

AN INTER-TEXTUAL EXEGESIS OF DEUTERONOMY 8: 18 AND LUKE 12: 16-21 AND ITS ECONOMIC IMPLICATION FOR AFRICAN SOCIAL MILIEU

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Abstract

This paper is an inter-textual exegesis of two passages from both Old Testament and New Testament Corpuses, namely Deuteronomy 8:18 and Luke 12: 16-21. While this approach aims at the original intended meaning of the texts, the interpretation and application of both passages in an African experience is contextually palpable. The ethical and theological undertone of both passages as it relates to social interaction challenge the paradigm shift from a love- bond-African society to apathy that seems to have overwhelmed the contemporary African social milieu through the exhibition of greed and injustice by the rich against the poor. Therefore, a re-reading of both passages in this regard is germane. Through this exegetical endeavour the findings reveal that, in times of plenty, often, credit is taken by certain individuals-corrupt and greedy leaders who are by natural laws supposed to manage God's resources as stewards. Although, it is God who bestows wealth and riches on them and made them custodians of His endowment, they are overwhelmed in mismanagement of resources to the detriment of a larger society.

Keywords: Inter-textual and Exegesis

Introduction

In studying a biblical text two tasks are indispensable in order to arrive at a correct interpretation of the text. The first task of the interpreter is called exegesis and the second task is called hermeneutics. Thus, the task of interpreting involves the student/reader at two levels (Fee and Stuart, 23). First, one has to hear the Word they heard; you must try to understand what was said to them back then and there (exegesis). Second, you must learn to hear that same Word in the here and now (hermeneutics). While exegesis is the careful, systematic study of the

Scripture to discover the original, intended meaning; the attempt to hear the Word as the original recipients were to have heard it and to find out what was the original intent of the words of the text; hermeneutics covers the whole field of interpretation, including exegesis, seeking contemporary relevance of ancient texts, concerned with meaning in the here and now.

On the other hand, inter-textual exegesis is the shaping of a text's meaning by another text. It is the creation of an 'interrelationship between texts' and generates related understanding in separate works, it is the interconnection between similar or related works of literature that reflect and influence an audience's interpretation of the text. Technically, inter-textual exegesis does employ shallow exegetical and hermeneutical approaches for interpretation of the text. In recent years, biblical studies have witnessed a rapidly growing interest in the study of inner-biblical exegesis and intertextuality, focusing on the connections and relationships that exist between biblical texts. (Trainor, 144).

In situating these passages, the crux of the matter in the passages is brought into focus, namely, wealth and its management, vis-a vis, it benefits of African society. In applying parallels in historical, literary and hermeneutical contexts. This inter-textual reading of Moses' and Luke's narratives has significance and meaning to contemporary African society. The African society is endowed with both human and mineral resources, yet, the African continent experience poverty in a large scale. This unfortunate phenomenon emanates from bad leadership of some African leaders, characterized by misappropriation of God-given resources under their watch.

Apart from the exodus of Africans to the West in search of greener pastures, the continent is bedevilled with internal labour wranglings meted with numerous industrial actions in protest of violation of labour laws, dissemination of poor wages to workers and bad economic policies. Africa is experiencing resource curse "The resource curse refers to a situation whereby a country has an export-driven natural resources sector that generates large revenues for government but leads paradoxically to economic stagnation and political instability" (Greentumble, 2). It is also observed that resources are always limited, even in advanced countries, but the problem in Africa is not resources per se, "The problem is the misuse" notes Assis Malaquias, of the Defense Economic and Resource Management, Centre for Strategic Studies (Malaquias, 7). Also, the cause of mismanagement of resources "is a large increase in population. The growing population puts pressure on land, leads to increased consumption of

resources, and drives up the demand for hydrocarbons” (Malaquias, 6). In the worst-case scenario, mismanagement can impact a business' profitability. This can happen if an employer's mismanagement is so poor that employees, especially those that work in sales, for example, focus their attention on looking for employment elsewhere as opposed to achieving company targets and goals. As the human population increases and economies develop, we're using more natural resources, materials the earth provides that enable economic gain. These substances include minerals, forests, water, fertile soil and more. In many cases, we're using these resources faster than nature can replenish them. According to Global Footprint Network, we used a year's worth of resources. While the day when the earth is completely dry and desolate is probably still far off, we're already seeing some of the effects of resource overuse. We need to act now to protect our planet for ourselves and future generations.

The inter-textual study reveals God's desire on how to manage resources for the good of all. These passages advocate that We should appreciate the environment. - How we use (or misuse) our resources affects other people as well as ourselves. - If we waste the earth's resources today, we will be harming our children and grandchildren. Jesus said, 'In everything, do to others what you would have them do to you' (Matthew 7:12). This study is instructing the use of resources to care for the poor and those who are in need. As custodians and stewards of God's resources, the use of God's given resources to accomplish what matters.

The Study of the Passages

Text	Deuteronomy 8:18	Luke 12:16-21
Historical antecedents	Moses was having his last say, including his last farewell. Listening to these addresses against the background of the rugged Moab Mountains and against the news that their leader Moses would not enter the Promised Land with them, the Israelites must have felt	Luke begins his account in the temple in Jerusalem, giving us the background for the birth of John the Baptist, then moves on to the town of Nazareth and the story of Mary, chosen to be Jesus' mother (1:26). As a result of Caesar's call for a census, Mary and Jesus had to travel to Bethlehem, where Jesus was born to fulfilment of prophecy (2:1). Jesus grew up in Nazareth and began his earthly ministry by being baptized by John (3:21, 22) and tempted by Satan (4:1). Much of his ministry focused on Galilee, but set up his home in Capernaum (4:31) and from there

	the pathos and tension of the times. The total amount of time covered by Deuteronomy spans a few months at most. The purpose of Deuteronomy is to prepare Israel for God's gift of the Promised Land. The name of the book comes from a Greek word meaning "second law," which was incorrectly used in the Septuagint to translate Deuteronomy 17:18 (Clements, 398). Deuteronomy is Moses' preaching of the Law, and so represents much of what is found in Exodus, Leviticus, and Numbers (Howard Jr. , 234) The repetition was necessary, for the generation that had first left Egypt and received the Law at Mount Sinai had died. Moses stressed to this generation that the land they were entering was a gift from God, where they would find "rest" i.e., freedom from wandering, fear, sorrow, and need. God was promising them His provision, His protection, and His presence. They must	he taught throughout the region (8:1). Later he visited the Gerasene region, where he healed demon possessed man (8:36). He fed more than 5,000 people with one lunch on the shores of the Sea of Galilee near Bethsaida (9:10). Jesus always traveled to Jerusalem for the major festivals, and he enjoyed visiting friends in nearby Bethany. He healed ten men with leprosy on the border between Galilee and Samaria (17:11) and helped a dishonest tax collector in Jericho turn his life around (19:1). The little villages of Bethphage and Bethany on the Mount of Olives were Jesus' resting places during his last days on earth. He was crucified outside Jerusalem's walls but he would rise again. Two men on the road leading to Emmaus were among the first to see the resurrected Christ (24:13).
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	understand, however, that the basis for the gift was not their goodness or greatness, but (1) God's promise to Abraham, Isaac, and Jacob, and (2) the wickedness of the Canaanites. Moses cautioned the people that if they were to enjoy God's gift of the land, they must guard against the corrupting influence of the Canaanites and their own sinful tendency to forget their God during times of ease and plenty. He also exhorted them to respond to God's grace with loving loyalty, thankfulness, fear, and obedience. Life in its fullness for Israel, as for the church, required the recognition that it was an undeserved gift from an awesome and loving God and must manifest itself in grateful living in the presence of, and according to the character of, that God.	
Literary Context	Authorship: The traditional view upholds the Mosaic authorship (except for the final summary, which was probably	Authorship: Luke a doctor, a Greek and the only known gentile Christian author in New Testament (Trainor, 25), is the author of the book of Luke. The setting was Rome or possibly Caesarea.

written by Joshua after Moses' death. The setting was the east side of the Jordan River, in the view of Canaan. Until the beginnings of critical methodologies in the eighteenth century, Jews and Christians alike held Moses to be the author of Deuteronomy. The testimony of Deuteronomy (31:19–22, 24–26, 30), as well as the rest of the Old Testament (Josh. 1:7, 8; 1 Kin. 2:3; 8:53; 2 Kin. 14:5, 6; 18:6, 12; 2 Chr. 34:14; Dan. 9:11–13), consistently points to Mosaic authorship (Baden, 23) furthermore, Deuteronomy is mentioned over eighty times in the New Testament, and Jesus Himself identified Moses as its author (Matt. 19:7, 8; Mark. 10:3, 4; John 5:46, 47). Other writers also attributed Deuteronomy to Moses (Acts 3:22; 7:37; Rom. 10:19; 1 Cor. 9:9). This does not preclude, however, the probability of chapter 34 (recounting Moses' death) being a later inspired addition (Carr, 200).	Date: the date of writing is put at about A.D. 60. Key issue: the author's key point in this passage hinges on Jesus' teaching on stupendous ambition of wealth acquisition in Jesus' parable of the Rich Fool. Genre: this text falls in the literary class of a New Testament prose.
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	Date: Although critical scholars date the book to the 8th or 7th century B. C., 1407/6thB.C. date for the book holds water. Such a date can also be argued from the form of the book, which is very similar to 2nd millennium, B.C. vassal treaties (Philips, 26). Key issue: the author's key point in this passage agrees with the overall purpose of the book which is to remind the people of what God had done and encourage them to rededicate their lives to him. Genre: this text falls in the literary class of an Old Testament prose	
Exegesis	Translation of Deuteronomy 8:18. <i>Wezakarita eyihawah'loheyka</i> But remember you're the Lord your God, <i>kiy hu haniten lika cocha la'asot</i> for it is he who gives you power to get	Translation of Luke 12:16-21. 16 <i>eipen de parabolenpros autois</i> Then he told them a parable <i>legon anthropoutinos plousioue uphoresen he chora</i> "The land of a rich produced abundantly 17 <i>kai dielogizetoeneautô</i> And he thought to himself,

	wealth, <i>haqeym</i> <i>et-biriytoasher-</i> <i>nishvva' le'avoterka.</i> so that he may confirm his covenant that he swore to your ancestors <i>kayyom hazzeh</i> as he is doing today. Exegetical notes: The passage is situated in an exegetical unit of vv.7-20, the unit enjoins Israel to take heed lest, in the enjoyment of the good things of Canaan, it be tempted to forget the Giver, and ascribe its prosperity to its own natural powers, v.7 the preceding admonition is needful: because Israel is about to enter into conditions of life in which the lessons of the past may be only too readily forgotten.	<i>legon Ti poieso otiouk</i> ‘What should I do, <i>exopou sunazouskarpousmou</i> for I have no place to store my crops?’ 18 <i>kai eipen touto poieso</i> Then he said, ‘I will do this <i>kathelo moutazapothekas kai</i> <i>meizonaoikodomeso</i> I will pull down my barns <i>kai sunazoekei pantaton</i> and build larger ones, <i>siton kai ta agatha mou</i> and there I will store all my grains and goods. 19 <i>kai ero te psuche mou</i> And I will say to my soul, laid <i>psuche echeispolla agatha</i> ‘Soul, you have ample goods <i>keimenaezetepolla anapauouphagepie</i> <i>euphrainou</i> up for many years; relax eat, drink, be merry.’
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	The Writer begins by an eloquent and glowing description of the richly-blessed soil of Canaan. A <i>land of streams</i> properly referred to in 2:13: נְחֹלֶיךָ an attractive and faithful description of the Palestinian landscape. For “deeps” (תְּהוֹמֹת), <i>i.e.</i> the “waters under the earth,” see on 4:18. בְּקָעָה is a <i>vale</i>, or <i>plain</i>, properly a wide valley (different from אֲגִיזָה <i>a ravine</i>), or plain between mountains (from בָּקַע <i>to cleave or rend</i>), level (Is. 40:4) and broad (as Jos. 11:17 the בְּקָעָה of Lebanon, <i>i.e.</i> Cœle-Syria, the broad sweep between Lebanon and Hermon, cf. 11:11, 34:3.v. 8 <i>A land of wheat, and barley</i>, the various products are enumerated, for which the soil of Palestine was principally celebrated, and which contributed to	20 <i>eipen de auto o theos</i> But God said to him, “<i>Aphrontaute te nukti ten</i> ‘You fool! This very night <i>psuchenvsouai tousin apo sou</i> your life is being demanded of you. <i>ha de etoimasastiniestai</i> And the things you have prepared, whose will they be? 21 <i>[outos ho thesaurizoveauto</i> So it is with those who store up treasures for themselves kai me eiztheonplouton but are not rich toward God.” Exegetical notes: 16. Εἶπεν δὲ παραβολὴν πρὸς. Each separate combination is characteristic: εἶπεν δέ, εἶπεν παραβολήν, and εἶπεν πρὸς. See on 6:39, and comp. 15:3. εὐφόρησεν. Here only in biblical Greek that Josephus uses it of Galilee as productive of oil, but elsewhere it occurs in this sense in medical writers only (Young, 99), compare. τελεσφορεῖν (8:14).
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make it an object of envy to its neighbors. <i>תְּיַלֵּךְ</i> lit. <i>the olive of oil</i>, i.e. the cultivated olive (Sailhamer 60), as opposed to the wild olive: cf. 2 K. 18:32 <i>רְיָאֵל</i> v. 9. <i>A land whose stones are iron</i>, i.e. whose stones contain iron (Marguerat and Bourquin). <i>And out of whose hills thou mayest dig copper.</i> V.10. <i>And thou shalt eat and be full</i> (6:11), <i>and shalt bless Jehovah</i> it will be Israel's duty to praise God, with a grateful heart, for the abundance of good things which He has provided for it. Vv11–17. The caution lest, elated by such affluence and prosperity, Israel forgets its Benefactor and Deliverer. v. 11. <i>Beware</i>, so 6:12. V. 14. <i>Thine heart be lifted up</i> 17:20: Hos. 13:6 <i>וַיֵּצֵא לְבָבְךָ</i>. <i>Which brought thee forth ... bondage]</i> 6:12: cf.	ἢ χώρα. Comp. 21:21; Jn. 4:35; Jas. 5:4. There is no hint that the man's wealth was unjustly acquired; and this is some slight confirmation of the view that the brother's claim was not unjust (ver. 13). 17. Τί ποιήσω; Comp. Eccles. 5:10. οὐκ ἔχω ποῦ συνάξω. 18. καθελῶ First with emphasis: he is eager to set to work. Note, the chiasms between καθελῶ and οἰκοδομήσω. 19. ἐρῶ τῇ ψυχῇ μου. There is probably no irony in making him address, not his body, but his soul: the ψυχή is here used as the seat of all joyous emotions. Compare μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε (v. 22). 20. εἶπεν δὲ αὐτῷ ὁ Θεός. This is a parable, not history. It is futile to ask how God spoke to him. For Ἄφρων see on 9:40 and 24:5. The ταύτῃ τῇ νυκτί is placed first in emphatic contrast to the ἔτη πολλά. τὴν ψυχὴν σου αἰτοῦσιν ἀπὸ σοῦ. "They are demanding thy soul of thee": the present tense is very impressive. 21. θησαυρίζων αὐτῷ. Compare Mt. 6:19; 2 Cor. 12:14; and for the εἰς before Θεόν comp. 16:8. It is to be regretted that the εἰς is rendered differently in the two passages in both AV. ("in, towards") and RV. ("for, toward"). "Being rich toward God" means being rich in those things which are pleasing to Him. Amassing wealth without reference to the God who bestows it is πλεονεξία, and πλεονεξία is ἀφροσύνη.
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	13:6. The descriptive clauses, v 14b–16, each introduced by a participle with the art. (as often in II Isaiah, <i>e.g.</i> Is. 43:16, 17, 44:27, 28, 63:11–13), are effectively designed to remind the Israelite of the benefits which he had successively received at Jehovah's hands. V. 15. <i>The great and terrible wilderness</i>] 1:19. <i>Fiery serpents and scorpions</i> cf. Is. 30:6 (of the same region); Nu. 21:6. <i>Out of the rock of flint</i> cf. 32:13: Ex. 17:6. V. 16. <i>With manna, &c.</i> v. 3, 2b. <i>To do thee good</i> (28:63, 30:5) <i>in thy latter end, i.e., in the later period of Israel's history, here, of the period of the occupation of Canaan. Israel is represented as an individual</i> (Hos. 11:1, Jer. 2:2, Ez. 16, Ps. 129:1 &c.), whose training in early life has been severe for the purpose of fitting him better for the position which he has to fill in riper	
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	years (אֶחָדָה as Job. 8:7, 42:12). V.18. But Israel must remember that Jehovah is the author of their prosperity, though He grants it to them, not for any merit on their part, but in order that He may be faithful to the promises given to the fathers (4:37, 7:8), <i>His covenant</i>, 4:31; cf. 1:8. <i>As at this day</i> 2:30. V.19–20. If Israel neglects the warning, and follows after “other gods,” its fate will be that of the nations which Jehovah is now expelling before it.	
Theological Application	Remember and Obey: If the Israelites were to eat there and be satisfied, i.e., to live in the midst of plenty, they were to beware of forgetting their God; that when their prosperity, their possessions, in the form of lofty houses, cattle, gold and silver, and other good things, increased, their heart	Beware of Covetousness: The Parable of the Rich Fool, which illustrates both points; that the life that is worth living does not depend upon wealth, which may be a trouble and anxiety; and that even mere existence cannot be secured by wealth. At this point, a man in the crowd interrupted Jesus and asked Him to solve a family problem. Rabbis were expected to help settle legal matters, but Jesus refused to get involved. Why? Because He knew that no answer. He gave would solve the <i>real</i> problem, which was covetousness in the hearts of the two brothers. (The “you” in

	might not be lifted up, i.e., they might not become proud, and, forgetting their deliverance from Egypt and their miraculous preservation and guidance in the desert, ascribe the property they had acquired to their own strength and the work of their own hands. To keep the people from this danger of forgetting God, which follows so easily from the pride of wealth, Moses once more enumerates in vv. 14b-16 the manifestations of divine grace, their deliverance from Egypt the slave-house, their being led through the great and terrible desert, whose terrors he depicts by mentioning a series of noxious and even fatal things, such as snakes, burning snakes (<i>saraph</i>, see at Num. 21; 6), scorpions, and the thirsty land where there was no water. The words from שָׁרָפָה,	Luke 12:14 is plural.) As long as both men were greedy, <i>no</i> settlement would be satisfactory. Their greatest need was to have their hearts changed. Like too many people today, they wanted Jesus to serve them but not to save them. Covetousness is an unquenchable thirst for getting more and more of something we think we need in order to be truly satisfied. It may be a thirst for money or the things that money can buy, or even a thirst for position and power. Jesus made it clear that true life does not depend on an abundance of possessions. He did not deny that we have certain basic needs (Matt. 6:32; 1 Tim. 6:17). He only affirmed that we will not make life richer by acquiring <i>more</i> of these things. In fact, many Christians are infected with covetousness and do not know it. They think that Paul's admonition in 1 Timothy 6 applies only to the "rich and famous." Measured by the living standards of the rest of the world, most believers in America are indeed wealthy people. Jesus told this parable to reveal the dangers that lurk in a covetous heart. As you read it, test your own responses to this farmer's various experiences. How do you respond to the wealthy farmer's <i>dilemma</i>? Here was a man who had a problem with too much wealth! If we say, "I certainly wish I had that problem!" we may be revealing covetousness in our hearts. If suddenly you inherited a great deal of wealth, would it create a problem for you? Or would you simply praise God and ask Him what He wanted you to do with it?
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onwards, are attached rhetorically to what precedes by simple apposition, without any logically connecting particle; though it will not do to overlook entirely the rhetorical form of the enumeration, and supply the preposition <i>וְ</i> before <i>וְהָאֵלֹהִים</i> and the words which follow, to say nothing of the fact that it would be quite out of character before these nouns in the singular, as a whole people could not go through one serpent, etc. In this parched land the Lord brought he people water out of the flinty rock, the hardest stone, and fed them with manna, to humble them and tempt them (cf. v. 2), in order (this was the ultimate intention of all the humiliation and trial) <i>“to do thee good at thy latter end.”</i> The “latter end” of any one is “the time which follows some distinct point in his life, particularly an	There are perils to prosperity (Prov. 30:7–9). Wealth can choke the Word of God (Matt. 13:22), create snares and temptations (1 Tim. 6:6–10, 17–19), and give you a false sense of security. People say that money does not satisfy, but it does satisfy <i>if you want to live on that level</i>. People who are satisfied only with the things that money can buy are in great danger of losing the things that money cannot buy. This farmer saw his wealth as an opportunity to please himself. He had no thoughts of others or of God. How do you respond to the <i>decisions</i> of the rich man? Are you saying, “Now that is shrewd business! Save and have it ready for the future!” But Jesus saw selfishness in all that this man did (note the eleven personal pronouns), and He said the man was a fool. The world’s philosophy is “Take care of Number One!” But Jesus does not endorse that philosophy. There is certainly nothing wrong with following good business principles, or even with saving for the future (1 Tim. 5:8). Jesus does not encourage waste (John 6:12). But neither does He encourage selfishness motivated by covetousness. How do you respond to the farmer’s <i>desires</i>? Are you saying, “This is the life! The man has success, satisfaction, and security! What more could he want?” But Jesus did not see this farmer enjoying life; He saw him facing death! Wealth cannot keep us alive when our time comes to die, nor can it buy back the opportunities we missed while we were
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important epoch-making point, and which may be regarded as the end by contrast, the time before that epoch being considered as the beginning” (Chisholm Jr., 13). In this instance Moses refers to the period of their life in Canaan, in contrast with which the period of their sojourn in Egypt and their wandering in the desert is recorded as the beginning; consequently, the expression does not relate to death as the end of life, as in Num. 23:10, although this allusion is not to be altogether excluded, as a blessed death is only the completion of a blessed life. Like all the guidance of Israel by the Lord, what is stated here is applicable to all believers. It is through humiliations and trials that the Lord leads His people to blessedness. Through the desert of	thinking of ourselves and ignoring God and others. Jesus made it clear that true life does not come from an abundance of things, nor do true success or security. This man had a false view of both life and death. He thought that life came from accumulating things, and that death was far away. Finally, how do you respond to the <i>death</i> of the boastful farmer? We are prone to say, “Too bad this fellow died just when he had everything going for him! How tragic that he could not finish his great plans.” But the greatest tragedy is not what the man left behind but what lay <i>before</i> him: eternity without God! The man lived without God and died without God, and his wealth was but an incident in his life. God is not impressed with our money. What does it mean to be “rich toward God”? It means to acknowledge gratefully that everything we have comes from God, and then make an effort to use what He gives us for the good of others and the glory of God. Wealth can be <i>enjoyed</i> and <i>employed</i> at the same time if our purpose is to honor God (1 Tim. 6:10ff). To be rich toward God means spiritual enrichment, not just personal enjoyment. How tragic when people are rich in this world but poor in the next! (Matt. 6:19–34)
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	tribulation, anxiety, distress, and merciful interposition, He conducts them to Canaan, into the land of rest, where they are refreshed and satisfied in the full enjoyment of the blessings of His grace and salvation; but those alone who continue humble, not attributing the good fortune and prosperity to which they attain at last, to their own exertion, strength, perseverance, and wisdom, but gratefully enjoying this good as a gift of the grace of God. עֲשֵׂה חֵיל, to create property, to prosper in wealth (as in Num. 24:18). God gave strength for this (v. 18), not because of Israel's merit and worthiness, but to fulfil His promises which He had made on oath to (Chisholm 14).	
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Implication of the Texts for African Social Milieu

The traditional African society was love bound. The way of life was characterized by its simplicity, honesty and sympathy. The economic, social, political and religious aspects of life were rolled into one. The community was the school system and every member was a teacher. Children learnt by doing or they were taught by doing. Stories, folk tales provide the liberal side of life. The whole African community was innocent and one entity, peaceful and lovely. It was an innocent society; free of violence, greed, intimidation and domination of the strong over the weak and the rich over the poor in fact it was a society where everybody was everybody's keeper (Andy-Philip, 10). The incursion of Eastern and Western ideologies into the African society brought about a paradigm shift of this godly and harmonious co-existence. The description of the so called "Westernized", contemporary African society is an anathema. The former United Nations Secretary-General, Kofi Annan observes that: For all too many...life is a continuous struggle against hunger, malnutrition, polluted drinking water, infectious disease, ignorance, oppression and violent conflict (Anan, 6). Similarly, Femi Adeleye opines: Africa has the resources to be the richest continent in the whole world in spite of droughts and other natural disasters that limit production or productivity. Yet significant numbers of our people still live in abject poverty. In much of Africa, the rich are very rich while the poor are very, very poor (Adeleye, 103). In response to this reality of unlimited ascent of greed, the youth who feel cheated resort to harassment of the rich through robbery attacks and kidnappings for profitable ransoms, some people could not engage in these vices commit suicide, others try to take flight to greener pastures. Thousands of young Africans migrate to Europe or North America because home is no longer safe or offers no hope for a promising future. According to Femi Adeleye, in 2006 alone, 31,000 illegal immigrants from West Africa are reported to have crossed to Spain's Canary Islands (Adeleye 105). When national resources are plundered, very often those most affected are the younger generation, it is the future of young people that is compromised. Hence, issues like this are critical enough to be among the concerns of African churches and societies. Generally, this study suggests the teaching and application of biblical principles for African way of life, which is characterized by simplicity, honesty, sympathy and fear of God, as it was the case in the cradle of African social milieu. Specifically, this study advocates the application of the findings from these texts for better view of African life style

devoid of greed, pride of life and obsession of one's life by ordinate desire for wealth.

Conclusion

This study considered the ethical and theological undertone of Deuteronomy 8:18 and Luke 12:16-21 in an inter-textual exegesis. The re-reading of both passages reveals that in terms of plenty, often, credit is taken by corrupt and greedy leaders, through mismanagement of God given resources under their custody. In situating the passages in African society, the study posits that God has endowed African society with both human and natural resources, yet, the African continent experience poverty in a large scale, bedeviled with internal labour wranglings meted with numerous industrial actions in protest of violation of poor wages to workers and bad economic policies. Scholars in agreement, opined that, the problem of Africa is not lack of resources but the misuse of it. Therefore, this study advocates God's desire for prudent management of resources for the good of all. Sequel to the findings of this study, the following recommendations suffice:

1. African society and indeed African Christians must know that, Civilization is a limitless multiplication of unnecessary necessities (Zacharias, 67).
2. Just like the Israelites, African leaders should remember and obey God. African and African leaders should know that covetousness is an unquenchable thirst for getting more and more of something we think in order to be truly satisfied. This attitude must be abhorred (Zacharias, 68).
3. Instead of being rich in things we should be rich toward God, to be rich toward God means spiritual enrichment not just personal enjoyment (Warren, 65).
4. That life worth living does not depend upon wealth, which may be a trouble and anxiety, and that even mere existence cannot be secured by wealth.
5. Wealth can be enjoyed and employed at the same time if our purpose is to honor God. Africans should acknowledge gratefully that everything they have comes from God, and then make an effort to use what He gives them for the good of others and to the glory of God. In matters of structural development and environmental preservation and protection, this study further gives the following recommendations for implementation by African leaders:

- a) Make the use of electricity more efficient.
- b) Use more renewable energy. Resources like wind and sunlight, however, can also be used to generate electricity, but these resources are renewable. That means once they are used, they become available again quickly. While using fossil fuels to generate electricity burns up finite resources, using renewables does not.

Renewable energy also doesn't release greenhouse gases, which are causing climate change.

- c) Promote Sustainable Fishing Rules. Reduced fish populations can alter entire ecosystems and hurt coastal economies that depend on fishing. Introducing new laws and ensuring existing ones stay in place that protect at-risk fish populations and ecosystems is crucial to preventing these problems.
- d) Avoid Single-Use Plastics. In 2016, global plastics production was approximately 335 million metric tons, and about half of that was used to make single-use products, according to the Earth Day Network. Reducing our plastic use helps us avoid the use of the resources needed to make plastic and prevents plastic waste from harming the natural environment. Substituting single-use plastics like plastic grocery bags, utensils and straws with durable items can help.
- e) Drive Less. Gasoline is a product made from crude oil, a finite natural resource and fossil fuel. Car manufacturing also requires many different kinds of natural resources, includes rubber and various metals. You can conserve natural resources by not owning a car, owning a more fuel-efficient car or driving less. Walking, bicycling taking public transportation and carpooling are all excellent alternatives to driving.
- f) Recycle More and Improve Recycling Systems. In addition to switching away from single-use plastics, we can also recycle more to help with the plastic problem. Check with your local government or recycling company to see what you can recycle curbside where you live. For other items, you may be able to find a business in your community that can help recycle items. Improving our recycling systems can also help. Researchers can find new, more efficient ways to recycle, local governments can make recycling easier and businesses can implement recycling programs for their employees.

- g) Sustainable Agriculture Practices. Agriculture is necessary but extremely resource-intensive. There are, however, ways to farm more sustainably. Rotating crops and planting cover crops helps to keep soil healthy. Using fewer chemicals and integrating biological pest control and natural fertilizers can help, as well. Precision agriculture, which uses technology to optimize resource use, can help farmers use less fertilizer, pesticides, water and other inputs.
- h) Reduce Food Waste. Approximately a third of the food produced for human consumption every year gets wasted or lost. Because of all the resources required to grow, transport and prepare the food, this is a huge waste. Keeping track of the food you have, planning meals and shopping trips ahead of time and properly storing food can help reduce food waste at home.
- i) Promote Sustainable Forest Management. Forests are full of natural resources. The ecosystem services they provide are valued at approximately \$33 trillion annually, and about a quarter of the world's population depends on them to make a living. Yet, we're destroying forests faster than the earth can replenish them — at a rate of about 60 acres each minute. Sustainable forest management practices can help prevent this. These practices mimic the natural destruction and regeneration patterns of nature and involve aspects such as establishing protected areas, create a harvesting plan and using logging techniques that are easier on the natural environment. The Forest Stewardship Council and the Rain-forest Alliance Certified certify businesses and products, so consumers can tell which ones are created using sustainable forestry management.
- j) Treat Wastewater Before Discharging It. Water is, of course, crucial to survival, but more than 2 billion people don't have clean drinking water at home. Part of the reason for this is that some industrial plants and wastewater treatment plants, especially in developing countries, discharge water into streams and rivers without adequately treating it. It's crucial that wastewater discharge regulations are enforced if they exist, and that they get introduced that if they don't yet exist. Preventing natural resource depletion is vital for the environment, economy and the health and well-being of the human population. We use a vast

range of natural resources, but there are even more ways to conserve them (Greentumble, 103).

- k) If these recommendations are heeded to the ugly response of domination by some African leaders, powerful and rich, over the weak and poor via terrorism, robbery, kidnappings, suicide etc. would have been permanently dealt with in the African society.

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