

JOHN 17, 1.4-5 IN THE CONTEXT OF THE IGBO PROVERB “NKỤ NWATA KPARA N’OKQCHỊ KA Q NA-ANYA N’UDU MMIRI”: AN EXEGETICO-HERMENEUTIC STUDY

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Abstract

The prayer of the Revealer in John 17 begins with an imperative demand. Jesus asks the Father to glorify him. In vv. 4-5 of the same chapter, he gives the reason for the demand. He has accomplished the task for which he came into the world and so glorification becomes his by right. The researcher believes that fanaticism is one of the fundamental problems of the African for which he remains perpetually poor and unfulfilled. The African is concerned that the Europeans who evangelized Africa are doing well economically. Africa practices Christianity today much more than their evangelizers, yet she remains the hub of poverty and frustration in the whole world. The paper denounces pastors and priests who misrepresent the bible and cow the people into believing that God does everything for them. It uses exegetical lens based on John 17,1.4-5 to underscore the ever-veritable Igbo/African proverb that: *Nkunwatakparan’okochi ka o na-anyan’udu miri* (the firewood one collects in the dry season is what he uses in rainy season). It is the conclusion of the paper that if one sets his/her vision right and pursues the vision, fulfilment will surely be his/hers.

Introduction

The global growth rate of Pentecostalism has been very dramatic and impressive over the years (Kitaase and Achunike, 2015). Omavuebe (2021) posits that there are two popular suggestions as to how the prosperity gospel emerged in Nigeria. The first school of thought posits that the phenomenon of the prosperity gospel was exclusively an American ideology imported into Nigeria, while the second view holds that it was entirely an African ideology nurtured with African ingredients and popularised on African soil. The concept of prosperity gospel is the theology of all-inclusive success. It is anchored on God’s full earthly blessings. It is understood as that Christian teaching that emphasises all-round physical well-being such as good health, financial success, prestige, personal empowerment, long life, peace, and happiness. It propagates all-round prosperity without recourse to suffering. It is the gospel that advertises itself as a divine armament against unemployment, poverty, failure, disease, barrenness, and insecurity (Phillips, 2013; Ehioghae and Olanrewaju, 2015; Pickering, 2013). The researcher abstracts from concern with the historical origin to frown at its disastrous effects on the political, religious and socio-economic life of ordinary African. If this woe is coming from the Pentecostals alone, it could be tolerated. The awful thing is that it has become the order of the day even in the mainline Churches. Achinike (2019) bedevils its advance into Catholicism in Nigeria. He sees it as Pentecostal influence. It is very ironical, that, Africa, the most richly blessed continent



in the globe is still the hub of poverty and the least developed compared with other continents of the world.

This paper views prosperity gospel as one of the remote causes of this myopism in believing that God does everything for man. The idea of hard-work has been sacrificed on the altar of belief in the God of Providence. With prosperity gospel, God is always 'a provider'. The idea of man as a *homo faber* (a worker) is foreign to prosperity preachers. They appear to be ignorant of Paul's injunction that whoever refuses to work must not eat (2Thes 3:10-12). They are apparently unaware of the fact of Gen 1:26-28 that God created man in His image with instruction to conquer this world and subdue it. God worked hard to create the world. If therefore, man is created in His image, then work is part and parcel of man. Again, the only way he can conquer this world is by hard-work. Prosperity gospel is not only an aspersion against the veritable truths of the bible on man as a participant in God's creative work through hard-work. The researcher submits that it is foolery, a deceit, and contradiction to African's tenet on the importance of hard-work. It directly opposes Africa's belief and practice.

The Igbo of South-Eastern Nigeria for instance believe that man is the architect of his success or failure. This belief is enshrined in some of her proverbs. For instance, it is her belief that: '*aka ajaaja na-ebute onu mmanu mmanu*'; '*nku nwata kpara n'okochi ka o na-anyan'udummiri*'; '*onye rua, o rie*'; '*adi akwata ukwa n'osisi ukpaka*' etc. Moved by the speedy development and growth of China, Japan, India, and the Western world while Africa appears to be going back to the stone age despite the fact that they are more religious than these others, the researcher believes that the African man needs to be called to order to understand that there can never be a crown without a cross. Sunshine comes only after the rain. The 2019 Corona Virus experience ought to be a warning sign to all prosperity preachers. It is not the 2020 people were promised in December 2019. Actually, it just hit us that God is in heaven and he does whatever he wishes ([Psalms 115:3](#)). We have realised that the Jesus we pronounce as someone dying to enrich you was actually a man of sorrows, acquainted with grief ([Isaiah 53:3](#)). He understands our sorrows, even experiencing death. But he died for sins and not cents. So, no more guarantees of him cushioning your earthly life. Experience has proven that speaking in tongues, the selling of healing oil and sowing financially in faith in order to reap hundredfold, sadly, though unsurprisingly, it seems to yield little or no result. has come of all that. This paper encourages the reader to reflect on God's sovereignty and our own silliness; and then seek for pathway through trackless ocean and take up our destiny in our hands while trusting in God. To be honest, with corona virus experience anything looks possible now. The paper reads John 17:1.4-5 with the prism of exegesis and then gives it a hermeneutic land in the context of the Igbo prover which teaches that: '*Nku nwata kpara n'okochi ka o na-anyan'udummiri*'. The paper concludes that until the African begins to do what he ought to do without waiting on God to do all for him; till the African understands that work is part and

parcel of man and leads to his glory, he will remain a victim of poverty. It calls on pastors and priests to do the needful by telling the people the truth of the gospel and as leaders directing their flock to the right thing.

Prosperity preaching in Nigeria

At that beginning, even from its American root, prosperity gospel was a tiny off-shoot of Pentecostalism which is today everywhere (Ojo, 2013). Pentecostalism is a major religious and social movement in Nigeria that is part of a growing world-wide movement (McCain, 2013). As an internally motivated socio-religious phenomenon in Africa (Achunike, 2009) it has penetrated all areas of society such as education, business, health, social media, social development and even the highest levels of government. It goes back to an Anglican Deacon, Garrick Sokari Braide (1882-1918) who in 1910s and 1920s launched a prophetic movement. This movement later metamorphosed into Christ Army Church (CAC). Kalu (2008) writes that sequent to the influenza of 1918, prayer groups were formed to cushion the effect of the influenza. This was followed by Joseph Babalola's revival in the 1930s and 1940s that gave birth to Christ Apostolic Church and eventually the emergence of other churches including the Assemblies of God Church and Foursquare Gospel Church among others. The 1950s saw the founding of Celestial Church of Christ, Cherubim and Seraphim society, Redeemed Christian Church of God (RCCG) and other churches. The period saw a wave of revival among charismatic ministries in tertiary institutions in Nigeria which eventually metamorphosed into Pentecostal churches like Benson Idahosa's Church of God Mission, Benin and Williams Kumuyi's Deeper Life Bible Church, Lagos (Ojo, 2006, Gaiya, 2002). Kitause and Achunike (2015) document that prosperity gospel Pentecostalism is relatively new on the religious landscape which is swiftly expanding at breath-taking speed and is now a force to be reckoned with in Nigeria with greater chances of outliving the 21st century in view of the fact that it is widely and readily being accepted by all classes of people for its claims of physical and spiritual empowerment. It is currently estimated that more than half of Christian believers in sub-Sahara Africa are subscribers to prosperity gospel ideology (Magbadelo, 2004 and Folarin, 2006). The scholars aver that prosperity gospel is a distinctive feature of Pentecostalism in Nigeria. This researcher believes that Kitause and Achunike's submission scarcely captures the reality on ground today. Prosperity gospel is no longer a Pentecostal exclusivity. It has crept into the mainline churches, catholic and protestant alike. Prosperity gospel is a perversion of the biblical gospel, according to which Jesus is a means to the blessings of health, wealth, and power. The preachers of this "gospel" may quote God's word, but twist it to support their false theology. By taking passages out of context, applying a naively literal hermeneutic, embracing an over-realized eschatology, and misapplying their texts, prosperity preachers distort the Scriptures and exploit those who follow them (Tamfu, 2020). Smith (2021) regrets to observe that Preachers of the prosperity gospel in Nigeria criticise politicians' greed and government corruption, even as many church leaders amass great wealth themselves. The pressures of economic crisis and reform that have gripped African societies have been accompanied by a proliferation

of new religious movements, generally known as Pentecostal movements. Amid concerns about the political impact of religious revivalism, little attention has been



devoted to their economic implications. Focusing on the remarkable coincidence between the withdrawal of the state, the rise of religious movements, and the dramatic expansion of the informal economy, modernising tendencies fostered within the informal economy by popular religious revivalism are being stunted by the relentless pressures of liberalisation, globalisation and pseudo-democratisation. Progressive religious tendencies among the poor are being instrumentalised by religious entrepreneurs and political elites, undermining fragile processes of entrepreneurial

class formation taking place within the informal economy (Meagher, 2009). The mistake which Martin Luther frowned against five hundred years ago in the Catholic church, namely, the sale of indulgences has become the order of the day today in most churches in Africa. No one could verify if really souls were really freed from purgatory once indulgences were bought. The victims of that malady were therefore excusable because they acted in good faith response to the unverifiable. Unfortunately, today, what Martin Luther fought against which led to the division of the Christendom into Catholicism and Protestantism, has overtaken the traditional gospel preaching in Africa and this time in a larger scale. It is no longer selling of indulgences but promise of prosperity. Today, in Africa, most go to Church not to build relationship with God but to gain wealth and riches. Regrettably, today anyone can see that the faithful who trust prosperity preachers are not getting rich. A lot of people are embittered because they have parted with the little money that they had and it has not multiplied. Consequently, the name of God is getting a lot of bad publicity from these bitter individuals. The prosperity theology propagated mostly by Pentecostal churches is not a purely African phenomenon. In Latin and North America, as well as in Asia and Europe, there are self-appointed prophets and apostles who trade salvation for cash. Often this brand of Christianity has elements of spiritualism and shamanism, which attribute supernatural powers to the priests and pastors. The promises made by the churches' propaganda are similar to the ones made by traditional witch doctors. Both market themselves as all-purpose weapons against disease, poverty, unemployment and childlessness. Often, they are sought out by the poor who are looking for an explanation for their place in the world through the prosperity gospel and hope for a miracle to escape poverty. Amechi (2014) holds that adherents of prosperity gospel believe that salvation brought by the death and victory of resurrection of Jesus Christ in New Testament has brought liberation from all social-economic challenges.

Many factors aided the rapid growth and expansion of prosperity gospel. Astronomical expansion of prosperity ideology, overwhelming popularity of prosperity gospel, deeply entrenched poverty in Africa, the desire and search to get better, prosperity promises, easy going theology of prosperity, evangelistic campaigns and proliferation of churches, promises of immunity against witchcraft and failures are some of the fundamental factors aiding the spread of prosperity gospel (Kitause and Achunike, 2015).

Igbo man and idea of hardwork

Traditional Igbo society is egalitarian. Hardwork and responsiveness to call to duty is believed to be part of man. There is no room for a lazy man in the traditional Igbo setting (Leith-Ross, 1939). This is evident from some of the prevalent names and proverbs. An adult male generally is called '*Di bu ulo*' (man carrier of the house), to indicate man's load of responsibility in taking care of the family. Such proverbs like '*aka ajaaja na-ebute onu mmanu mmanu*', '*onye lwa, ya rie*', '*adihi akwata ukwa n'osisi ukpaka*', all express the Igbo concept of hardwork. Oguejiofor (1996:18) notes that "... there is hardly any culture that does not in certain ways encourage hard work as a human weapon for the domination of nature. But the testimony of many writers has confirmed a somewhat extraordinary concern of the Igbo people for hard work". In 1881, the British Vice-Consul on the then Oil River Protectorate described the Igbo as 'extremely industrious' (Isichei, 1977). Nwoga (1984:66) expressing similar opinion documents that for the Igbo, "no work was too hard to be attempted, no job too mental to be used in the struggle with the world for achievement." To show that

the Igbo has no place for laziness, one of the powers delegated to the *Okpala* (oldest man of the kindred) is to drive a noted lazy young man out of the kindred (Meek, 1937). Equiano (1967) writing on Igbo attitude to work teaches that:

We are all initiated to labour from our earliest years. Everyone contributed something to the common stock, and as we are unacquainted with idleness, we have no beggars. The benefits of such a mode of living are obvious. The West Indian planter prefers the slaves of Benin or Eboe to those of any other part of Guinea for their hardiness, intelligence, integrity and zeal.

The Igbo's positive attitude to work is not unconnected with the desire for achievement not linked to inherited positions (Odumegwu-Ojukwu, 1989). Even when one has inheritance from his forbears, he still needs to back it up with personal achievement (Ottenberg, 1965). The Igbo's envious attitude to hard work is not connected to anything mundane (Adibe, 2009). It is because of her high sense of moral probity and family cohesion (Mbiti, 1975). They have severe penalties for dishonest gains. Again, wealth made through obvious dishonest means does not earn any respect. It must be earned through hard work under conditions of integrity and without deceit (Okigbo, 1986). The Igbo nation abhors failure due to laziness while failure after gallant work is viewed with sympathy. They call it *Omebere ma chi ekweghi*. A successful man who does not take care his immediate and even extended families is called *Ofoogeli* or *Akaliogheli* (a vagus or a vagabond). It is enshrined in her proverb that a wealth experienced in the family is a true one (*aku lulu ulo bu ezi aku*).

Exegesis of John 17:1.4-5

The researcher made some preliminary observations on the Nestle-Aland's New Testament Greek text of John 17:1.4-5. The observation begins with a delimitation of the text and then a resolution of some textual difficulties seen in the apparatus.

Delimitation

John 17:1.4-5 part of the lengthy priestly prayer the Revealer, Jesus. It is delimited from the preceding pericope on the theme covered. John 16: 25-33 deals with the theme of Jesus' parting and encouraging words to his followers in order for them not to be afraid because he has overcome the world, whereas John 17: 1.4-5 deals with the priestly prayer of Jesus. It is delimited from the sequent pericope because whereas it is concerned with the prayer of Jesus for himself, the next pericope, John 17:6-19 covers his prayer for his immediate followers.

Textual Criticism

The Greek text of John 17: 1.4-5 posits some conspicuous textual difficulties. In John 17:1, some manuscripts inserted ο' before 'Iēsous. The insertion is testified in A C D L W Y f^{1.13} 33 Ū. Earlier manuscripts like a B Q0109.0250 *pc* do not have the insertion. Looking at the recentness of the manuscripts containing the insertion and also the fact that with the insertion, the text becomes easier to read, the author is inclined to believe that the insertion was only an attempt by a scribe to correct the original text. Thus, on the ground of *lectio difficilior* and the dating of the manuscripts, the researcher believes that the Nestle-Aland text used in this research is closer to the original.

Still in the same v. 1, some manuscripts like A C³ K N GDY 0250. 209. 700. l 844 *pmhaveepērenas* an alternative reading to *eparas* contained in Nestle-Aland. *Eparas* is an aorist participle while *epēren* is an aorist indicative. None of the manuscripts with the alternative reading is very old indicating an attempt to correct the original. On the ground of manuscript dating, the researcher takes it that the Nestle-Aland text is closer to the original.

In v. 4, manuscripts D Q Y f^{1.3} Ūlatsa^{ms} ac²pbo have to ergon eteleiōsa as an alternative reading to to ergon teleiōsas witnessed in Nestle-Aland Greek New Testament and in f⁶⁶aA B C L N (W) 0109. 0301. 1. 33 px (b ff²) sa^{ms}bo. The Nestle-Aland text is witnessed in more ancient manuscripts including a papyrus whereas the alternative reading appears in more recent manuscripts. The researcher is confident in confirming the proximity of Nestle-Aland text to the original because of the ancient nature of the manuscripts containing the same text with it.

Presentation of a working translation

A transliteration of Nestle-Aland Greek text of John 17:1.4-5 reads:

Tautaelalēsen, Iēsous kai eparastous ofthalmous autou eis ton ouranoneipen, Pater, elēluthen hē hora doxason sou ton huion, hina ho huios doxasē se, ... Egō se edoxasa epi

tēsgēs to ergon teleiōsas ho dedōkasmoihinapoiēsō. Kai nun doxason me su, Pater, para seautōtēdoxēhē eikon pro tou ton kosmoneinai para soi

The text above could be literally translated thus:

These things said Jesus, and having lifted his eyes into heaven said, ‘Father, the hour has come, glorify you son in order that the son may glorify you, ... I have glorified you up, the earth by completing the work which you gave me in order that I may do. And now, glorify you me, Father, the glory I have beside you before the world came to be.

Elalēsen is aorist indicative active voice, third person singular from the verb *laleō*. It means to speak. *Legōis* is a synonym. It also means to speak. However, both words are different in John. *Laleō* has revelatory connotation unlike *legō*. It is in aorist tense to express the punctuality. It is an action done once and not repeatable. *Tauta* (these), a demonstrative accusative plural pronoun expresses an inclusiveness of all he has said and taught. It is like a conclusion of his farewell discourse. It was never everyday prayer (Beasley-Murray, 1987). Moloney (2005:467) puts it better when he says that: “La oracion concluye el encuentro final de Jesús con los discípulos”. Inclusion of prayer as part of farewell discourses is not uncommon even in the O.T. For instance, the song of Moses in Deut 32 concludes his farewell discourse. The prayer of Ezra in 4Ezra 8:19-36 is another example. However, Jesus’ prayer is still unique because of the identity of the person who prays. He is about to depart the world through his death and resurrection and prays to the Father for the perfect fulfilment of His design through what He now does and through His followers. By using *laleō* instead of *legō* the author communicates that the prayer is both a prayer and also didactic (Agourides, 1968).

Eparas (raised or lifted) is a modal participle while *eipen* (said) is descriptive. It gives the mode of speech. Raising eyes to heaven for prayer is normal with Jesus (John 11:42; Mark 15:41). It means that the body follows the spirit. It also appears to be a mode of prayer for the Israelites as seen in Ps. 123. He raised his eyes in a contemplative fashion in union with the transcendental unlike raising hands which would entail a sacrifice or receiving, hence the adoption of *ouranos* (heaven), a dimension of the transcendental and reverence. It enters the rabbinic fashion where

heaven (*Ha-shamaim*) replaces God. Raising His eyes to heaven indicates also that heaven and earth are thus united in this contemplative experience, Jesus on earth and The Father in heaven (Schnackenburg, 1973). In the words of Blank (1999:486):

La frase “levantandolosojos al cielo” quiere decir lo mismo que levantar losojos directamente a Dios. Los judios piadosos o solian utilizar la palabra Cielo en lugar del nombre divino para evitar una possible infraccion contra el Segundo mandamiento que prohibe el nombre de Jehova en vano ... La frase de que Jesus levanta suojos al Cielo sirve

para señalar que el ha terminadosudiscurso con losdiscipulos y que ahora dirige sus palabras al Padre.

Pater (Father) is a term of faith in John. In John 6:57, He is one who gives life and has life in Himself. John 8:18 depicts Him as one who sends. He is one who listens (John 11:41). He liberates and glorifies (John 12:27). He is greater (John 14:28) and still immanent with Jesus (John 14:10). Jesus starts his prayer by calling on His Father, hence the vocative case of *Pater*. He taught his followers to begin prayer with 'Our Father'. Other examples in John include 12:27. In the Synoptists too (Mark 14:36; Luke 22:48; 23:34.46) He does not say 'Our Father' but simply 'My Father' or

'Father'. He does so to show that His relation to the Eternal Godhead is different from that of men in general (Bernard, 1953).

Elēluthen is 3rd person singular perfect tense. It is in perfect tense to show a sense of certitude. It is realized already. If the Father determines the time, it means that there is a moment of realizing the plan of God to human understanding and experience. Before now, the author keeps saying that the hour has not come (John 2:4; 7:30; 8:20). When *hōra*(hour) goes with *erkomai* it signifies a proper time to do something. It is synonymous with 'now'. In the context of this verse, it is symbolic. It has salvific sense just as also in John 1:39; 4:6; 19:44; 4:25; 16:24; 19:27.

Doxason is aorist imperative 2nd person singular. The imperative shows someone who prays. It is in the aorist and not in the present, indicating concomitance between Father and Son. It is a glory for the future. The glory is to be restored once and for all and non-repeatable. The *sou ton huion* instead of *ton uion sou* indicates emphasis and interpersonal relation. *Sou* is causal and modal indicating quality. The article *ton* signifies something determinate. According to Moloney (2005) Jesus prays for the consummation of the glory of God and his glorification so as to give eternal life to humanity. In a similar opinion, Beasley-Murray (1987) holds that the expression demonstrates the desire of Jesus that His life, now to be devoted to God in death (v. 19) may be an acceptable sacrifice, that God may raise him to the throne of his glory (cf. 13:31-32), that the honour that comes from God alone may be His, and that all may recognize it; that thereby this event may constitute the coming of the saving sovereignty, the kingdom of God for the life of the world, and so the revelation of the Father's glory in terms of redeeming love and power. This ultimate glorification of the Son by the Father is in the glorification of the Father Himself. This is why the author concludes the verse 1 with a climatic parallelism *hinaho huiosdoxasē se*. In classical Greek, *doxa* means only opinion. The LXX renders the Hebrew *Kabōd* with *doxa*. *Kabōd* from its root means something strong about a person. It is something consistently glorious. Thus, *doxa* is powerful and appearing. It goes with empowering of life because the text continues to say that the reason why the son must be glorified is so that He in turn, will glorify the Father. The glory in question therefore, belongs to the Father. It is not the passion as in John 8:28. It is not even resurrection as in John 2:22 or 12:28-32 because resurrection is Jesus' work and not the Father's. It is not

ascension because it belongs to Jesus (John 20:27). It is not the work of the Spirit because the Spirit is posterior and not anterior. It is not the glory of men (John 5:41.44; 12:43). The glory is futural and comes only at the completion of His earthly work and so it has nothing to do with miracle nor Jesus' personality. It is not divine filiation because Jesus is always with the Father (John 14:10). It is an action on the Son by the Father. It is empowering the Son with the glory He had with the Father before the world was made, namely to give life to all (Rom 1:3). Jesus asks for this power so that he will be both mediator and redeemer of creation (Acts 5:31).

Egō se edoxasa epi tēs gēs to ergon teleiōsas ho dedōkasmoihinapoiēsō in v. 4 is connected with what precedes in v. 2 especially with the verb 'to give'. It is also connected with v. 3 in talking about what eternal life consists in. it goes with v. 5 because it talks of glorification. *Egō* is emphatic. *Egō se* like *me su* in v. 5 shows personality. *Edoxasa* has the force of aorist complexive. It depicts a manifestation of glory. It refers to *to ergon teleiōsas*. *Epi tēs gēs* is in contrast with *para seautō* in v. 5. *Teleiōsas* is an aorist participle. It is in aorist because it has futural force but in moment of finality. *Teleiō* is different from *teleō*. The later has the sense of finishing while the former has the nuance of bringing to an end, in the sense of perfect completion without defect (Hübner, 1994). It is a work done only by Christ and not even by Levitical priests. It shows that by his salvific work (*ergon*), Christ perfects all in one sanctifying action (Heb 10:14). It is good to note that *to ergon* is singular is definite and singular here. It is a particular work given by God and done by Jesus. *Ho dedōkas* shows that the initiative is from God. It is past but lasts still. It is because He has perfectly completed the work given Him by the Father that He now demands what was originally His (*Kai nun doxason me su*). It refers to a moment of going back to His Father. It implies a consequence of the preceding completion of His mission and also consequence of time.

Hermeneutic application

The prayer of Jesus in John 17 is prayer with didactic intention (Beasley-Murray, 1987). It is a teaching in form of prayer. It is a prayer, a profession and a revelation. The section analysed in this paper indicate the stance of the earthly Jesus, who has arrived at the hour to which his whole ministry has moved, and in that momentous hour he seek His Father's face, for Himself and later for His disciples and all. It is the submission of the author of this paper that the prayer benefits especially and in particularity the African Igbo man. The Igbo man is deeply and structurally religious. He believes in and upholds the influence of the divine in everything patterning him. In as much as the author does not repudiate or castigate the Igbo man for being very religious, he is concerned with the vulnerability of extremism. It is a known fact that many a wary in the name of pastors take advantage of this deep religiosity to cow the people into believing the untrue. Today, many Africans rather than working out their success, appear to believe that God does everything for them. The idea of hard work for which the Igbo man was known is almost a forgotten issue. It is ironical that Africans sell factories and turn them into churches and then get into the same factory



turned into church to ask God for jobs. It is strange that the time people should be in school or places of work or trade, they are in churches with hand lifted up to God for favour. Christ has a strong message in John 17:1.4-5. He did the work assigned Him by the Father. He completed it perfectly and then prayed for glorification. The Igbo

man must know that his destiny is in his hands. He must know that sunshine comes only after the rain. He must work first and then God's blessings will be on his effort because *Nku nwata kpara n'okochi ka o na-anyan'udummiri*.

The get rich quickly mentality which most prosperity preachers cow us into believing is foreign to Igbo philosophy of life. It is far from the authentic message of Christ. It is a reading into the Christian tenet. God worked for six days and rest only on the seventh day. He created man in his image. He gave human beings a straight target to conquer the world and subdue it (Gen 1,26-28). Human beings fulfil this instruction through work. It is therefore in the nature of human beings to work and earn living. The new breed of so-called evangelists who project God as provider and problem solver, as if problem is not part of human existence is only deceiving human beings and luring them into failures and loss of vision and focus.

Conclusion

The modern trend amongst Africans today is that parents toil to take care of their children. They spend less on themselves and save more for their children and even generations after. The effect is that most young people who ought to be in the labour force end up perpetual dependants while the parents die toiling for what they would not live to enjoy. The ever-veritable belief that 'nku nwata kpara n'okochi ka o na-anyan'udummiri' has been sacrificed on the altar of get rich quick. Most of our young people do not have the patience again to work and save for tomorrow. It is either they depend on the wealth of their parents as parasites or exploit others in the cases where parents do not have. This explains why YAHOO YAHOO; BETTING; 419; KIDNAPPINGS and other heartless exploitations have become the order of the day in our time. This paper has carefully examined John 17:1.4-5 and proved that Jesus, the Sage and Teacher demanded for the glory that is His only because He completed perfectly, the task for which He got incarnated. The early Africans appreciate the truth that crown follows the cross the more responsible and realistic we would be and the more the successes that would be registered.

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