

**COSMIC-ETHICAL ORDER IN ECCLESIASTES 2:1-11: ITS  
IMPLICATIONS FOR CONTEMPORARY NIGERIAN POLITICAL  
LEADERS**

**Okunoye, Job Oluremi, PhD**

Department of Religious Studies  
Ajayi Crowther University, Oyo  
Oyo State, Nigeria.

[jo.okunoye@acu.edu.ng](mailto:jo.okunoye@acu.edu.ng); +2348034253878

&

**Wambutda, Joseph Rotkang**

Bishop Crowther College of Theology, Okene,  
Kogi State, Nigeria.

[Josephrotkang2@gmail.com](mailto:Josephrotkang2@gmail.com); +2348069108332

**Abstract**

When the ethical world view of a people fails to align with God's created order, having chaotic situations within the society is indispensable. The societal ills that wreak havoc on the Nigerian society day by day are a confirmation which to a large extent have to do with the ethical misconducts of those in position of power as well as the collective destructive attitudes of the populace. This paper explores the cosmology of the book of Ecclesiastes in relation to the unethical behaviours of contemporary Nigerian Political leaders. Consequently, the research employed qualitative method as instrument of investigation. The research findings show that the level of poverty in the society today is on the increase as leadership positions have become platforms for amassing public funds for personal pleasure rather than offering service to the people. It is against this background that leaders' attention is drawn to the reality of the insatiable quest for materialism that inadvertently ends in self-destruction here and in eternity. Our leaders should therefore curb their inordinate ambition for material gains and focus their attention in creating a conducive environment that would better the living standard of the citizens. Leaders should be devoted to serving the people rather than using their position to divert resources meant for the development of the society.

**Keywords:** Cosmology, Qoheleth (Ecclesiastes), Ethical Order, Moral, Corruption, and political leaders

## **Introduction**

Nigeria is considered as one of the most religious nations of the world. If that is anything to go by, the country should have been one of the most cherished and perhaps envied destinations of the world. More than that, it should have been one of the most peaceful places to live since religion is known for preaching peace. While the situation of the country proves otherwise, comparing with the level of passion devoted to religious practice and activities in the country poses grave questions that tend to doubt the genuineness in people's religious practice. Given the situation of the country, one can only conclude that the country has a generation of people whom by way of mouth confession affirm what they do not practice, hence, religious but not godly. This attitude has overtime unwittingly forged an unethical cosmology that creates a battle ground for the survival of the fittest, leaving the common man at the receiving end of the elitist's crave for pursuit of pleasure and material gains that would only be meaningless at the tail end of their lives. This paper examines the concept "cosmology and its ethical order in Ecclesiastes 2:1-24 and its moral implications for contemporary Nigerian political leaders".

## **Definition of Key Terms**

**Cosmology:** Cosmology is a compound word from Greek language comprising of "*cosmos*" which means world or universe and "*Logia*" which means study. Cosmology therefore refers to the study of the universe. Furthermore, cosmology also refers to people's worldview, meaning, people's understanding of what life is and how it should be lived in the context of their socio-cultural and religious belief. To buttress this, Vidal (2014) alludes that cosmology is wider and more than mere symbol of the world as it encompasses suppositions on morals and events. Pope elucidates on the above view when he pointed out that: "In Thomistic cosmology, the Creator governs the world by arranging the parts in proper relation to the whole cosmos and by providing individual beings with natures proper to their own actions." (Pope, 150).

From the above, it is possible to justify Solomon's cruel leadership style and other dictatorial leaders on the basis of what Pope said. The question to ask here is where is the place of ethical order? Is it meant for some people alone, thereby creating a society where some are more equal than others?

**Ethical Order:** Zeyl asserts that "The universe at large is a divine rational and teleological agent that serves as a model for emulation, and it is through

their emulation of it that humans may become virtuous and happy” (Zeyl, 182). This concept gives weight to human understanding of their environment as the basis for living a virtuous and happy life. One may ask if there is anything important about the environment (universe) that serves as a guide necessary for a peaceful human existence.

There is an Indian ethical world view; an ancient idea (*Rgveda*) about universal order (*ṛta*) which represents harmony and balance in nature. This *ṛta* is conceived to be a power which controls natural forces and moral values in human society. On the other hand, disturbing this harmony and balance are human unethical activities that tend to create a chaotic and agonizing situation in the society (*Indian Ethics: Individual and Social*, <http://cbseacademic.in>). The fact is that the maintenance of harmony and balance within human society depends solely on the relationship between cosmic order and human moral code of conducts. The Creator has endowed man with the nature to act in sync with the cosmic order by which he governs the world. Consequently, the chaotic situation prevalent in our society today, suggests conflicting relational display of cosmic order and human unethical attitudes opposed to each other, resulting in repercussions that reflect the Creator’s response, making morality a necessary guide to human conduct for creating a peaceful environment.

**Moral:** The word “moral” educates the idea of right and wrong in relation to people’s attitude. It explains human attitude demonstrated in consonance with what is right. It is believed that every human being has the consciousness of what is right and wrong by which their lives within the context of sociological settings are guided in response to already existing moral system called “morality”, which in Pope’s opinion provides the path to true and perfect peace that is partly enjoyed here on earth and fully in eternity (Pope, 150). Fortunately, the African concept of morality abounds. Mbiti in Nel attempted Substantiating Pope’s position as he stressed that, “God gave the moral order to people so that they might live happily and in harmony with one another” (Nel, 2008). Again, this adds weight to the fact as earlier observed that the reason behind the chaotic society we have today is because the moral order has been compromised by self-centered leaders whose interest of the people they lead is not their priority (Gbadero, 2009).

**Leadership:** Leadership plays key role in every sphere of human life and the society. It is responsible for either the development or the destruction of that society. *The Oxford Advanced Learner’s Dictionary* defines leadership as the state or position of being a leader. Gbadero (2009) concurs with this

definition when he stressed that the word leadership to average person refers to the act of leading, while a leader could be said to be someone who leads. The common saying that without good leadership there is lawlessness is a saying that challenges the extent of degenerating situation in Nigeria. What is so unfortunate is the fact that those at the forefront of lawlessness are the leaders who would defy every existing law in pursuance of selfish ambitions with little or no opposition because they occupy positions of power which allows them to willfully flout court orders (Adeniyi, 2011). This explains Gbadero's assertion when he pointed that good leadership is difficult to come by (Gbadero, 2009). Nigerians have always clamoured for good leadership for several decades now. It is their hope that everything will change for the better.

### **The Early Life of Solomon**

Solomon whose name in Hebrew rendition, (*Sheloloh*) stands for peaceful was the second son to David and Bathsheba and the third king of Israel after whose reign Israel was divided in to two kingdoms. Bathsheba, his favourite wife was a former wife to Uriah whose death resulted from David's trick to bury the unlawful sexual relationship he had with Bathsheba while Uriah, her husband was away at the battle field. Since it was obvious that the act could not be hidden, David was left with no choice than to plan Uriah's death after attempts to deviously make Uriah responsible for the pregnancy failed. David finally took Bathsheba as his wife and the child that came as a result of that union eventually died due to God's punishment on David. Solomon ascended the throne at a young age. It was in recognition of that that he prayed to God for wisdom (I Kings 3:9).

### **Solomon's Ascension to the Throne**

If not for the promise David made, Solomon was not supposed to be the next in line for succession as he had elder half-brothers that by virtue of their age were more qualified. Yet it was not a smooth ride succession for Solomon as the elder brothers equally showed interest in succeeding their father. As time progressed, the situation was increasingly becoming tensed and it appeared hope was fading away on the side of Solomon whom by this time was left with Adonijah alone to contest for the throne because Amnon and Absalom were already dead. In a bit not to lose the throne, Solomon's mother, Bathsheba was quick to remind David who was close to death of his promise to her son, Solomon as heir apparent to the throne. Prophet Nathan who was in support of Solomon's succession added his voice which

prevailed on David to arrange for immediate anointing of Solomon as king at Gihon by Zadok (Mandel, 2007)

### **Solomon's Leadership**

Solomon took over the leadership of Israel from his father David at the age of twenty. His leadership took a different tone. While Kings Saul's and David's regimes were characterized by war, Solomon's period witnessed peace (Gbadero, 2009). Recognizing his tender age in leadership, Solomon began by seeking the face of God for wisdom and understanding in order to govern the people of Israel. God in-turn gave him wisdom, knowledge and riches because his desire was to serve his people effectively rather than acquiring personal wealth or desiring the death of his enemies (2Chronicles 1:11-12). Nigerian leaders need to learn that the appropriate thing to do when in leadership position is to seek God's wisdom to serve in the interest of the people rather than using their position as a means to amass personal wealth.

### **Solomon's Strength**

Solomon grew and as a leader in Israel became the wisest king in his day, more than the people of the east and all the wisdom of Egypt (1Kings 4:30). Earlier in his administration, Solomon's demonstration of wisdom, intelligence and sense of justice was visible in his ability to settle between two prostitutes whose claims on a surviving child sprouted a controversy that listeners as well as royal officials at their wits end stirred in amazement how Solomon resolved the situation (1Kings 3:16-28).

His wisdom attracted influx of people from all the earth to ascertain the kind of wisdom God has endowed him with, including Queen of Sheba who came to test the extent of his wisdom and by so doing, she ended being overwhelmed as not only did Solomon answered all her questions but that she saw far beyond what she heard of his wisdom and achievements in terms of projects and luxurious living (1Kings 4:34, 10:1-8).

Shortly after Solomon eliminated those that opposed his becoming a king in Israel, including those his father asked him to kill in revenge for their disloyalty and assault on his personality, Solomon focused on administration of his kingdom. He reformed the court and ensured that peaceful relationship between him and the surrounding nations was secured by establishing international trade and engaging in building projects; first of which was the Temple building his father could not execute, his Palace and the fortification of the cities in Jerusalem (Iheanacho, 2005).

As the wisest, wealthiest and powerful king in Israel, Israel enjoyed considerable security and prosperity in terms of material gain. One of the things that economic boom during Solomon's reign did was to raise the living standard of the people, either by personal efforts or by way of being contracted. Their economic conditions witnessed an unprecedented increase that can only be attributed to Solomon's economic policies. Evidences of new and modern buildings springing up rapidly beyond the old walls that surrounded the cities give further evidences (Bright, 2000). It is no wonder that people came from different parts of the world to witness for themselves, the awesome wisdom and works of Solomon.

Solomon was also known for writing. He was credited with writing three thousand proverbs and composing one thousand and five songs. He is believed to be the author of Song of Songs, Proverbs and Ecclesiastes. Scholars are of the opinion that the first book was written in his youthful days, the second was when he was matured, while the third was when he was old (Mandel, 2007). This implies that the book of Ecclesiastes is a matured man's presentation of life experience.

### **Solomon's Weaknesses - Ecclesiastes 2:1-24**

If Solomon, based on the submission of scholars such as Horton (2006) and Adeyemo (2006) wrote Ecclesiastes at his old age, it is likely that his pursuit of pleasure was within his youthful age of which Ecclesiastes could simply be a reflection of a regretted past mistakes that should serve as lessons especially to contemporary leaders. The Hebrew word *Qoheleth* meaning the preacher explains significantly the essence of the book and its meaning to human life. It is in searching for the meaning of life that people toil under the sun. However, the writer asks of what one stands to gain in chapter one as he concludes that all is meaningless. He further pursued wisdom more than any king has sought for in Israel but discovered that it was chasing after the wind (Ecclesiastes 1:2-12).

### **Exegesis of the Book of Ecclesiastes 2:4-11**

The word "Ecclesiastes", is an English translation of the Hebrew word "Qohelet", which refers to a person leading an assembly. Hence Ecclesiastes is viewed as a speaker for the assembly, which some translations use "Preacher" (Arnold, 2014).

### **Authorship**

Despite arguments disproving Solomon's authorship of Ecclesiastes, a large number of evidences supporting his authorship abound. (Horton, 2006). There are scholars that are of the opinion that more than one person contributed in writing Ecclesiastes. For instance, some scholars are of the opinion that some part of the book was written by Qoheleth, (Hebrew word for Preacher or Teacher) while some by the Pious Man, and the other part by the Wise Man. These three accounted for the varied tones in the structure as Qoheleth is said to be responsible for pessimism in the book, the Pious Man and the Wise Man are responsible for the orthodoxy and Proverbs in that respective order. Despite these, there are those, who incidentally form the majority opinion who are of the position that Solomon is the author of the book (Adeyemo, 2006). Nevertheless, against this background, chapter 2 of Ecclesiastes is believed to be Solomon's testimony of his personal experiences to which scholars easily submit as corresponding with the events reflected in 1Kings 10, 2Chronicles 2:17-18, which again reveals Solomon's demonstration of wisdom in his economic programs that supported the increase of wealth (Gbadero, 2009).

### **The Purpose of the Book**

With the challenging nature of life, the ancient pessimism was an easy response to which Solomon would draw attention to its reality as well as futility (Carson, 2000). The fact is that God has a purpose for every day's life and this leaves man with the responsibility of using his God given initiative to fulfill the purpose. With the introductory statement, "meaningless, meaningless...Everything is meaningless," reflects Solomon's summation of what life is and his conclusion which draws man to the reality of keeping God's commandment as man would account for his actions in the end (Barker, 1994). Ecclesiastes therefore challenges people to face the irregularities of life and also think about its meaning as it is no less than chasing after the wind (Bruce et al., 1986).

### **The immediate Context of Ecclesiastes 2:1-11**

For the sake of space, attention is given to few important verses that highlight the point of discussion only. Consequently, the paper dwells on verses 1-11 of Ecclesiastes chapter 2. Using New International Version (NIV), Ecclesiastes 2:1-11 reads:

1. I said to myself, "Come now, I will test you with pleasure to find out what is good." But that also proved to be meaningless.

2. “Laughter,” I said, “is madness and what does pleasure accomplish?”
3. I tried cheering myself with wine, and embracing folly- my mind still guiding me with wisdom. I wanted to see what was good for people to do under the heavens during the few days of their lives.
4. I undertook great projects: I built houses for myself and planted vineyards.
5. I made gardens and parks and planted all kinds of fruit trees in them.
6. I made reservoirs to water groves of flourishing trees.
7. I bought male and female slaves and had other slaves who were born in my house. I also owned more herds and flocks than anyone in Jerusalem before me.
8. I amassed silver and gold for myself, and the treasure of kings and provinces. I acquired men and women singers and a harem as well — the delights of the heart of man.
9. I became greater by far than anyone in Jerusalem before me. In all this my wisdom stayed with me.
10. I denied myself nothing my eyes desired; I refused my heart no pleasure. My heart took delight in all my work, and this was the reward for all my labor.
11. Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun. (NIV)

### **Solomon’s Search for Meaning in Work and Accomplishment**

In Ecclesiastes 2:1-3, the writer pursued pleasure, laughter and attempted cheering up himself with wine, still, he discovered that it was meaningless. In verses 4-9, the writer engaged in building projects, planting of vineyards, buying of slaves, rearing flocks, amassing gold and silver to himself and became famous and powerful than any king in Israel had been. Indeed, verse 4 opens with self-projection, “I undertook great projects.” The fact that Solomon was endowed with wisdom by God, refusing to acknowledge God simply suggest being egoistic; a factor responsible for the failure of most leaders in history and in contemporary time. Accordingly, enumerating the achievements from the verses that follow not only confirm his pride, but reflect his ostentatious life style. For example, in verse 7, Solomon said, “I bought male and female slaves and had other slaves who were born in my house.” Commenting on this verse Bruce observed that slaves, “...would be needed in large numbers for his grandiose enterprise” (Bruce, 1986, p.694). With the ostentatious life style of Solomon, it could as

well be understood as the reason for which he amassed silver and Gold (verse 8), and making them as common as stones in Jerusalem. This further explains the luxurious kind of life Solomon lived (2Chronicles 1:15) which also characterize the kind of life that the political office holders are living in Nigeria even at the expense of the poor masses.

Furthermore, his achievements and the way he presented them by verdure of verses 7 and 9 are meant for self-projection that places Solomon above his past and contemporary leaders.

The first in the list of Solomon's projects is building of houses. His passion for building houses both for himself and God is clearly demonstrated in the extent to which he engaged skilled builders from neighbouring countries to build for him (2 Chronicles) but more than that Solomon engaged in force labour in order to ensure that the Temple building was completed (1Kings 9:15). The building of his Palace, according to 1Kings 7:1 lasted thirteen years. In the same manner, most of our leaders in Nigeria consider it as nothing to loot government treasuries to build or buy multi-million Naira properties/houses for themselves and their family members in places like Abuja, Lagos, Portharcourt and even in other countries of the world including United States of America, United Kingdom, Dubai and many others. Similarly, in verse 10, Solomon demonstrates brazen display of extreme appetite for pleasure and material acquisition. Although it was a quest for finding meaning in life, it was, however, a venture that gave dissatisfaction and ultimately, the feeling of chasing after the wind as captured in verse 11. From verses 10-11, the writer says:

I denied myself nothing my eyes desired; I refused my heart no pleasure. My heart took delight in all my work, and this was the reward for all my labour. (11) Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun.

The writer demonstrates insatiable quest for pleasure beyond his control. Incidentally, this came out of search for self-gratification that ultimately climaxed in sober reflection, leaving a strong message that renders pursuit of self-gratifications empty and chasing after the wind. The insatiable quest for excessive accumulation of wealth by Solomon not only did it climax in reflection that describes a frustrated life, it leaves a strong message that renders pursuit of material gains empty and chasing after the wind as

earlier observed. Unfortunately, Nigerian political leaders from every indication are far from realizing the end result of greediness.

Although Solomon sought God for wisdom at the early stage of his leadership and God granted him including wealth, there is a dividing line between his humble pious beginning and the luxurious materialistic and idolatrous life afterwards that draws a demarcation between the period of God's presence in his life and when God departed from him. This position is buttressed by Birch et al, as he postulates that, "Solomon has journeyed from pious humility to rejected idolater" (Birch, 1999, p.246).

### **Consequences of Solomon's Pursuit of Wealth and Pleasure**

In his effort to reveal the ugly side of Solomon's administration as against the romantic portrayal of his leadership over Israel, Bright (2000) argues that an aspect of Solomon's leadership over Israel that is less beautiful compared to the impressive side which inadvertently suggested that the golden age characteristic of prosperity in Israel was not all gold. The dark aspect of it was there; still within the period of his spiritual decline as the number of women he married and subsequent diversion of his attention from worship of Yahweh to gods introduced by the foreign wives were sinful activities that orchestrated division of the kingdom during the reign of Rehoboam (I Kings 11). The fact is that, engaging people in projects that lasted more than twenty years is long enough that no one needs to be told that the people would have abandoned other sources of income by which they maintain their lives and families. Consequently, to say that the people were dissatisfied with Solomon's rule such that they advocated division of the kingdom is the least of what they should have done (Gbadero, 2009). Of course, the period of spiritual decline witnessed Solomon's unbridled quest for fame and material gains in its full bloom; the result of which people were over tasked both in labour and in taxation which prompted people to clamour the relief of the burden (Gbadero, 2009). This is well described by Gbadero when he said that, "Solomon was materialistic. He forced people to work for his wealth. He was cruel and people were cowed down by his tyrannical government or iron rule" (2009, p.171). Iheanacho, (2005: 58) further corroborates this view when he points out that, "Every free man was subject to heavy taxation. Moreover, when the manpower of non-Israel subjects no longer was sufficient for Solomon's projects, he introduced force labour even for Israel's men, he even sold cities to the king of Tyre."

At the initial stage, to lay the foundation for generating substantial and sustainable income, Solomon structured Israel into twelve (12)

administrative districts each with a seating governor charged with the responsibility of supplying food and other logistics to the palace for each month spanning twelve months of the year. By this each district is responsible for a month supply such that all through the year, the Palace had surplus to eat, drink and waste. On a closer look, Birch emphatically declares that:

Solomon's provision for one day was thirty tons of choice flour, and sixty tons of meal, ten fat oxen, and twenty pasture-fed cattle, one hundred sheep, besides deer, gazelles, roebucks and fatted fowl...a further major witness to the trappings of royal power is the building projects of Solomon. Archaeological evidence tends to confirm the extensive military and public projects of Solomon. He builds fortresses, chariot cites, and garrisons for his defense forces through the land (Birch, 1999, p.247).

He further stated that, 1Kings 4:26 and 10:26 "attribute to Solomon 1,400 chariots, 12,000 horsemen, and 40,000 stalls of horse. He builds shrines and houses for his many wives as well as public buildings of a variety of type (Birch, 1999, p.247). Accordingly, Bright, (1999, p.221) opines that, "This must have placed a terrific strain on districts averaging scarcely 100,000 people apiece." What seems common among contemporary Nigerian political leaders is that when they are engrossed in pursuing their agenda, they care less about the feelings or the welfare of their subjects. The ongoing industrial strike of the Academic Staff Union of Universities (ASUU) is a witness to this.

### **An Overview of Cosmology and Ethical Order in Contemporary Nigerian Society**

Although the impression that another way to explain cosmology within the context of its ethical order is to rely on the prevailing circumstances that shape people's behaviour giving cosmology an interpretation that though does not follow the normal moral concept, it is perceived to be since different forms of cosmology are responsible for people behaving differently (Wambutda, 1982). Going by this, therefore, it is clear that a huge vacuum that needs to be filled has been created. Ultimately, the question to ask is, if Solomon's luxurious life style, which was known to inflict suffering on the Israelites cannot be considered a cruel and unethical action, accusing Nigerian leaders whose selfish life styles which to certain

degree is responsible for the suffering of the people is unjust. Cosmology by its ideal definition should not, therefore condone any inordinate conduct of the elites over their subjects on any account and in any form.

The phrases, “one of the most corrupt nations in the world” and “world’s capital of poverty,” synonymous with Nigeria today are products of a long period of poor leadership in the country. Achebe traces the foundation in his description of the level of corruption that political and public office holders engaged in shortly after independence (Achebe, 2012, p.51). This justifies the assertion that, “Corruption is as old as independent Nigeria.” (Jonathan, 2018, p.38).

Though there are different forms of corruptions responsible for the backward economic situation in the country, all point to poor leadership that stem from self-centered disposition of those in leadership position, who exploit the masses by enriching themselves at the expense of the masses (Gbadero, 2009). To buttress the aforementioned, Akinola (2014, p.15) declares that: “Nigeria is endemically at war with itself with greedy politicians, manipulating the system for selfish aggrandizement leaving Nigeria in a dysfunctional state.”

The same Akinola, attributes Nigeria’s deplorable condition to corruption when he posited that, “the canker-worm had been an accompanying baggage, a travelling companion throughout the country’s tortuous journey to corporate existence.” (2013, p.13). Akamisoko describes corruption as “gross abuse of power for personal gains.”(2018, p.5). Nigerian leadership overtime has created more harm than good for the country. For example, a comparison between Nigeria and Singapore evidently shows that Singapore fares far better than Nigeria in terms of development. This is a country that gained independence in 1965 after Nigeria. The country started almost on nothing compared to the vast mineral resources Nigeria has. A country that is multi-lingual as Nigeria with less population. Yet due to sheer determination, excellent and patriotic commitment of the leadership, within three decades, the country was transformed to a first world nation (Akinola, 2013).

Nigeria on the other hand remains a third world country, even though it gained independence since 1960. What has made Nigeria to remain a third world country is because of the bad leadership. It is a country where politicians rule at the expense of the common people. Leaders cutting across all tiers of government, from the highest level of leadership to the lowest level have created for themselves a governing system where they impose themselves as though they are Emperors and Queens, each with an entourage

of officials that tend to add to the cost of governance (Akinola, 2013). It is also clear that being in governance seems to provide the opportunity to live a flamboyant life style. Consequently, unnecessary regular foreign trips on the pretext of winning foreign investors are usually scheduled chiefly to amass public fund in the form of allowances. Similarly, various means of devouring public funds are usually created in the form of appointments into public offices. These are often meant to compensate or to settle friends, and associates that have contributed to the successful emergence of the incumbent. Consequently, appointments like these have provided a goldmine which the appointees “strolled in and out of corridors of powers richer than they came in” (Akinola, 2013, p.14). He further describes them saying: “Like bugs systematically draining blood from the preys, few people are callously sucking dry majority of Nigerians by pillaging their collective wealth. The consequences of the charade reflect in the unbearably astronomical cost of governance” (Akinola, 2013, p.14).

It is necessary to point out at this time that aside the astronomical cost of governance the country is plunged into due to corrupt practices by those in leadership positions, basic necessities such as food, toiletries, water etc. are becoming increasingly difficult to afford. The growing pace of unemployment resulting in soaring number of youths roaming in the streets without anything to do is highly frustrating that most youths tend to engage in acts such as robbery, banditry, kidnapping, cybercrime, and the likes (Akinola, 2013, p.14). All these criminal acts are consequences of the uncared attitudes and inordinate ambitions of our leaders to amass wealth for themselves at the expense of the poor majority. What they forget to realise according to the Qoheleth is that it is all vanity; heaping wealth upon wealth without knowing who will eventually expend it.

## **Conclusion**

This paper examined “Cosmology and its Ethical Order in Ecclesiastes 2:1-24 and its Moral Implications for Contemporary Nigerian political leaders. The paper discovered that King Solomon ruled Israel with wisdom at the early stage of his reign. However, the pursuit of pleasure and accumulation of wealth became clear at the later part of his reign and served as a clear mark of departure from the leading of God. Within that period, Israel was subjected to hash economic conditions while Solomon basked in luxury. It was on account of the cruel and tyrannical leadership of Solomon that Israel agitated for relief and eventual division of Israel into two, Southern and Northern kingdoms. Similarly, Nigerian leaders are not better

off compared to Solomon as pursuit of pleasure and materialism form the basis of their clamour for leadership positions. This is evident considering the exorbitant amount being charged by the political parties on the nomination form for presidential aspirants.

The research further argued that if cosmology and its ethical order refer to Universal Created Order in which man is required to adhere in order to live harmoniously within the universe God has created, it is evident that the chaotic environment we live in is a function of human un-ethical conducts to which contemporary Nigerian political leadership subscribes.

### **Suggestions**

- i. Leadership is about good governance, provision of basic necessities, and security. It should not be a platform for amassing public fund and pursuing personal pleasures to the detriment of masses wellbeing.
- ii. Leadership is about service to the people. Consequently, it requires selfless determination and commitment to ensuring that people enjoy democratic dividends.
- iii. Corruption has eaten deep into the fabric of the country. Thus, there should be a virile system that will not allow corrupt political officers go scot free. Those in leadership position should shone the temptation to pursue pleasure and accumulation of wealth as doing so can help maximize the scarce resources to improve the lives of the populace. We need to learn from the life of Solomon, the preacher (*Qoheleth*).
- iv. Leaders should employ prudence in the management of public funds. In achieving this, it is necessary to cut down on the cost of governance in order to preserve enough funds to carter for basic necessities of the people.
- v. In order to build a nation where fair play determines selections into public or elected offices, meritocracy should become the bane on which elections or appointments are done.

## References

- Achebe, C. (2012). *There was a country: A personal history of Biafra*. London: Penguin Books.
- Adeniyi, O. (2011). *Power, politics and death: A front-row account of Nigeria under the late President Yar'adua*. Nigeria, Yaba: Kachifo Limited.
- Adeyemo T. (Ed.). (2006). *Africa Bible commentary* (a one volume commentary). Nairobi: World Alive Publishers.
- Akamisoko, T. D. (2018). A keynote address delivered during the 24<sup>th</sup> Graduation Ceremony of Bishop Crowther College of Theology, Okene, Kogi State, Nigeria.
- Akinola, P. J. (2012). Nigeria- a call for moral cleansing, part 1. *Christian Herald Nigeria*, 7 (2), 13-21.
- Akinola, P. J. (2013a). Nigeria- a call for moral cleansing, part 2. *Christian Herald Nigeria*, 8 (4), 14-19.
- Akinola, P. J. (2013b). Nigeria- a call for moral cleansing II. *Christian Herald Nigeria*, Vol 8 (5), 13-21.
- Arnold, T. B. & Beyer E. B. (Eds.). (2014). *Encountering the Old Testament a Christian survey* (3rd ed.). Grand Rapids: Baker Academy.
- Barker, L. K. (ed.). (1994). *The expositor's Bible commentary* (Abridged edition: Old Testament). Michigan: Zondervan Corporation.
- Birch, B. C. (1999). *A theological introduction to the Old Testament*. Nashville, Abingdon Press.
- Bright, J. A. (2000). *History of Israel* (4<sup>th</sup> ed.). Louisville: John Kennedy Press.
- Bruce, F. F. et.al (Eds.). (1986). *New international Bible commentary based on NIV*. Michigan: Zondervan Publishing House.
- Carson, D. A. (ed.). (2000). *New bible commentary* (21st Century Edition). Illinois: IVP Academic.
- Gbedero, M. O. (2009). An examination of Solomon's leadership in Israel in the context of leadership in Nigeria. In S. O. Abogunrin (Ed.), *Biblical studies and leadership in Africa* (pp. 164-177). Ibadan: Nigerian Association for Biblical Studies.
- Horton, D. (2006). *The portable seminary: A master's level overview in one volume*. Minnesota: Bethany House Publishers.
- Iheanacho, M. G. (2005). *History and religion of Israel*. Nigeria, Owerri: Bestel Enterprises. *Indian ethics: Individual and social*. Accessed 24/3/2021. <http://cbseacademic.in>
- Jonathan, E. G. (2018). *My transition hours*. Kingwood, TX: Ezekiel Books.

- Mandel, D. (2007). *The ultimate: Who's who in the Bible?* Alachua: Bridge-Logos.
- Nel, P. J. (2008). *Morality and religion in African thought*. A paper presented to the Center for African Studies, University of the Free State, Bloemfontein, South Africa.
- Zeyl, D. J. (n.d). *Plato's cosmology and its ethical dimensions by Gabriela Roxanna Carone*. Accessed 24/03/2022. <http://www.jpc.library.utoronto.ca>.
- Pope, S. (n.d). *Reason and Natural Law*. Accessed 24/03/2022. <http://www.bc.edu>
- Vidal, C. (2014). *The beginning and the end the meaning of life in a cosmological perspective*. New York: Springer. DOI 101007/978-3-319-05062-1. Retrieved on 24/03/2022 from <http://www.springer.com/series/5342>.
- Wambutda, D. N. (ed.) (1982). *Foundation of African theology*. Jos: Ecumenical Association of Third World Theologians. A publication of Religious Studies Department, University of Jos.