

THE IMPLICATION OF JESUS' MANIFESTO FOR THE CONTEMPORARY NIGERIAN LEADERS

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Abstract

Christ during his earthly mission had his manifesto, in other words, mission statement. Luke 4:16-21 clearly spells out Jesus' manifesto on earth, it is the summary of Jesus' mission programme. Christ is depicted as having fulfilled this manifesto which he presented in Luke 4:16-21. The Nigeria leaders in their manifesto use it as a means of campaign and getting votes for their victory. Promises has been made, mission statements has been reinstated, all these none been fulfilled. These manifestos over the years had no effect in curbing the menace facing the masses. This paper x-rayed Jesus mission statement *viz-a-viz* his manifesto, and discovered that He fulfilled all that he promised during His time. The paper therefore suggests that the contemporary leaders should always fulfill atleast fifty percent of their campaign promises before leaving office.

Introduction

Nigeria just concluded its national election and some state elections. These were not without the usual very huge promises in the form of manifestos coming from political party candidates which are usually empty promises that are not fulfilled. Manifesto is an important aspect of leadership. People stand on this concept of manifesto to choose their leaders. Leadership often involves a specific title or position, but that is not the whole story. Many who lead effectively have no explicit position. Those who do not have leadership positions many not ne leaders in any particular sense. The whole point for the leader is the exercise of influence. Christ during his earthly mission had his manifesto, in other words, mission statement. Luke 4:16-21 clearly spells out Jesus' manifesto on earth, it is the summary of Jesus' mission programme. Christ is depicted as having fulfilled this

manifesto which he presented in Luke 4:16-21. The contents of this manifesto, of course showed Jesus' interest in the welfare of the poor, the captives, the bruised or crushed, the heartbroken, the blind etc. All those who, in Jesus day suffered and groaned under different maladies materially or spiritually, were an integral part of this manifesto. Some of these mentioned above, are people who were being defeated by crisis in their lives. Being a leader who had interest of the people at mind laid down his mission statement with the aim of eradicating the ills common in his present society. This mission statement included preaching the gospel to the poor, healing and comforting the bruised and heartbroken, liberating those who are bound and healing those with physical ailments especially, the blind. Pro-active steps were taken by Christ in fulfilling his manifesto to the people, at the end of his earthly mission, his manifesto were fulfilled.

Uwaegbute (2013) states that “like the Jewish Roman world of Jesus, some of these exist in Nigeria” (p. 143). Social problems like poverty, oppression, human rights abuses, violence, child abuses, women's oppression, prisoners' rights abuse, diseases and sickness, corruption, economic crises are rampant in Nigeria. All these maladies happen in the face of leadership. Nigerian leaders, each in his/her own jurisdiction have manifesto to present to the people. These manifestos over the years had no effect in curbing the menace facing the masses. The Nigeria leaders in their manifesto use it as a means of campaign and getting votes for their victory. Promises has been made, mission statements has been reinstated, all these none been fulfilled. Nigerian political leaders have slacked in taking pro-active steps towards fulfilling their manifesto been pledged to the people. Manifesto as a concept poses some challenges especially as it often involves a vital relationship between leadership and the masses. For many years most Nigerian leaders have used manifesto for their own selfish interest and to the detriment of the poor masses. Different from Christ's leadership style, Nigeria political leaders have acted in a manner capable of plunging the nation into chaos and underdevelopment. There seems to be no genuine commitment on the part of the leaders to show innovative and patriotic tendencies which are imminently needed to overcome the myriads of challenges facing Nigeria. Nigerian leaders in their manifesto make combo promises, all to no avail. This has been a salient problem facing the masses in Nigeria and there has been little effort in tackling and eradicating this wrong use of manifesto by the Nigerian leaders. Christ fulfilled His manifesto to the people He led. It is in this regard that the contemporary Nigerian political leaders should look up to this as a model in fulfilling their leadership functions to the masses.

Conceptual Clarifications

Manifesto: According to Jateline (2010), manifesto is defined as a pamphlet or the booklet issued by a political party that tells people about its programmes and policies. Election commission of India (2015) defined manifesto “as a published declaration of intentions, motives or views of an individual, group or political party or government whosoever issues it” (p.3). Great soviet Encyclopedia (1979) defined manifesto to be a solemn address or declaration from some organization that sets forth political views.

Christ Manifesto: The definition given by Onwu (2002) is that Christ manifesto “... is like a budget speech which provides an agenda for Jesus and his people” (p. 276). Myers (2013) defines it “as the summary of Jesus’ earthly mission statement” (p. 50). According to Uwaegbute (2013), Christ’ manifesto is simply defined as “Jesus mission statement” (p. 143). The definition given by each scholar tends to tally with each other. For the purpose of understanding the work, Onwu’s definition will serve as the operational working definition.

Israel’s Setting In Jesus’ Time

In Jesus’ time, the Roman imperialistic rule was invoked. Slavery was evident in this rule during Jesus’ time. This of course informs the social settings of Israel during the time of Jesus. Jerimias (1961) argued that during the Roman rulership in the time of Jesus, it was impossible for a full blooded Jew to be taken as slave. This shows that slavery existed in Judea during Jesus’ time. He observed that there existed a small number of Jewish slaves in Judea during this time. The Jews were slaves, daily labourers, tillers of the soil with little or no wage to solve their personal problems. For these labourers, their daily wages average one dynarium. That is to say, their daily wages equals or amounts to nothing.

Grants (1993) stretched that the daily labourers made up a huge percentage of Jewish populace during Jesus’ time. It is therefore evident that a large number of Jews were poor during this time. These labourers in Judea were highly patronized or hired out by the nobility especially in Jerusalem. These labourers turn out to be hewers of wood, tillers of the vineyard, olive growers, and carriers of water. As been observed, this is a little about the social setting of Israel in Jesus’ time, it would be good to know that this paper observes certain salient issues in our contemporary society. This study

therefore tends to point out those ills and how the leaders tend to go about solving it. Just as the social settings of Israel, there is need to look into the political and economic setting in Jesus' time. Okwueze (1998) observed that the beginning of a new romance of the Jews with imperial rule started with the end of glorious years of self-rule for the people. Foreign powers like Assyria Babylon, Persia, Greeks and Selucids all ruled the Jews at different times in history. During the Jesus' time, the whole of Judea was colonized by the greatest of all empires that ever existed which turned out to be Rome. The Roman imperialistic rule did not start with Jesus' birth, it has already been invoke centuries ago before Jesus' birth.

There was tax on each individual including women and slaves. Those who keep cattle were levelled with tax. Tax was levelled on land to be paid out of produce of harvest. With these form of taxes, it is easy to say that most Jews were heavily defected by it. There were ninety-seven percent of those in the Roman Empire who live in some degree of poverty. These taxes led to impoverishment of many Jews especially the poor ones. These taxes brought about great economic pressure on peasant producers, many were forced into debt and were faced with the prospect of losing their family inheritance of land.

Under these outrageous circumstances that Jesus came in with his great manifesto of salvation. It was under this environment that Jesus carried out his earthly ministry of salvaging those people who has been impoverished. The evidence of tyranny, injustice which has brought about broken heart to so many Jews informed Jesus manifesto which he read in Luke 4:16-21. With this, Jesus sets out to fix all the broken rules through his manifesto which was fulfilled within a period of time. This paper takes the consensus of Luke's gospel to be 80 C.E, or shortly thereafter, and the audience of the gospel to be predominantly Gentile. Cooke (2009) opined that possibly Luke's gospel was intended for young Christian communities around the Mediterranean associated with Paul, which seem to have been less proactive toward the poor in their midst than they should have been.

It seems that such communities were not overly aware of the structural reasons for the poverty of their members, or indeed of the poor as such. See, for example, Luke's story of Lazarus and the rich man (16:19-31), in which the implicit suggestion is that both the rich man and the poor man are each fully responsible to God for their particular economic positions in life; macroeconomic forces are not recognized by Luke as being at least partly responsible for those positions.

The theme of mission is, nonetheless, particularly significant in Luke. There are two passages especially important for mission in the Gospel: 4:16-21 and 24:44-49. This paper is specifically interested in the first and how it will affect leadership strategy in our contemporary society.

Like contemporary Nigeria, first century Palestine was marked by disparity between the minority rich and the majority poor, by the presence of disease, by a history of colonization (loosely defined), by the presence of marginalized groups, including widows and orphans, and in all of this by lively contact between many cultures. It follows that Luke has the potential to speak particularly clearly to Nigeria leaders, including those in political and religious sphere. This is especially so because Luke 4, which is the section of the gospel that introduces Jesus' manifesto is focused on the needs of the poor.

The gospel divides into several sections. The first section begins with the birth stories of John the Baptist and Jesus (1:1-2:52). Secondly Luke recounts the preparations of Jesus' ministry (3:1-4:13). The third section is Luke's preparation of Jesus' ministry (4:14-24:43). This is presented in three sub-phases. The first sub-phase concerns Jesus' ministry in Galilee (Luke 4:14-9:50), the second is Jesus' ministry on his journey to Jerusalem followed by his death, resurrection and ascension (19:28-24:43). Luke 4 therefore introduces Jesus' mission, and the reading of Jesus' manifesto in Luke 4 focuses on his mission towards the poor in the first century Palestine. This paper focuses on this issue, because poverty is the biggest challenge to the Nigerian community today, even though it is the product of other issues. The paper shows how the mission of Jesus in the Gospel of Luke not only addressed the social setting of the Greco-Roman world, but is also applicable to Nigerian social context today.

Basis of Christ Manifesto – Luke 14:16-21

Luke 4:16-21 unfolds Jesus' mission statement. This mission statement included preaching the gospel to the poor, healing and comforting the bruised and heart broken and the list goes on. Uwaegbute (2013) opined that the periscope of Luke 4:16-21 is better referred to as the 'Manifesto of Jesus'. This is because, from the framework of the Gospel of Luke, a thorough understanding of the manifesto of Jesus can be achieved. This therefore means that Luke 4:16-21 clearly spells Jesus' understanding of his earthly mission; it is a summary of Jesus' mission programme.

Myers (2013) equally pointed out that the periscope of Luke 4:16-21 is the summary of Jesus' earthly mission statement. Those who suffered and groaned, the Manifesto of Christ in Luke 4:16-21 presented Christ as a herald of hope and salvation. As have been clearly stated that Luke 4:16-21 is the root of Jesus' manifesto, Onwu (2002) picked on this point and expanded it for further understanding. For Onwu (2002) Jesus reads the text of Isaiah 61:1-2 through which he explained to the Nazarenes what he came to do. The text Isaiah 61, from which Jesus read his manifesto is originally believed to be the words of Isaiah the eight century prophet from Jerusalem. However, in Luke 4:16-21, Jesus applied this text to himself and all those who follow him.

Luke 4:16-21 records the identification of Jesus with the Nazarenes where he was brought up. He was seen as an integral part of Nazareth, he received his training there. He started his ministry and also trained disciples there. In the process, Christ listed his manifesto. In Edersheim (1988), "The ancient synagogue belief regarded Isaiah 61:1-21 as one of the three passages in which mention of the Holy Spirit was connected with the promise of redemption" (p.454). Therefore here, it seemed that Jesus had the belief that he was empowered by the Holy Spirit to fulfil his earthly ministry. Meanwhile, Luke indicates that the Old Testament scriptures had truly inspired and informed Jesus for his mission.

Prior (1995) states that:

Jesus, a Palestinian Jew, was nourished and his mission was stimulated by the record of the Israelites' deal with God preserved in the Hebrew Scriptures. There can be no doubt that behind the great number of references to his use of the scriptures is the fact that they were constantly in his mind and heart and on his lips. (p.70).

Given his context, it is no surprise, therefore, that when Jesus is given the scripture in the synagogue, he highlights these verses from the prophet Isaiah as a message for desperate people. They are desperate because their leaders are not administering justice as they should, but their freedom from oppression is coming. One of the major missions of Christ is to bring good news to the poor. In first century Palestine, as Powell (2009) states, "there was nothing comparable to what we would call a "middle class"; for the most part, people were either extremely poor (about 90 percent of the population)" (p.41). Craig (2007) further explains:

In socio-economic terms the first century Mediterranean world was a pre-industrial, agrarian society, .approximately ninety percent of the population was engaged in agricultural production using simple, non-mechanized technology and either human or animal power, where any surplus produced (and hence profit) was controlled by the elite, and where the vast majority worked simply to try to produce sufficient for their own needs. (p.68).

Luke sees Jesus as empowered to enable a special mission to the poor, oppressed, marginalized The key Greek word used for this aspect of Jesus' manifesto is the word πτωχος (ptochos). It is used eight times in the Gospel of Luke (4:18; 6:20; 7:22; 14:12; 18:22; 19:18; 21:3). In Greek, and indeed in English, according to Nissen (1999), "The term πτωχος (ptochos) is often collective term for all the economically disadvantaged" (p.51).

The first century Palestinian poor included those who were unemployed, unskilled day-labourers who were often without work, peasants on farms, widows and orphans, the disabled, the ill, prisoners and slaves. Prior (1995) states that "The reasons for this state of poverty may be traceable to natural causes, or human causes, or to some combination of the two" (p.173). Mainly though poverty was rooted in the prevailing economic and social structure of Greco-Roman society. The ruling classes owned massive land-holdings which they rented to the poor at high rates, using the money they received to live Luxurious lives, while the poor incurred substantial debt. Some of the indebted poor sold themselves into a life of indentured labour, effectively becoming slaves. Many moved to cities where they were reduced to begging.

Secombe (1979) observes that it was the economically and politically deprived people of Israel who had direct need for salvation. They did not enjoy the economic, political and social freedom or privileges enjoyed by the rich. They suffered more in the payment of taxes and tributes to Roman rule and Jewish religious temple taxes. They experienced no consolation. Torah contains strict laws against the exploitation of the widows and orphans (Exodus 22:22-24) helpless aliens (Leviticus 19:33), and the poor in general (Deuteronomy 15:17). Similar messages are found in the prophets. Yet the prophets were rarely heeded.

In the Nazareth manifesto Luke's Jesus announced himself a new prophet in support of a fair society. He promised to liberate the poor, the prisoners, and the oppressed. He challenged the rich to fulfil

their responsibilities under the law not only by giving alms, but more importantly by acting justly toward the poor so that a new society might arise.

Nigerian Leaders Perception of Manifesto

Manifesto has really being a thing of personal satisfaction for Nigerian leaders. Madunagu (2018) rightly observed that Nigerian leaders sees manifesto as a mere public declaration of intentions, motives or views or a public statement of policy or opinion. Manifesto can be understood as plans, programmes and board policy directions that a leader or political party captures on paper and declares as what it wants to implement when it is voted into power during a general election. The word” implement” means to enact a promise. But as been observed Nigerian leaders remove the implementation and adopted declaration. Nigerian leaders have seen manifesto to be necessary if there needs to measure success of a party when comes to power. This is so because the party set out it plans so the manifesto know what to expect from the party or individual when it gains political power. The people are therefore able to determine whether the party has been able to fulfill its political promises or not and to extent it has done so. For Nigerian leaders, manifesto is just a tape to measure success of different persons not necessarily a means of bringing hope to the masses.

Amoah (2005) opined that as a nation prepares for general election, a great deal of effort goes into campaigning and this result to list of manifestos. An integral part of political party campaigning is the use of party manifesto to outline the vision of a political party. It is worthy to mention that in an attempt to either capture or hold on to manifestos can sometimes be embellished and have unrealistic promises. Much as a manifesto is an important document worthy of consideration in a democratic dispensation it is prudent to state that when development are clothed in the colours in the form of political party manifestos, it becomes difficult to succeeding governments to use them when the issues discussed have overall importance. Manifesto should be a means of reviving hope in the mind of people in time of emergency. That is to say that manifesto can come into play during the time of emergency. As a basic for our study, we can see in Luke 4:16-21 how Christ came with his manifesto in the time of emergency for his people. In an emergency in the breakdown of economy in a country, one of the austerity measures needed should be manifesto. A better manifesto in emergency can soothe the peoples mind.

For Nigerian politics, a manifesto can come into play when there is competition between two political parties. The general idea is that political parties compete for vote by strategically emphasizing some policy while downplaying others. Political parties spend a great deal of time and effort on carefully selecting what issues to talk about. Owing to this competition among political parties, manifestos can be drafted by each in other to out-do the other. For the contemporary Nigerian leaders, manifesto has become an indispensable tool in achieving their motives. Be it a church leader or political leader, this manifesto is indispensable to each. The issue of politics has been a long lasting one in Nigeria ever since gaining independence in 1960. There has been power tussle, each proving to be better. Each power tends to come up with a mouthwatering manifesto presented to the masses for the purpose of gaining support.

The Implication of Jesus' Manifesto for the Contemporary Nigeria Leaders

Nigeria is a country plagued with a lot of social problems. These social problems affect the lives of over 170 million citizens that make up the Nigerian population. Top among these challenges is poverty. According to the report of National Bureau of Statistics (2013) "about 67.1% of Nigerians are poor" (p.20). In other words, more than half of the Nigerian populace are poor. Related to poverty is unemployment. The World Bank in its Economics Report in May (2013) pointed out that both poverty and unemployment are huge issues in Nigeria.

Aside the problems of poverty and unemployment, other social problems like corruption, human rights abuses, women oppression, crimes and violence, child labour, poor prisoner's welfare, hunger, the problem of the physically challenged, sickness and diseases have all become huge problems in Nigeria. Other forms of oppression in Nigeria manifest in what Onwu (2002) described as "people who go from crises to crises, people under demonic oppression and attack" (p.227). These all show how social problems are indeed affecting the well-being of some Nigerians. Sadly, in the midst of all these, the about 10% people who make up the leadership structure in Nigeria have not really done much to alleviate these problems. Leaders in Nigeria mostly play a passive role in issues of social problems in Nigeria.

It is therefore in situations like these that Jesus' manifesto in Lk 4:16-21 challenges the Nigerian leaders who watches helplessly in the midst of all these. It is a challenge to the Nigerian leaders to take pro – active steps and fight against these social problems. Leaders should adopt Jesus' manifesto and become a crusader against social injustice, poverty, oppression of all kinds, corruption and unemployment which are rampant in Nigeria today.

Jesus' manifesto in Lk 4:16-21 therefore reminds the Nigerian leaders about the need to initiate practical actions aimed at alleviating these social problems in Nigeria. This manifesto equally tells the Nigerian Christians about the need for active participation in socio-political issues that affect the Nigerian society rather than shying away from them. The Nigerian leaders should therefore be an initiator and an executor of practical actions that will fight against social ills in Nigeria.

The leaders in Nigeria are also challenged by Christ's manifesto to play active role in the welfare of the physically challenged, orphans, widows, prisoners, the sick and afflicted. These class of people are emotionally, physically and financially in need. Nigerian leaders are therefore challenged to heal their broken heartedness through extending charity deeds and re-integration into normal societal life. In all, Jesus' manifesto in Lk 4:16-21 charges the Nigerians Christian to emulate Jesus and challenge the status quo of certain social problems in Nigeria in order to effect appreciable changes in the society

The Fulfillment of Christ Manifesto

This paper at this point aims at exposing the humanity of Jesus as a means of strengthening the power of mere human nature and challenge leaders to their own part of true friendship. The Nazareth community which Jesus grew up in may not be called destitute but it was relatively poor and over populated. There was scarcity of natural resources and absence of fertile soil. This informs the good ground for sickness, diseases and hoodlumism. According to Okpalike (2014):

He lived the experience of Herodian dictatorship and lawlessness; the optional gangsterism of fellow Galilean dwellers to counter the social injustice that ruled the day. He witnessed fellow slum-dwellers die in their numbers with hunger, sickness and diseases which would easily be cured and taken care of; widows, orphans and abused women living at the mercy of environmental hostilities. (p. 91).

Christ had every opportunity to abandon these set of people or even relocate to Jerusalem as many leaders do, rather He was concerned and involved himself in liberating the people. He had compassion and zeal to change the outrageous situation. His movement to Jerusalem marked the beginning of his confrontation with the real issues of Jewish life and his determination to break years of laxity and institutionalized defiance to God's plans for the Jews. Even at the exchange of his life, he was determined to change the situation of the people which he has promised them. This singular act alone presents Christ as having fulfilled his manifesto. Christ throughout his entire life depicts an aspect of self-denial. This self-denial made his compassion tangible and appreciable. The first miracle of Jesus was turning water into wine. This was at an expense of his earthly mission yet to start. But he had to turn water into wine to gladden the heart of those who are soaked in pain. Not necessary understanding it as mere wine but the pains the people were going through. This is the beginning of Christ show of compassion for the condition of the people. This compassion denied Christ of so many things. He was well equipped to migrate to Jerusalem to gain place among the leading men of the society, but he denied himself of this having the situation of people in mind.

Through this act of self-denial, he was seen as an encouragement to those in despicable situation. Okpalike (2014) states that "His life was an encouragement to fellow slum-dwellers and a challenge to highly-placed who tried severally to silence him" (p. 94). This act of self-denial made the people to trust him in liberating them since he leads by example. Unlike the contemporary leaders who are 'uptown men' living the affluent life style. For Okpalike (2014), from the onset of Christ manifesto, he understood his mission as a self-sacrifice in which there is nothing material to gain. He even left the little comfort of his family background could afford him to stay among those who were worse off. At the initial stage those who followed him saw him as a miracle worker, like every average destitute would understood him to be. He showed that earthly possession was not part of his quest; he was driven by the passion to change the situation of the people. He had everything it takes to free himself from it, he was even offered opportunity to shy away from it but his resilience was overwhelming.

Breaking the Vicious Circle

It is an extremely difficult task to break a vicious cycle. It is very difficult because every point in the circle leads to another point and the cycle of points is just endless. A vicious cycle can only be broken by an external force. For Ituma (2008), it is practically impossible to end a vicious cycle.

The vicious cycle that has formed the bane of the manifesto dynamics of Nigeria cannot be broken by the helpless and incapacitated politician who is so entangled and enslaved in the cycle. This is where only looking up to Christ's manifesto, an external and greater force can come in.

Contemporary leaders, with very little exception, are the promoters of some vices and our political parties the precursors and reservoirs. Issues and ideas are blatantly ignored. Therefore ideology and values are non-existent in our democratic practice. The result is that the only contest is that of personalities. What the personalities represent is often influenced determined and controlled by ethnic, religious and regional leaders employ primordial sentiments as rallying point for mobilization in a self-serving manner. In the end, the problems of low living conditions have remained unattended to, and in some cases worsened. Leaders convert resources into their personal holdings to the detriment of the vast majority of the people, politics is soiled with our leaders becoming desperate to remain ever-present in government with the aid of their mouth-watering manifesto. Their objective is self-serving and basically a struggle to retain access to public resources. The question remains "Is there anything that can be done to change this reality"

In answering the above question, this study observes that the situation cannot be changed based on individual aspirations. Most leaders' manifestos are configured and founded around individual aspirations. Individual aspirations here qualified to mean aspiration to hold key public offices. Manifesto should try to be independent of personal aspirations. Its main aim should be to reach out to the entire populace of the country. It should be innovative and at the same time should be encompassing and not limited. The manifesto stipulated in Lk 4: 16-21 was not for personal aspirations. It was for the betterment of all, thus, it was self-sacrificing affair for the well-being of the people. Christ showed that manifesto should be a ray of hope to the people in their hard times. For the vicious cycle to be broken in Nigeria leadership, the contemporary leaders should be encouraged to look up to Christ as a role model in carrying out their leadership activities. Thus, Christ manifesto will serve as an external force that will break the vicious cycle.

Conclusion

The Nigerian failed state is a kind of Galilee. Insecurity, social injustice, political turmoil, ethnic discrimination, sectional marginalization, corruption, leadership by manipulation and so forth are the order of the day. The leader is the sole hope of the average Nigerian and this hope has been

abused. The analysis of the manifesto currents existing in Nigeria has shown some deficiencies. They have produced leaders who are not sincere with themselves and the system, who judge themselves impotent in the face of the Nigerian problems, who point away to other sources in their search for insoluble Nigerian problems. Such leaders are totally incapacitated to face the Nigerian problem. It is in the face of this that this study suggests that Christ's Manifesto which was fulfilled and presented him as a good leader should be emulated by the incapacitated Nigerian leaders. Christ was able to save Galilee as has been expressed in his manifesto initially uttered by Isaiah.

Every problem has a root cause, if only steps can be retraced. The issue of ineffective manifesto has been a great burden to the contemporary society. This is as a result of the contemporary leaders forgetting the true meaning of manifesto. A concept meant to ease the burden and suffering of the people by making and fulfilling promises. Christ in his manifesto, his intentions was not personal aspirations but self-sacrifice for the people. Nigerian contemporary leaders has failed in accepting this fact of self-sacrifice concerning leadership. If this fact can be accepted by our leaders, the ineffective nature of manifesto in our contemporary society will be gone. In whatever way religion is seen, it cannot be denied of its interaction with other social institutions and forces in the society. It can be argued less that religion created the universe. Thus all aspects of society such as politics is influenced by religion. In investigating the manifesto of Christ and that of the contemporary leaders, it only but shows that Christ fulfilled his manifesto and thus worthy of emulation.

Most of our leaders dream of comfortable houses, cars and seeming bourgeois life. It is time they aimed at producing leaders who are at home with the Nigerian situation and who are ready to give their lives to make it better. It is possible for Nigerian leaders and the masses to save Nigeria from this catastrophic failure. The key is to adopt the right idea, interpretation and practice of emulating Christ's manifesto.

Luke 4:16-21 unfolds Jesus' manifesto in the context of Nigerian leaders. This paper showed that the poor, those who are under bondage, the physically incapacitated and those who are heartbroken were the subjects of Christ's mission work. In alignment with this, the problems of poverty, unemployment, oppression of all kinds, diseases and sickness, poor welfare of the physically challenged and the prisoners, human rights abuses, are all part of everyday life in Nigeria. This is why this paper challenged the Nigerian leaders and Christians to take pro-active steps to alleviate those social problems pointed out above. Based on the fact that Christ fulfilled his promises as listed

in his manifesto, Christians in the contemporary Nigerians society should be a crusader against social ills in the society. Thus influencing the leaders in fulfilling their promises to the people. Christian political leaders should use their position to effect appreciable changes in the society.

Christ was able to save his society through the manifesto he expressed in Luke 4:16-21 because he adopted the right idea and interpretation. It is also possible for contemporary leaders to save their society from catastrophic failure if only they will adopt the right idea and interpretation to their given manifesto. Change they say begins with oneself. The Christians in this contemporary society should try to be sincere in their dealings, as its part or the social problems. Injustice in whatever form should be rejected in the church in our contemporary society. Christ led an exemplary life both to his followers and those he wanted to change. By his exemplary life, he was able to influence some minds of the leaders like Pilate.

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