Gospel of St John reveal similarities in style and doctrine which makes it impossible not to accept them as works of the same author. Considering the import of the content of the three letters, there is no doubt that these three letters gained acceptance in the Canon of the New Testament based on their authorship otherwise they would have been rejected.¹⁸

The text of 1 John 4:18 is like a conclusion of 1 John 4:17. This text has no textual problem.¹⁹ It is properly preserved. There are some verbs that will help us to understand the text properly. Let us first attempt a translation of the text. The table below presents the Greek text as it is and its translation.

Verse	Greek (1John 4:18)	English (1John 4:18)
18	φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασις ἔχει. ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ..	There is no Fear in love, but perfect love casts out fear. For fear has to do with punishment and he who fears is not perfected in love.

The word φόβος means fear. The noun *phobos* and verb *phobeō* for "fear" are used only here in the Johannine Epistles, though both are used in the Gospel, three times and five times respectively, mainly of fear of the Jews.²⁰ Fear has a lot to do with torment or punishment. The one who fears is one who feels

¹⁶ Achtemeier, P.J. (1994). "Security" in Harper's Bible Dictionary. Bangalore: Theological pub. p.921

¹⁷ The New Webster's Dictionary of the English Language, International Edition (2004)

¹⁸ Darton, Longman & Todd. Introduction in The New Jerusalem Bible, Standard Edition. London: Verbum Bible. p. 1743

¹⁹ Nextle- Aland. Novum Testamentum Graece. It is very clear in its critical apparatus under the First Letter of St John 4:18

²⁰ Painter, J. (2008). 1, 2, And 3 John in Daniel J. Harrington Ed.) Sacra Pagina. Minnesota: Liturgical Press. p. 278.

insecure. Adam and Eve were afraid of God after having eaten the forbidden fruit, consequently, they hid themselves away from God (Gen 3:8). When they were still in harmony and friendly with God they desired every minute to be with Him. But after eating the forbidden fruit they started desiring and wishing never to meet Him again. Their fear revealed their sin. It is a fact that anyone who is in discord or disharmony with his brother or sister and most especially with God has every reason to be afraid. If one is afraid in the company of his brothers then something is wrong somewhere. It is a sin that can make friends to suspect each other and be afraid of each other. There is fear everywhere now in Nigeria as a result of the high level of insincerity of both leaders and the lead. People cannot move about at night today in Nigeria and people cannot go to some part of Nigeria today for fear of the unknown gunmen, kidnappers and criminal gangs. Think of the Northern part of Nigeria, and some parts in the southern region of Nigeria. In Anambra state, for instance, to tell one to visit some places like Ezinifite, Orsumoghu, Ihiala axis, etc is next to an impossibility because of the fear of the unknown gunmen. Again, people today in Nigeria prefer travelling by aeroplane to travel by car. Fear is responsible for that. But where there is *ἀγάπη* (love) there is no atom of fear.

ἡ τελεία ἀγάπη which means Perfect love. It is used only here in the Epistles. The verb 'to make perfect' is used with 'Love' in 2:5; 4:12, 17, probably with the same meaning as the noun because the perfect tense refers to love that has been made perfect.²¹ This perfect love expels fear, thus love swallows all fear. Where there is love, there is sharing and there is conviviality. It is love that casts out fear. *ballei* is third person singular, present indicative active mood meaning "to cast out, to drive out, to turn out of doors".²² Love casts out fear and throws it away. Where there is fear, note well, there is no atom of love there.

Another word is *κόλασις* which means "punishment. This term once had a correcting tone much like that implied by the image of the pruning of the vine in John 15:21.²³ The word indicates the disciplinary chastisement of the wrongdoer."²⁴ Fear has to do with punishment. Love rules without rule, thus, when love oils the machinery everything in the household runs smoothly and there will never be any opportunity for fear of punishment. A good example is marital love. Where marital love is still active between the man and woman, you will never witness any angry words, negative actions, mood or punishment. No wonder Jesus summarized the whole law into two main types namely, love of God and love of neighbour. That is why St Augustine said, "Love God and do whatever you like.

φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ: "There is no fear in love", this implies where there is love fear does not exist. Hence, you cannot love someone and be afraid of him at the same time. The two cannot cohabit. There is no fear in love, *ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον*, "but perfect love expels or casts away fear." This implies that wherever perfect love exists fear runs away. They hate one another. Fear cannot co-exist with love *ὅτι ὁ φόβος κόλασις ἔχει* "because fear has (to do with) punishment." This implies that fear ontologically has punishment. It is like saying that fear cannot exist without punishment. *ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ* "Finally, he who fears is not perfected in love." Thus anyone who claims that he loves and fears at the same time must be a pretender.

Evaluation and Conclusion:

²¹ Ibid.

²² Rienecker, F. (1980). A Linguistic Key to the Greek New Testament. Michigan: Zondervan pub. p. 794

²³ Painter, J. (2008). p.278

²⁴ Rienecker, F. (1980). Ibid.

The expositions above have revealed to us that why there is insecurity in Nigeria today is because our political and religious leaders are selfish. Their selfishness expels love and plants fear and insecurity everywhere. Conviviality and harmony can only exist where there is love. Our leaders are both tribal and religious bigots. They play religious politics whenever they are dealing with one who is not from their own religion and they play tribal politics when they are running against someone from another tribe. That is why the politicians could tell you, there is no permanent enemy in politics but permanent interest. This fact is clearly manifested in the appointment of Chief Ezenwo Nyesom Wike (CON) as the minister of the Federal Capital Territory of Nigeria by President Bola Tinubu. During the campaign that brought Tinubu in as president, he literally vowed that he would have nothing to do with the All Progressive Congress (APC) as a party not to talk of being a minister under Tinubu. But today, he is a minister appointed by the so-called "Cancerous" party. In the same way, the appointment of Mr. Daniel Bwala is seen as absolutely ridiculous by so many people both in APC and those who are outside APC as a political party. Everyone in Nigeria knows how vehemently Daniel Bwala spoke against Bola Ahmed Tinubu as one who is going to send Nigeria backwards on the ladder of development.²⁵

Nigeria as a nation is divided into ethnic and religious lines to the extent that people are ready to kill provided their tribe's man or religious member is involved. Another subtle division we have is between males and females. Hence, the question, how can a woman rule or head a man?²⁶ The present-day Nigerian politicians understand these facts clearly and they use them to their advantage and rarely to the advantage of the ruled. This reminds us of the Igbo adage which says, "*Onye amaghi ihe a na eme, ewere ya na eme ihe a na eme!!*" (when you are not really conscious of the whole situation, they will manipulate you and use you as a thing). Nigerian politicians, while looking for a political position, make use of any of the above three things that divide us (tribe, religion, and gender) to blind the members of their ethnic group, their religious group, or their gender group. Hence, Nigeria is backwards to the advantage of politicians today. Thus, hatred and not love is the order of the day.

The root causes of insecurity, tribalism, nepotism, and corruption are the absence of love between God and his creatures and the absence of love between creatures. Jesus sums up his whole commandment as "Love of God and love of neighbour." If we imbibe this simple commandment, this nation will be very enjoyable to everyone. Religious bigots, party diehards, and regional and tribal extremists should look inward and advise themselves to avoid any form of insecurity in Nigeria.

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²⁵ Abdulsalam A. (2024). "Absolutely Ridiculous -APC Chieftain Faults Daniel Bwala's Appointment" The Nation Newspaper. 22 November, 2024.

²⁶ In the derogatory Igbo phrase, *Kedu ka nwanyi huru ehuru anyu mamiri ga esi na achi nweke?* (How can a woman that bends to urinate rule men?)