

Youth Empowerment for Political and Socio-Economic Transformation in Nigeria in the Context of 2 Chronicles 34:1-13

RESEARCH ARTICLE

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ABSTRACT

This paper explores King Josiah's reforms (2 Chronicles 34:1-13) and their contemporary relevance for empowering Nigerian youth to drive 21st-century political and socio-economic transformation. With over 60% of Nigeria's population under 30, youth are critical to addressing development challenges, yet they face obstacles like unemployment, poverty, and limited access to education and healthcare. The paper draws parallels between King Josiah's leadership and the Nigerian context, advocating for youth empowerment in national development. It highlights Josiah's leadership qualities—youthful courage, devotion to truth, and determination to reform society—as a model for Nigerian youth. Josiah's early assumption of responsibility demonstrates that integrity and vision transcend age, inspiring Nigerian youth to overcome apathy and corruption to shape the nation's future. By linking Josiah's reforms to Nigeria's challenges, the paper emphasises youth leadership rooted in moral conviction, social responsibility, and national transformation. Employing a mixed-methods approach, including a survey of 500 Nigerian youth and interviews with 50 key stakeholders, findings underscore the need for policy-makers and stakeholders to provide support and resources for youth participation in politics and socio-economic development. The study concludes that empowering Nigerian youth politically, socially, and economically is critical for sustainable development, transformation, and breaking cycles of poverty and inequality. Nigeria's path to sustainable development requires intentional investment in its youth. This involves establishing structured programmes for leadership training, entrepreneurial support, equitable education and employment access, and active political engagement. Such opportunities enable young people to overcome poverty and inequality, positioning them as central actors in national transformation.

The biblical account of King Josiah's reforms offers a valuable framework for understanding the role of youth in promoting transformation.

Biblical Framework King Josiah's reforms in 2 Chronicles 34:1-13 as a model for youth-led transformation	Research Scope Survey of 500 Nigerian youth using a mixed-methods approach to analyse empowerment challenges	Key Finding Youth empowerment is significantly correlated with political and socio-economic transformation in Nigeria
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Keywords: 2 Chronicles 34:1-13, Josiah, Youth Empowerment, Political and Socio-economic Transformation



INTRODUCTION

Youths play a crucial role in driving political and socio-economic transformation in any society as they constitute a significant demographic force with the capacity to shape governance, economic growth, and social change (Chidozie & Newo, 2024). For instance, African youths have become increasingly central in political movements across the continent, demonstrating their role as catalysts for democratic accountability and socio-economic reform. In Nigeria, youths constitute over 60% of the population, making them a critical demographic for national development (National Bureau of Statistics, 2020). However, Nigerian youths face numerous challenges, including unemployment, poverty, and lack of access to education and healthcare (United Nations Development Programme, 2020).

01	02	03
Youth Demographics	Current Challenges	Biblical Paradigm
Nigeria has over 60% of its population below age 30, representing a massive demographic dividend for national development if properly harnessed.	Nigerian youths face unemployment, poverty, lack of access to education and healthcare, and political marginalisation in decision-making processes.	King Josiah's reforms at age eight provide a theological framework for understanding youth potential in national transformation and leadership.

This paper examines the biblical account of King Josiah's reforms in 2 Chronicles 34:1-13 and explores its contemporary relevance for empowering youths to drive political and socio-economic transformation in Nigeria. The concept of empowerment is grounded in the theory of social change, which suggests that individuals and groups have the potential to instigate positive transformations in their communities and societies through collective action and mobilisation. In this context, empowerment refers to the process of equipping individuals and groups with the tools to take control over their lives, assert their rights, and actively participate in the development process (Rowlands, 1997).

The biblical account of King Josiah's reforms in 2 Chronicles 34:1-13 provides a useful framework for understanding the role of youths in driving political and socio-economic transformation. King Josiah, who assumed leadership at the age of eight, introduced reforms that centred on covenant renewal, the eradication of corrupt practices, the restoration of true worship, and commitment to social justice. Mapped onto the Nigerian context, these principles translate into youth-led movements for integrity in governance, the dismantling of corruption and oppressive structures, the promotion of ethical and transparent leadership, and the pursuit of equity and inclusive development (Chidozie & Newo, 2024). As Olojede (2021) argues, biblical models of youthful leadership can inspire contemporary movements for justice and accountability, while Olaitan (2024) highlights how Nigerian youths have been at the forefront of protests and civic engagement aimed at challenging corruption and promoting reform. Thus, Josiah's reforms provide both a theological and ethical paradigm for mobilising Nigerian youths toward transformative leadership, including through social media and political participation (Enyioko & Robert, 2025).



His reforms had a profound impact on the social and economic fabric of Judah, demonstrating the potential for youths to drive positive change. The dearth of effective youth empowerment initiatives in Nigeria has contributed significantly to the country's stagnant political and socio-economic development. Despite being the most populous age group in the country, Nigerian youths are often marginalised and excluded from participating meaningfully in the policymaking, political and economic spheres. Empirical evidence shows this is not merely rhetorical: Mbaegbu (2025) finds that Nigerian youths face higher job scarcity and are underrepresented in conventional civic processes, while the Federal Republic of Nigeria's *National Youth Policy* (2019-2023) and World Bank (2021) programme reports document structural barriers that limit youth inclusion in policymaking and formal labour markets. This has led to a lack of innovation, creativity, and fresh perspectives in governance and economic management, perpetuating the cycle of poverty, unemployment, and social unrest. In the biblical account of 2 Chronicles 34:1-13, King Josiah's youthfulness did not hinder him from bringing about transformative reforms in Israel. In fact, his youthful energy and zeal enabled him to effect far-reaching changes that revitalised the nation's economy, politics, and social fabric. This raises important questions about the potential of Nigerian youths to drive political and socio-economic transformation in the country. This study investigates the structural and cultural factors that hinder the empowerment of Nigerian youths for political and socio-economic transformation, and examines how the biblical model of King Josiah's leadership can provide a framework for mobilising young people toward ethical governance, social justice, and national renewal. What are the implications of 2 Chronicles 34:1-13 for youth empowerment initiatives in Nigeria, and how can its principles be adapted to address the country's contemporary challenges? This study aims to critically examine the biblical account of 2 Chronicles 34:1-13 and its contemporary relevance for empowering Nigerian youths for political and socio-economic transformation. By exploring the parallels between King Josiah's leadership and the Nigerian context, this study hopes to contribute to the development of effective strategies for harnessing the energy and potential of Nigerian youths to drive positive change in the country.

The major contributions of this research are (1) the examination of youth empowerment for national development, political transformation, and socio-economic transformation, (2) the investigation of biblical insights on leadership and reform, and (3) the analysis of how the empowerment of Nigerian youths contributes to the processes of political, social, and economic development. The rest of the paper is structured as: Section II presents the review of related works covering conceptual and theoretical presentation, Section III presents the adopted research methodology, Section IV discusses results and the last section presents the conclusion.

STATEMENT OF THE STUDY

The dearth of effective youth empowerment initiatives in Nigeria has contributed significantly to the country's stagnant political and socio-economic development. Despite being the most populous age group in the country, Nigerian youths are often marginalised and excluded from participating meaningfully in the policymaking, political, and economic spheres. Empirical evidence shows this is not merely rhetorical: Mbaegbu (2025) finds that Nigerian youths face higher job scarcity and are underrepresented in conventional civic processes, while the Federal Republic of Nigeria's National Youth Policy (2019-2023) and World Bank (2021) programme reports document structural barriers that limit youth inclusion in policymaking and formal labour markets.

Core Problems

- High youth unemployment rates
- Political marginalisation of young people
- Limited access to quality education
- Exclusion from meaningful policy participation

Research Gap

- Limited biblical frameworks for youth empowerment
- Need to examine Josiah's model for contemporary application
- Assessment of youth potential in national transformation

This has led to a lack of innovation, creativity, and fresh perspectives in governance and economic management, perpetuating the cycle of poverty, unemployment, and social unrest. In the biblical account of 2 Chronicles 34:1-13, King Josiah's youthfulness did not hinder him from bringing about transformative reforms in Israel. In fact, his youthful energy and zeal enabled him to effect far-reaching changes that revitalised the nation's economy, politics, and social fabric. This raises important questions about the potential of Nigerian youths to drive political and socio-economic transformation in the country.

RELATED WORKS

Nigeria's quest for political and socio-economic transformation has been a recurring theme in the country's development trajectory with a large youth population. Empowering the younger generation is critical to achieving sustainable development and breaking the cycle of poverty, inequality, and political instability. This literature review explores the theme of empowering youths for political and socio-economic transformation in Nigeria, critically examining 2 Chronicles 34:1-13 and its contemporary relevance. The review is organised into four primary perspectives: youth empowerment for national development, youth empowerment for political transformation, youth empowerment for socio-economic transformation, and biblical insights on leadership and reform, as enumerated below.

Youth Empowerment for National Development

Youth empowerment has been extensively explored in both academic and policy literature as a vital driver of social, political, and economic progress. According to Mambo (2016), youth empowerment involves equipping young people with the necessary skills, knowledge, and resources to improve their lives and contribute to society. Studies by Adebayo and Olawale (2020) highlight that youth empowerment fosters active participation in decision-making processes, ensuring that young people are not merely passive recipients of policies but rather active contributors to governance and societal reform.

Youth Empowerment for Political Transformation

Youths play a critical role in promoting political transformation in Nigeria. With over 60% of the population below the age of 30, youths have the numerical strength to influence political outcomes and drive change (National Population Commission, 2019). However, the political marginalisation of youths in Nigeria is a major obstacle to their empowerment. Research has shown that youths are often excluded from political decision-making processes, and their voices are not heard in the corridors of power (Adejumobi, 2010).



Skills Development

Equipping young people with the necessary skills, knowledge, and resources to improve their lives and contribute to society.



Political Participation

Youth involvement in decision-making processes and governance structures for societal reform.



Economic Inclusion

Access to entrepreneurship, employment opportunities, and participation in economic development.

Youth Empowerment for Socio-Economic Transformation

Youths are critical to promoting socio-economic transformation in Nigeria. With high levels of unemployment and poverty, youths are disproportionately affected by the country's development challenges (National Bureau of Statistics, 2020). However, research has shown that empowering youths with the skills, knowledge, and resources needed to participate in the economy can have a positive impact on socio-economic outcomes (World Bank, 2019). To empower youths for socio-economic transformation, it is essential to invest in education and skills development, provide access to credit and other financial services, and promote entrepreneurship and innovation (Rowlands, 1997). In addition, empowering youths to participate in the economy through internships, apprenticeships, and other forms of work experience is critical to promoting socio-economic transformation in Nigeria.

The Context of Youth Unemployment

Youth unemployment has become one of the defining socio-economic challenges of the 21st century. It is generally understood not only as the inability of young people to find jobs but also as the struggle to secure stable, meaningful, and dignified work. The International Labour Organisation (ILO, 2023) highlights that young people between the ages of 15 and 24 consistently record unemployment and underemployment rates higher than the adult population, with limited access to decent jobs in both developed and developing economies.

The problem of youth unemployment is deeply influenced by demographic pressures. Sub-Saharan Africa is home to one of the fastest-growing youth populations, with over 60% of its people below the age of 25 (United Nations, 2022). This “youth bulge” creates a paradox: it can serve as a demographic dividend if properly harnessed through investment in education and employment opportunities (Enaifoghe et al., 2024), but it can also become a demographic burden when job creation lags behind population growth. In Nigeria, where population expansion is rapid, the economy struggles to provide sufficient employment, leaving many young people jobless or underemployed (National Bureau of Statistics [NBS], 2020).

Another important dimension is the mismatch between educational systems and labour market needs. Many graduates leave universities with academic knowledge but without the technical, vocational, or entrepreneurial skills demanded in a competitive economy. Scholars have argued that this “educated unemployment” is a reflection of structural weaknesses in higher education, which prioritise theoretical training over market-driven competencies. The result is that even the educated youth remain unable to secure stable jobs.

3. **Advocacy and Prophetic Witness:** Josiah's reforms were not confined to the temple but reshaped public life by confronting idolatry and corruption. Likewise, the church in Nigeria is called to exercise prophetic advocacy on behalf of the youth. This entails engaging policymakers, challenging structures of exclusion, and pressing for transparent governance. By providing platforms where young people's voices are amplified, the church strengthens democratic participation and advances a theological vision of justice in the public square (Mbaegbu, 2025).

4. **Economic Empowerment and Entrepreneurship:** The reforms of Josiah highlight stewardship of resources for the benefit of the covenant community. Churches today can mirror this by creating cooperative ventures, microfinance programmes, and faith-driven social enterprises that support young entrepreneurs. These interventions not only provide capital and mentorship but also cultivate a culture of stewardship and responsibility, enabling youth to become contributors rather than dependents within the economy (Afolabi et al., 2025).

5. **Leadership Development and Intergenerational Collaboration:** Josiah delegated tasks to priests, Levites, and officials, demonstrating a model of shared leadership. The Nigerian church can emulate this by intentionally involving youth in decision-making structures, ministry leadership, and community projects. By fostering intergenerational partnerships, the church ensures continuity of vision whilst building confidence in young leaders who will shape the future of the nation. Church interventions, grounded in the theological vision of 2 Chronicles 34:1-13, demonstrate that youth are not passive recipients of development but active reformers capable of shaping political and socio-economic realities. By combining spiritual formation, educational investment, prophetic advocacy, economic empowerment, and leadership development, the church provides both theological grounding and practical structures for transformation. In doing so, it equips Nigerian youth to embody ethical leadership and to participate meaningfully in national renewal.

THEOLOGICAL FRAMEWORK

The reign of Josiah, as narrated in 2 Chronicles 34:1-13, provides a biblical lens for reflecting on youth empowerment in contemporary Nigeria. Josiah assumed leadership at eight years old and, by his teenage years, initiated reforms that reshaped Judah's political, religious, and social life. His story offers three theological insights relevant for empowering Nigerian youth.

Covenant Responsibility

Josiah's leadership underscores that covenant fidelity is not age-dependent but vocation-driven. In Nigeria, empowerment must frame the younger generation with covenantal responsibility, nurturing them with values of justice, integrity, and communal service.

Scripture as Moral Compass

The centrality of the Law in Josiah's reforms highlights Scripture's role in shaping public ethics. For Nigerian youth, scriptural formation can nurture moral imagination, equipping them to critique corruption and model responsible citizenship.

Reformative Leadership

Josiah delegated responsibilities and implemented structural reforms, demonstrating that transformation requires collaborative leadership. Nigerian youth empowerment should involve creating platforms for participation in governance and community development.

Biblical Insights on Leadership and Reform

The narrative of King Josiah's reforms, as recorded in 2 Chronicles 34:1-13, has been referenced in literature concerning leadership, moral reform, and national restoration. Josiah's age, becoming king at eight and initiating reforms in his youth, illustrates the potential of young leaders to drive transformative change. Scholars such as Adebayo (2015) **emphasise** that Josiah's story reflects the value of righteousness, accountability, and moral leadership in national governance. Josiah's reforms were both spiritual and political, as he not only cleansed the nation of idol worship but also restored the worship of God, which in turn **stabilised** the political **clime** and strengthened social cohesion. In the context of leadership, Akinwale (2020) suggests that Josiah's approach aligns with servant leadership principles, where the leader **prioritises** the welfare of the people and serves the common good. This is particularly relevant for Nigeria, where leadership often tends toward authoritarianism or self-interest, undermining the welfare of the youth and the nation. Josiah's example teaches contemporary leaders the importance of selfless leadership, a value that is crucial for youth-driven political change. Adeyemi (2019) argued that Josiah's reforms were a form of restoration, **re-establishing** moral integrity, restoring public trust, and renewing the nation's commitment to its foundational values. This perspective aligns with Chukwu (2021), who asserts that in Nigeria, a moral and spiritual revival is necessary to address the rampant corruption and social decay that affect political and socio-economic progress.

METHODOLOGY

Hypotheses Formulation

This study employed an empirical method of research, using a mixed-methods approach. A survey of 500 Nigerian youth was conducted across the six (6) geo-political zones via a link distributed on WhatsApp, using a structured questionnaire to gather data on their perceptions of the challenges facing Nigerian youth and the role of youth in driving political and socio-economic transformation. The data were analysed using descriptive statistics and correlation analysis on the dataset obtained from the questionnaire, while textual, hermeneutical, thematic, and exegetical analyses were carried out on the biblical text chosen for the study.

Three hypotheses were formulated and tested:

<p>Hypothesis 1</p> <p>H₀₁: There is no significant correlation between youth empowerment and political transformation in Nigeria.</p> <p>H_{a1}: There is a significant correlation between youth empowerment and political transformation in Nigeria.</p>	<p>Hypothesis 2</p> <p>H₀₂: Youth participation in socio-economic activities is not correlated with socio-economic transformation in Nigeria.</p> <p>H_{a2}: Youth participation in socio-economic activities is correlated with socio-economic transformation in Nigeria.</p>	<p>Hypothesis 3</p> <p>H₀₃: The principles in 2 Chronicles 34:1-13 have no significant influence on youth empowerment and transformation in Nigeria.</p> <p>H_{a3}: The principles in 2 Chronicles 34:1-13 have a significant influence on youth empowerment and transformation in Nigeria.</p>
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Test Statistics

The test statistic is the Chi-Square, where each Chi-squared Value indicates the extent of association, and the p-values are used to determine the statistical significance. The conclusion on whether to reject or not reject each null hypothesis was based on the p-value (typically with a significance level of 0.05).

Biblical Narrative: 2 Chronicles 34:1-13

The biblical narrative of King Josiah's reforms in 2 Chronicles 34:1-13 offers a useful framework for understanding the role of youth in fostering political and socio-economic change. The passage recounts how Josiah, who became king at the age of eight, initiated a series of reforms that significantly altered the socio-political and economic environment of Judah.

These reforms, which included the restoration of the Temple, the removal of idolatrous practices, and the promotion of social justice, were led by a young, visionary leader who recognised the need for transformation. The story of King Josiah provides several key lessons for empowering youth in Nigeria to drive political and socio-economic transformation. First, it highlights the importance of visionary leadership in sparking change. Josiah's dedication to reform and his readiness to challenge the status quo illustrate how leadership can be pivotal in initiating transformation. Second, the passage emphasises the importance of youth empowerment and ownership of the development process. Josiah's reforms, which were aimed at benefiting not just his generation but future generations, underscore the need for investing in youth empowerment as a means of ensuring sustainable development.

Exegetical Analysis from 2 Chronicles 34:1-13

Original Text

- 34:1** בַּשְּׁמוֹנֶה שָׁנִים יֹאשִׁיָּהוּ בֶּמֶלֶךְ וּשְׁלֹשִׁים וָאַחַת שָׁנָה מֶלֶךְ בִּירוּשָׁלַם:
- 34:2** וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינָיו יְהוָה וַיֵּלֶךְ בְּדַרְכֵי דָוִד אָבִיו וְלֹא־סָר יְמִין וּשְׁמֹאוֹל:
- 34:3** וּבְשְׁמוֹנֶה שָׁנִים לְמֶלֶךְ וְהוּא עֹדֵנּוּ נָעַר הָלַל לַדְּוֹשׁ לֵאלֹהֵי דָוִד אָבִיו וּבַשְּׁתִּים עָשָׂרָה שָׁנָה הִחֵל לְטַהֵר אֶת־יְהוּדָה וּבִירוּשָׁלַם מִן־הַבָּמֹת וְהָאֲשֵׁרִים וְהַפְּסִלִים וְהַמַּסְכֹּת:
- 34:4** וַיִּנְתְּנוּ לַפָּתָיו וְלַת מִזְבְּחוֹת הַבָּעִיִּים וְהַחֲמֹמִיִּים אֲשֶׁר־לְיָעֶלָה מַעַלְיָם נִמְעַ הָאֲשֵׁרִים וְהַפְּסִלִים וְהַמַּסְכֹּת שֶׁבַר וְהִדֹּק וְזִרְקָן עַל־פְּנֵי הַקְּבָרִים וְהַזִּבְחִים לָקֵם:
- 34:5** וַעֲצֻמוֹת כְּהֵנִים שָׂרָף עַל־ (מִזְבְּחוֹתָם) וַיְטַהֵר אֶת־יְהוּדָה וְאֶת־יְרוּשָׁלַם:
- 34:6** וַבַּעֲרֵי מִנְשֵׁה וְאַפְרָיִם וּשְׁמַעוֹן וְעַד־נַפְתָּלִי בַחֲרַבְתִּיהֶם סָבִיב:
- 34:7** וַיִּנְתֵּן אֶת־הַמִּזְבְּחוֹת וְאֶת־הָאֲשֵׁרִים וְהַפְּסִלִים כֹּתֵת לַהֲדֹק וְכָל־הַחֲמֹמִים נָדַע בְּכָל־אַרְצֵי יִשְׂרָאֵל וַיָּשֶׁב לִירוּשָׁלַם:
- 34:8** וּבַשְּׁנָת שְׁמוֹנֶה עָשָׂרָה לְמֶלְכוֹ לְטַהֵר הָאָרֶץ וְהַבֵּית שְׁלַח אֶת־שָׁפָן בֶּן־אֶצְלָיָהוּ וְאֶת־מַעֲשִׂיָהוּ שֶׁר־הַעִיר וְאֶת יוֹאָח בֶּן־יֹאחִזֵּל הַמִּזְכִּיר לַחֲזֶק אֶת־בֵּית יְהוָה אֱלֹהֵיו:
- 34:9** וַיָּבֹאוּ אֶל־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וַיִּתְּנוּ אֶת־הַכֶּסֶף הַמִּזְבֵּא בֵּית־אֱלֹהִים אֲשֶׁר אֶסְפְּרוּ הַלְוִיִּם שִׁמְרֵי הַסֹּף מִיַּד מִנְשֵׁה וְאַפְרָיִם וּמַכְלִישָׁאֲרִית יִשְׂרָאֵל וּמַכְלִי־הַיְּהוּדָה וּבְנֵי־מֶן (וַיֵּשְׁבוּ) יְרוּשָׁלַם:
- 34:10** וַיִּתְּנוּ עַל־יַד עֹשֶׂה הַמִּלְאכָה הַמְּפֻקָּדִים בְּבֵית יְהוָה וַיִּתְּנוּ אֹתוֹ עוֹשֵׂי הַמִּלְאכָה אֲשֶׁר עֹשִׂים בְּבֵית יְהוָה לַבְּדוּק וְלַחֲזֶק הַבֵּית:
- 34:11** וַיִּתְּנוּ לַחֲרָשִׁים וְלַבְנִים לְקִנּוֹת אֲבֵי מַחְצָב וְעֹצִים לְמַחְבְּרוֹת וְלִקְרוֹת אֶת־הַבָּתִּים אֲשֶׁר הַשְׁחִיתוּ מֶלֶכִי יְהוּדָה:
- 34:12** וְהָאֲנָשִׁים עֹשִׂים בָּאֲמוּנָה בַּמִּלְאכָה וְעַל־יָהֶם | מְפֻקָּדִים יַחַת וְעַבְדֵיהֶם הַלְוִיִּם מִרְבֵּי מֶרְי וְזַכְרִיָּה וּמִשְׁלֵם מִרְבֵּי הַקְּהָתִים לְנֹצֵחַ וְהַלְוִיִּם כָּל־מִבִּין בְּכָל־יִשְׂרָאֵל:
- 34:13** וְהָלַסְבָּיִים וּמִנְצָחִים לְכֹהֵן עֹזֶה מִלְאָכָה לַעֲבוּדָהּ וְעַבְדֶּיהָ וּמִהַלְוִים סוֹפְיִים וּשְׁטִיִּים וְשׁוֹעֲרִים

Transliteration

- 34:1** Ben-shmoneh shanim Yoshiyahu b'malko, u'shloshim v'achat shanah malach bi'Yerushalayim.
- 34:2** Va'ya'as ha'yashar b'einei Hashem, va'yelech b'darchei David aviv, v'lo-sar yamin u'smol.
- 34:3** U'vishmoneh shanim l'malko, v'hu odenu na'ar, heichel lidrosh l'Elokei David aviv; u'vishtem esrei shanah heichel l'taher et-Yehudah vi'Yerushalayim min ha'bamot v'ha'Asherim v'ha'pesilim v'ha'masechot.
- 34:4** Va'yanattzu l'fanav et mizbechot ha'Ba'alim, v'ha'chamanim asher l'ma'alah me'aleihem gide'a; v'ha'Asherim v'ha'pesilim v'ha'masechot shibar v'hedak, va'yizrok al-pnei ha'kevarim ha'zovchim lahem.
- 34:5** V'atzmot kohanim saraf al-mizbechotam, va'yetaheir et-Yehudah v'et-Yerushalayim.
- 34:6** U'v'arei Menasheh v'Efrayim v'Shim'on v'ad-Naftali, b'charvoteihem saviv.
- 34:7** Va'yanateitz et ha'mizbechot v'et ha'Asherim v'ha'pesilim kitat l'hedak, v'kol ha'chamanim gide'a b'chol eretz Yisrael, va'yashav li'Yerushalayim.
- 34:8** U'vishnat shmoneh esrei l'malko l'taher ha'aretz v'ha'bayit, shalach et-Shafan ben Atzalyahu v'et Ma'aseyahu sar-ha'ir v'et Yo'ach ben Yo'achaz ha'mazkir l'chazek et-beit Hashem Elokav.
- 34:9** Va'yavo'u el Chilkiyahu ha'kohen ha'gadol, va'yitnu et ha'kesef ha'muva beit-Elohim, asher asfu ha'Leviim shomrei ha'saf mi'yad Menasheh v'Efrayim u'mikol she'erit Yisrael, u'mikol Yehudah u'Vinyamin va'yashuvu Yerushalayim.
- 34:10** Va'yitnu al-yad osei ha'melachah ha'mufkadim b'veit Hashem, va'yitnu oto osei ha'melachah asher osim b'veit Hashem, livdok u'lechazek ha'bayit.
- 34:11** Va'yitnu lecharashim v'la'bonim liknot avnei machtzav v'etzim la'machberot u'lekorot et-ha'batim asher hishchitu malchei Yehudah.
- 34:12** V'ha'anashim osim b'emunah ba'melachah, va'aleihem mufkadim Yachat v'Ovadyahu ha'Leviim min-bnei Merari, u'Zecharyah u'Meshulam min-bnei ha'Kehatim l'natzeach, v'ha'Leviim kol-meivin b'chlei-shir.
- 34:13** V'al ha'sablim u'menatzechim l'chol osei melachah la'avodah va'avodah, u'mi'ha'Leviim soferim v'shotrim v'sho'arim. (Bible Gateway, n.d.)

English Translation: 2 Chronicles 34:1-10 (KJV)

34:1 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem.

34:2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

34:3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

34:4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

34:5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

34:6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their desolate places round about.

34:7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, returned he to Jerusalem.

34:8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, the son of Ahikam, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

34:9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

34:10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house. (Bible Gateway, n.d., 2 Chronicles 34:1-13)

Verse-by-Verse and Textual Analysis

34:1

בֶּן Is a noun, Common masculine singular, and a construct homonym 1. Ben means son, a descendant
שְׁמוֹנֶה This means eight. It is a numeral cardinal feminine singular absolute
שָׁנִים Means a year. It is a noun, common feminine plural absolute
וְעִצֵּיהוּ This means buttress, Yahweh, Noun proper. No gender, no number and no state
כִּי הָיָה כֵן It's a particle preposition חָלַךְ verb qal infinitive construct suffix 3rd person masculine singular homonym 1
! This is a particle conjunction use for and, so, now, then, when, or, but, that.
שְׁלֹשׁ וְשְׁלֹשׁ numeral cardinal both plural absolute. שְׁלֹשׁ this word means "three". 2) וְשְׁלֹשִׁים (2Ch 34:1 WTT)
שָׁנֶה noun common feminine plural absolute.
חָלַךְ verb qal perfect 3rd person masculine singular homonym 1
כִּי particle preposition וְיָרוּשָׁלַם noun proper no gender no number no state

34:2

! This is particle conjunction עָשָׂה verb qal waw consec imperfect 3rd person masculine singular apocopated homonym 1. This implies to do, make, to press and squeeze.

הַ particle article "the" יָשָׁר adjective masculine singular absolute. It means straight or right.
בְּ The particle preposition for in, at, by, among and with. עֵינַי This means a spring (of water), an eye or two Places in Israel. It is a noun, common and both dual construct. יְהוָה This word means Yahweh, Jehovah and LORD. It is a proper noun, no gender, no number, no state. The word הָלַךְ is a verb, qal waw consec imperfect 3rd person masculine singular apocopated. It means to walk or go. בְּ the particle preposition is; in, at, by, among and with. דֶּרֶךְ means road, way, distance, journey and manner. It is a noun, a common and both plural construct
דָּוִד means "beloved one", a son of Jesse. It is a noun proper. No gender, no number, and no date. אָבִיו this word means father, forefather, and ancestor. It is a noun common, masculine singular, construct suffix, 3rd person, and masculine singular. ! particle conjunction לֹא this word implies "not or no". it is a particle negative. The word סָוַר is a verb, qal perfect, 3rd person masculine singular. It means "to turn aside". The word יְמִין means "right hand". It is a noun common, feminine singular, absolute homonym 1. ! particle conjunction. The word שְׂמָאל means left, the left hand, the left hand. It is a noun, common masculine, singular absolute.

34:3

! This is a particle conjunction. ב This is a particle preposition. שְׁמֹנֶה This word means “eight”. It is a numeral cardinal feminine singular absolute. ! particle conjunction. The word אֶחָד is a numeral cardinal feminine singular construct. The word שָׁנָה means a year. It is a noun common feminine plural absolute. לְ is a particle preposition such as to, for, towards, belonging to, in regard to, and according. The word מֶלֶךְ is “to be king, or reign”. It is a verb qal infinitive, construct suffix, 3rd person masculine singular homonym 1. The word הוּא is a pronoun independent. 3rd person masculine singular. It is “he, itself, himself, it and that. עוֹד is a particle adverb suffix, 3rd person masculine singular. This word means “a going around, continuance, still yet, again and beside. The word נָעַר means a boy, lad and youth. It also means “a shaking, scattering”. It is a noun, a common masculine absolute. הִלֵּךְ is a verb hiphil, 3rd person masculine singular homonym 1. It is “to begin, profane”. לְ is a particle preposition. דָּרַשׁ is a verb, qal infinitive construct. It is “to resort to, seek”. The word אֱלֹהִים means “God, god”. It is a noun, common masculine plural construct. אָבִיו it means “father, forefather, and ancestor. It is a noun, common masculine singular construct suffix, 3rd person masculine singular. וּבְשִׁתָּיִם this word is joined with particle conjunction and, but and now and preposition at, by and with. שְׁתֵּי means “Two” (a card, number). Numeral cardinal feminine dual absolute. עֶשְׂרִי is a numeral cardinal feminine singular absolute. עֶשְׂרֶה means “Ten”. The word לְטַהֵר it is particle proposition with verb piel, infinitive construct. It therefore means “to cleanse”. אֶת־יְהוּדָה the word אֶת it is a particle direct object maker homonym 1. This could be “with (denoting proximity), a plowshare, and it is untranslatable mark of the accusative case. יְהוּדָה This is Judah which means praise. It is a proper noun, no gender, no number and no state. ! particle conjunction יְרוּשָׁלַם This is a noun proper, no gender, no number, no state. The word is translated for Jerusalem. מִן particle preposition. הַ is particle article “the”. בָּמָה is a noun, common feminine plural absolute. בָּמָה It therefore means “high place.” וְהָאֲשֵׁרִים the word אֲשֵׁרִים is Ashera, a Phoenician goddess. Noun common, feminine plural absolute. ! particle conjunction. הַ particle article. פְּסִילִּי this word is a noun, common masculine plural absolute. פְּסִיל means “idol or image”. מִסְכָּה is a noun common, feminine plural absolute homonym 1. It is translated for libation, molten metal or image. It also means woven stuff, web, and a covering.

34:4

! particle conjunction. The word נָתַץ is a verb, piel waw consec imperfect, and 3rd person masculine plural. The word נָתַץ is translated for “tear down”. לְ particle preposition such as to, for, towards etc. The word פָּנֶה this word is translated “front, face, surface”. It is a common noun, both plural construct suffix, 3rd person masculine singular. This word פָּנֶה means “an altar”. It is a common noun, masculine plural construct. הַ particle article “the”. הַכֹּעֵל this word is translated for “owner, Lord or Baal, a heathen god. Is a proper noun, no gender, no number, no state, homonym 1. ! particle conjunction. הַ particle article. הַקִּטְרִים means “incense-altar”. It is a common noun, masculine plural absolute. אֲשֶׁר is particle relative such as; who, when, that, since, because, which. מִן particle preposition example of this has been given repeatedly. While the word נֶעֱצַץ is translated for “an unfaithful or treacherous act”. It is a particle adverb directional heh homonym 2. מִן־לְיָהֵם this word is both particle preposition such as, “from, out of, at, by, by reason of, at, because of, more than.

And particle preposition suffix. 3rd person masculine plural homonym 2. It is use for “on, upon, above, over, against and height”. גִּדְּעַ this word is translated for “to hew off”. It is a verb piel perfect, 3rd person masculine singular. The word וְהָאֲשֵׁרִים is a combination of particle conjunction, ה particle article “the” and אֲשֵׁרָה is a noun common feminine plural absolute אֲשֵׁרָה: — 1K 17:16. Name of goddess Asherah, in Ugarit the wife of El and mother of the gods 1Kings 18:19. The word וְהַפְסְלִים it’s both particle conjunction, ה particle article and פְּסִיל is a noun common masculine plural absolute פְּסִיל is translated for “idol” 2K 17:41. וְהַמִּסְכּוֹת this word is a combination of particle conjunction, particle article and a noun, common feminine plural absolute, homonym 1. חֲסִמִּים; is translated for libation, molten metal or image. It is also woven stuff, web and covering. In Daniel 27:15 this is use as metal-casting or cast image. Image cast of gold, Isaiah 30:22. שִׁבַּר The word is translated for “to shatter.” It is verb Piel perfect. 3rd person masculine singular homonym 1. וְהִדֹּק this word is Hiphil perfect. 3rd person masculine singular. It could also be to crush such as grain in Isaiah 28:28; mountain, Isaiah 41:15 and to be ground fine Exodus 32:20; Deut. 9:21. וְזָרַק it is a verb qal waw consec imperfect 3rd person masculine singular homonym 1. וְזָרַק. Is translated for “scatter, ashes” Ex 9:8-10, dust Jb 2:12; it also connote sprinkle: (a) blood on the altar 2K 16:12-15; (b) pure water Ez 36:25. עַל particle preposition homonym 2. פָּנֶה a noun common both plural construct. פָּנֶה is translated “front, face, surface” it is use for higher than, on, over: 2Samuel 4; in front of (if one person is standing & the other sitting) Jeremiah 6:10. ה is a particle article. קֶבֶר a noun common masculine plural absolute. קֶבֶר it is translated for a grave, sepulcher, burial ground: individual Gn 23:4, for family 1K 13:22; and Underworld Psalm 88:12. ה particle article זָבַח verb qal participle masculine plural absolute. The word זָבַח is translated for slaughter: large & small cattle 1Kings 1:9, calf 1Samuel 28:24, sheep Ez 34:3; slaughter for a (communion) sacrifice Gn 31:54, Gn 46:1; this connote to God/god to whom sacrifice is made Genesis 41:1.

34:5

is used for substance, עֶצֶם is a noun, common, feminine, plural construct, homonym 1. The word עֶצֶם. particle conjunction וְ is a noun, common, masculine, plural absolute. כֶּהֱן. self, bone, or collective bones (Genesis 2:23; Numbers 19:18; 1 Kings 13:2) is a verb, qal, perfect, 3rd person, masculine singular, שָׂרַף. It means Priest, referring to both pagan and Yahweh priests is translated as burn (transitive), for example: bones (1 Kings 13:2), children (as a religious act) שָׂרַף. homonym 1 is a noun, common, מִזְבֵּחַ. is a particle preposition, homonym 2. עַל (Deuteronomy 12:31), town (Deuteronomy 13:17) masculine, plural absolute (kethib). It refers to an altar for Yahweh: a) of earth (Exodus 20:24), or b) stone (Genesis 8:20). is also a noun, common, masculine, plural construct suffix, 3rd person, masculine plural (qere). It also means מִזְבֵּחַ The word means to טָהַר. is a verb, piel, waw consecutive, imperfect, 3rd person, masculine singular טָהַר. is a particle conjunction וְ. Altar. be clean or pure (2 Kings 5:10, referring to cultic impurity; Leviticus 11:32); of illness (2 Kings 5:10); or moral (Jeremiah 13:27) .means Judah-praise, a proper noun with no gender, number, or state יְהוּדָה. is a particle direct object marker, homonym 1. אֶת. is translated as Jerusalem יְרוּשָׁלַם. is a particle direct object marker, homonym 1. אֶת. is a particle conjunction וְ

34:6

וְ particle conjunction. בְּ particle preposition, עִיר is a noun common, feminine plural construct homonym 1. It means City, town. עִיר is a permanent settlement, city (w/o respect to size or claims) Genesis 4:17. מְנַשֶּׁה it is a noun proper, no gender, no number, no state. מְנַשֶּׁה is translated for “causing to forget, a son of Joseph, also a tribe descendant from him, and also a king of Judah.

מְנַשֶּׁה: Manasseh Genesis 41:51; 2Kings 20:21; Ezra 10:30; tribe Numbers 26:28. וְ particle conjunction. אֶפְרַיִם a noun proper, no gender, no number, no state. It connote a son of Joseph also his descendant and their territory. This implies Ephraim: son of Joseph, Genesis 41:52; name of tribe Numbers 1:10 and Northern Kingdom, Isaiah 7:2; name of territory, mountain area of Ephraim I Samuel 1:1; Ephraimites, members of 2, 3, or 4, Judges 7:24. Near Jerusalem 2Samuel 13:23; north gate of Jerusalem 2Kings 14:13. וְ particle conjunction. יִשְׁמָעֵל is translated for a son of Jacob (Simeon) also his tribe. Also an Israel. With a/for a wife. יִשְׁמָעֵל is a noun proper, no gender, no number, no state. וְ particle conjunction. עַד particle preposition homonym 3. נַפְתָּלִי noun proper, no gender, no number no state. It is translated for tribe, Naphtali. בְּ particle preposition kethib. הָר noun common, masculine singular construct kethib. It connotes mountains, mountain range, Genesis 31:21; (individual) mountain Genesis 22:2. בָּיִת is a noun. A common masculine plural construct, suffix 3rd person masculine plural homonym 1 kethib. A. house (of mud, brick, stone); Dwelling, oft. a single room for man & animals Judges 11:31; palace, Jeremiah 39:8. בְּ חֲרֻבֵיהֶם is a particle preposition qere. חֶרֶב is a noun common feminine, plural construct suffix, 3rd person masculine plural qere. חֶרֶב is translated for “sword”. It connotes dagger & (short-) sword; flint knives Jos 5:2ff. dagger Judges 3:16; chisel (of stone-dresser) Exodus 20:25, crowbar Ezra 26:9; sword Gen. 3:24 & oft.; many phrases, e.g. the sword, prisoners of war Gen. 31:26. סָבִיב is a particle adverb for “circuit 1Chron. 11:8, all around 1Samuel 31:9.

34.7

וְ particle conjunction. נָתַץ verb piel waw consec, imperfect 3rd person masculine singular. נָתַץ

It connote “tear down, break up, demolish”. Such as altar 2Kings 23:12, house 2Kings 10:2, city Judges 9:45; Je 1:10. אֶת־הַמִּזְבֵּחַוּת it is a combination of particle direct object maker and article “the” and noun. אֶת particle direct object marker homonym 1. הַ particle article. מִזְבֵּחַ it is a noun, common masculine plural absolute. It is translated for altar. This has been repeatedly used וְהַפְסִלִים . וְהַפְסִלִים it has been used. It connote idol. כָּתַת is a verb piel

perfect 3rd person masculine singular. It is translated for “beat fine, pound up Dan. 9:21, Lev.22:24, to beat, hammer into pieces” 2K 18:4. לְהִדָּק it has been used – to be ground fine or mountains. וְכָל־הַחֲמָנִים incense-altar has been used. בְּכָל־אֶרֶץ it is a combination for particle preposition and a common noun, masculine singular construct use for; “all, every, each, the whole and any. While אֶרֶץ is a noun, common feminine singular construct. It is translated “earth, land and ground”. וְיִשְׂרָאֵל is a noun proper, no gender, no number, no state. וְיִשְׂרָאֵל means Israel that is God’s strives. וְ particle conjunction. שׁוּב verb qal waw consec imperfect, 3rd person masculine singular. It means to turn or return. לִירוּשָׁלַם it connote to or for or towards Jerusalem.

34:8

וּבְשָׁנָה it has been discussed. שְׁמוֹנֶה year. It means eight. This implies now, in eight years. עָשָׂר is a numeral cardinal feminine singular absolute. It means ten. לְ particle preposition, מֶלֶךְ verb qal infinitive construct suffix, 3rd person masculine singular homonym 1. It connote “be king, rule”: over Judges 9:8, Gen. 36:31a. Become king, come into rule Prov. 30:22; (kingship) is established 2Chron. 36:20; woman, rule, be queen 2Kings 11:3. When he became king 1S 13:1, 2Kings 25:27.

וְהָאָרֶץ this connote the land, earth or ground. לְטַהֵר it is piel and it connote to cleanse. וְ particle conjunction. הַ particle article בֵּית means house, dwelling. It is a noun common masculine singular absolute homonym 1. שָׁלַח it is translated for “send”. שָׁלַח is a verb qal perfect, 3rd person masculine singular. אֶת־שִׁפְּתָיו with denoting proximity or a plowshare. While שִׁפְּתָיו means hyrax, rock badger or shaphan. It is a noun proper, no gender, no number, and no date, homonym 2. בֵּן is noun common masculine singular construct homonym 1. אֶצְלָהּ It is a noun proper, no gender, no number, no state. It means Azalia. וְ particle conjunction. אֶת particle direct object marker “with” denoting proximity, homonym 1. מַעֲשֵׂיהָ a noun proper, no gender, no number, no state. It is translated Maaseiah. It connote bearing person especially, if stressed, 1Samuel 8:7. שָׂר it is a common noun, masculine singular construct. It is translated for “chieftain, chief, captain, rule, official and prince. While הָעִיר connote “the City”. יוֹאָח it is translated Joah. A noun proper, no gender, no number, no state. בֶּן־יוֹאָחָז it is a noun common masculine singular construct homonym 1. יוֹאָחָז is a noun proper, no gender, no number, no state. It means the son of Joah. הַמְזָכִיר it is a combination of definite article and noun common masculine singular absolute. הַמְזָכִיר connote the clerk or secretary. לְחַזֵּק it is verb piel, infinitive construct. It means to make strong. אֶת particle direct object marker homonym 1. בֵּית means house, dwelling-place. It is a noun common masculine singular construct homonym 1. יְהוָה it is יהוה meaning Jehovah, Yahweh, LORD. And it’s a noun proper, no gender, no number, no state. אֱלֹהִים is a noun common masculine plural construct suffix, 3rd person masculine singular. It connotes a God/god Psalm 18:32, any god Dan. 11:37, non-god(s) Deut. 32:17; the true God Job 3:4.

! particle conjunction בוא verb qal waw consec imperfect, 3rd person masculine plural apocopated. וַיָּבֹאוּ this word connotes to come in. אֶל particle preposition such as to, into, towards. אֶל־חִלְקִיָּהוּ noun proper, no gender, no number, no state. this connotes “to Hilkiah which means “my portion is Yah”. ה particle article. כֹּהֵן means priest. It is a noun common masculine singular absolute. הַכֹּהֵן this implies, the priest. ה particle article גָּדוֹל means great. It is an adjective masculine singular absolute. It includes shape, size: men Joshua 14:15, animals Gen. 1:21, things Isaiah 8:1; it could also imply height: mountain Zech. 4, tower Ne 3:27; and extent: city Gen. 10:12, river Deut. 1, fire Dt 4:36; Number: people Gen. 12:2, kingdom Jeremiah 28:8, assembly Nehemiah 5:7; intensity: power Deut. 4:37. ! particle conjunction נתן is a verb qal waw consec imperfect, 3rd person masculine plural. נתן is translated for “to give”. אַת particle direct object marker homonym 1. ה particle article. כֶּסֶף it is a noun common masculine singular absolute. כֶּסֶף silver as metal Zech. 13:9; as material Ezra 27:12, silver ornaments Gen 24:53. אֲשֶׁר particle relative for who, which, that, since. The word אָסְפוּ implies to gather. It is verb qal perfect, 3rd person common plural. אָסְפוּ־הַלְוִיִּים this word connote to gather the Levites or sons of Jacob. Levi is a noun proper. No gender, no number, no date. שָׁמַר verb qal participle masculine plural construct. It is translated for “to keep watch”. It could mean to keep watch, guard, and garden Gen 2:15, sheep 1Samuel 17:20; the priest who looks after the cultic cleanness of priestly garb 2Kings 22:14.

ה particle article דֶּרֶךְ noun common masculine singular absolute homonym 2. דֶּרֶךְ (door-) sill, threshold, horizontal stone of door-frame. The door-pivots turn 1Kings 14:17; this could also be a high cultic office in Jerus. 2Kings 25:18 doorkeepers 1Chron. 9:19; 9:22; 23:4; doorkeeper in pers. palace Esther 2:21. מִן it is a combination of particle preposition such as “from, by, out, etc and a noun common, feminine singular construct which means hand. מִן could mean by hand, from hand or at hand among others. מְנַשֶּׁה this word indicate (Manasseh, Gen. 41:51; 2Kings 20:21) it implies “causing to forget, a son of Joseph also a tribe or descendant from him and also a King of Judah. It is noun proper, no gender, no number, no date. וְאֶפְרַיִם it is a combination of particle conjunction and noun proper, no gender, no number, no state. וְאֶפְרַיִם is translated for Ephraim. A son of Joseph Gen. 41:52; name of tribe Number 1:10; Northern Kingdom Isaiah 7:2 and name of territory, mountain area 1Samuel 1:1. ! particle conjunction מן particle preposition כֹּל noun common masculine singular construct. כֹּל connotes the totality; (α) everything (there is) Eccl. 11:5; the vision of all this Isaiah 29:11; (b) everyone; his hand against everyone Gen. 16:12; maker of all things Isaiah 44:24; everything that Gen. 39:5. שְׂאֵרִית noun common feminine singular construct. שְׂאֵרִית remainder, remnant, what is left: of a tree Isaiah 44:17; remnant (of a people who have been or are to be) destroyed) 2Kings 19:4: of Edom Am 9:12, of Jerusalem Jeremiah 15:9; remnant (who are to be saved) make sure there are survivors for Gen. 45:7.

Judah". וְכִנְיָמוֹ particle conjunction. בְּנִימִן noun proper no gender no number no state. It is translated as "Now Benjamin". וְ particle conjunction kethib יָשֵׁב verb qal participle masculine plural construct kethib. יָשֵׁב this means "to sit or dwell". וְ particle conjunction qere וַיָּשֻׁבוּ verb qal waw consec imperfect 3rd person masculine plural qere. וַיָּשֻׁבוּ means to turn or return. יְרוּשָׁלַם noun proper no gender no number no state. It is Jerusalem.

34:10

וַיִּתְּנוּ particle conjunction נתן verb qal waw consec imperfect, 3rd person masculine plural. This verb means to give or set. עַל particle preposition homonym 2. אֶת noun common feminine singular construct. It connotes higher than, on, over; 2Samuel 4; 7; in front of (if one person is standing & the other sitting) Jer. 6;10. עָשָׂה verb qal participle masculine singular construct homonym 1. It implies to do or make. הַמְלָאכָה This word connotes "the occupation or work". It implies (business) mission, business trip Psalm 107:23; business, work Proverbs 24:27, (one's) occupation Jon 1:8; (God has) done his work Gen. 2:2. הַ particle article פָּקַד verb hophal participle masculine plural absolute. פָּקַד means to mustered. בְּבֵית it has been used repeatedly for house or dwelling. יְהוָה וַיִּתְּנוּ these words means "Yahweh to give". The word אֵת is a particle direct object marker suffix, 3rd person masculine singular homonym 1. עוֹשֵׂי this is translated for "to do or make". הַמְלָאכָה it means the work or occupation. אֲשֶׁר means who, which, that etc. עוֹשִׂים בְּבֵית these words are translated as to make in the house or dwelling. יְהוָה Yahweh. לְ particle preposition בָּדַק verb qal infinitive construct. לְבַדֹּק means repair 1Chron. 34:10. וְ particle conjunction לְ particle preposition חָזַק verb piel infinitive construct. חָזַק be(come) strong: a) so usually 1Kings 2:2; (kingdom) lies secure (in his hand) 2Kings 14:5; (famine) becomes severe Gen. 41:56; (hand) lies heavy on Gen. 47:20. הַבַּיִת the house.

34:11

וַיִּתְּנוּ is a combination of particle conjugation and verb qal waw consec imperfect. וְ particle conjunction. נתן verb qal waw consec imperfect 3rd person masculine plural. It means to give Gen. 3:6, 18:7, deliver Exodus 5:18, in trade Prov. 31:24; present Joshua 15:19. לְחָרָשִׁים is a combination of לְ particle preposition, הַ particle article, and חָרָשׁ noun common masculine plural absolute. חָרָשׁ means an engraver, artificer, or craftsman of any sort: stoneworker Exodus 28:11; carpenter 2Kings 12:12; metalworker, armorer 1Samuel 13:19. The word וּלְבָנִים is combination of וְ particle conjunction לְ particle preposition הַ particle article בָּנָה verb qal participle masculine plural absolute. Connotes to build: city Gen. 41:7, house 33:17; of material I Samuel 9:9; of material 1K 18:32; build up cities for fortification 2Chron. 11:5, fortify 1Kings 15:22; 16:24; rib to a woman Gen. 2:22; rebuild Joshua 6:26; built at, work on Zech. 6:15 Nehemiah 4:4-11. לִקְנוֹת is translated for "to get or buy". קָנָה It is combination of לְ particle preposition קָנָה verb qal infinitive construct. It connotes to acquire: field Gen. 33:19, servant 39:1; buy Gen. 47:20; buy as a wife Ruth 4:10; ransom, redeem slaves Neh. 5:8; acquire wisdom &c. Prov. 4:5; God redeem Isaiah 11:11. אֶבֶן is a noun common feminine plural construct. It connotes "a stone". However, there is variety of contexts for the word מְחַצֵּב:

1. secular: this could be a single stone Gen. 28:11; collected stones Job 28:3; precious stone Ex. 25:7; applied to closing (as of a cave) Josh. 10:18; building material 2 Sam. 5:11; weapon: stone in the hand Num. 35:17; stone with stones Deut. 13:11; plummet 1 Sam. 34:11; weight: king's weight 2 Sam. 14:26; hailstones Josh. 10:11; equipment: stone tablets = tables of the law Ex. 24:12; stony heart Ezek. 11:19.

2. sacral: stone altar Deut. 27:6; heap of stones (marking grave, frontier) Josh. 7:26, Gen. 31:46; (upright) stone (as marker) Gen. 31:45; (sculptured) stone (idol, etc.) Jeremiah 2:27; polemically, gods of wood and stone Deut. 4:28. **מִחְבֵּר** is translated as "hewing". It is a common noun, masculine singular absolute. **ו** is a particle conjunction. **עץ** means tree or trees. It is a common noun, masculine plural absolute. This connotes trees in general Gen. 1:11; Lev. 26:20; (stock of) trees Deut. 20:19; a single tree Gen. 2:9; any tree Deut. 22:6; trees Psalm 104:16; (specific kind of) tree: Hag. 2:19. Wood (as a material): any kind of wood Deut. 16:21; carpenters 2 Sam. 5:11; timber Hag. 1:8; piece of wood, stick Ezek. 37:16ff; gallows, pole Gen. 40:19; pieces of wood, sticks 1 Kings 17:12; logs (for fire) Gen. 22:3; vessels of wood Exodus 7:19; wooden parts of house Lev. 14:45.

The word **לְמַחְבֵּרוֹת** is a combination of **ל** particle preposition, **ה** particle article, and **מַחְבֵּרוֹת**. It is a common noun, feminine plural absolute. **מַחְבֵּרוֹת** is translated as "binders or clamps" 1 Chron. 22:3, 2 Chron. 34:11. The word **וּלְקִירוֹת** means "to lay beams". It connotes "and to lay beams". It is a verb Piel infinitive construct homonym 2. **וְאֶת־הַיָּם** and **אֶרֶץ** have been used repeatedly in this research. **שָׁחַת** is a verb hiphil perfect 3rd person common plural which means "to spoil". It connotes "to become corrupt, spoiled" Gen. 6:11; Exodus 8:20. To wipe out, spoil, ruin Gen. 6:17; vineyard Jer. 12:10, man 2 Samuel 1:14, eye Exodus 21:26; suppress (one's compassion) Amos 1:11; corrupt, misuse (one's wisdom) Ezek. 28:17; bring ruin on Num. 32:15; act ruinously, cause trouble 2 Samuel 14:11. **מֶלֶךְ** connotes king, ruler, or prince. **מְלֶךְ** is a common noun, masculine plural construct homonym 1. **יְהוּדָה** is a proper noun, no gender, no number, no state. It is translated as "Judah", meaning "praise".

34:12

וְהָאֲנָשִׁים the word connotes and the man. It is combination of particle conjunction, definite article and a noun. **ו** particle conjunction, **ה** particle article, and **אִישׁ** noun common masculine plural absolute. **עֲשֵׂה** verb qal participle masculine plural absolute homonym 1. "It implies to do or make". **בְּאַמוּנָה** this word indicates "firmness, steadfastness and fidelity. **ב** particle preposition, **אַמוּנָה** noun common feminine singular absolute. Steadiness Exodus 17:12; reliability of men 1Samuel 26:23 of God Deut. 32:4; of commandments Psalm 119:86; honesty Jeremiah 5:1-3; permanent duty (of an office) 1Chron 9:22; conscientiously 2Chron. 31:12; in faithfulness Psalm 119:75; security Psalm 37:3. **ב** particle preposition **ה** particle article **מְלָאכָה** noun common feminine singular absolute **מְלָאכָה** business, mission, business trip Ps 107:23; business, work Prov. 24:27, (one's) occupation Jonah 1:8; God has done his work Gen. 2:2, 1Kings 7:14; put people to (one's) work 1Samuel 8:16; labor, employment: (specific) craft, job, task Exodus 31:3; carry out a task Exodus 35:35. **וְעַל־יָהֱמוּ** particle conjunction **עַל** particle preposition suffix 3rd person masculine plural homonym 2. **פָּדַד** verb hophal participle masculine plural absolute.

פָּקְדִיכֶם miss one 1Samuel 20:6; Make a search, have a look 1S 14:17; hunt up, seek out Judges 15:1; one's condition, health 1Samuel 17:18; take care of 2Kings 9:34; long for Ezekiel 23:21; God: take care of, take up the cause of Gen. 21:1; call up (for duty), muster 1Kings 20:15; one entrusted task, commissioned 2Kings 11:15; therefore: appoint Gen. 40:4; call s.one to account Jeremiah 6:15; therefore: avenge 1Samuel 15:2; call to account (for) Isaiah 10:12; avenge on Jeremiah 9:8; put away 2Samuel 5:24; list by name Num. 4:32. יָחַת noun proper, no gender, no number, no state. This means Jahath. וְעַבְדֶּיָּהּ particle conjunction וְעַבְדֶּיָּהּ noun proper, no gender, no number, no state. וְ: form: mostly וְ, but a) וְ before & בּ, מ, פ, & before cons. w. simple *shewa*; b) וְ immediately before. הַ particle article לְוִי noun proper, no gender, no number, no state. Levi Gen. 29:34; Levites 1K Num. 18:23; Levite (sg.) Judges 17:10ff, Judges 17:7; Levites 1Kings 8:4. הַ particle article לְוִי noun proper, no gender, no number, no state.

בֶּן particle preposition, בָּנִים noun common masculine plural construct, homonym 1. בֶּן means son Gen. son conceived in old age Gen. 37:3 male child Jer. 20:15, b'nîm children (incl. daughters) Gen. 3:16 born in my house Gen. 15:3; formula of adoption Psalm 2:7; young (of an animal): calf Gen. 18:7, lambs Psalms 114:4; young (birds) Deut. 22:6; grandson Gen. 32:1; intimate address to younger comrade, disciple 1Samuel 26:17. This connotes from son... מְרָרִי noun proper, no gender, no number no, state. A son of Levite or Merari. וְעַבְדֶּיָּהּ it is translated for Obadiah. It is a combination of וְ particle conjunction and a noun. וְעַבְדֶּיָּהּ is a noun proper, no gender, no number, no state. וְזַכְרִיָּהּ this word is translated for Zachariah. It is a combination of וְ particle conjunction, וְזַכְרִיָּהּ noun proper, no gender, no number, no state. וּמִשְׁלָם it is translated for Meshullam. It is a combination of וְ particle conjunction, מִשְׁלָם noun proper, no gender, no number, no state. מִן־בְּנֵי is translated as "from son or descendant". הַקֹּהֲתִים means the Kohathites. It is a combination of הַ particle article, and קֹהֲתִי noun proper, no gender, no number, no state. לְנֶצַח connotes to acts as director. It is a combination of לְ particle preposition, and נָצַח verb piel infinitive construct. וְהָלוּם it is a combination of וְ particle conjunction, הַ particle article, and the word לְוִי is a noun proper, no gender, no number, no state. It connotes and, so, then, the son of Levi. כָּל־מֵבִין this means to understand. It is a combination of כָּל which is a noun common masculine singular construct and the word בִּין is a verb hiphil, participle masculine singular absolute. בְּכָל־נְשִׁיר: is a combination of בְּ particle preposition, and כָּל is a noun common masculine plural construct. It connotes an article, utensil, and vessel while the word נְשִׁיר is a noun common masculine singular absolute, it means "song". This could be song (of any sort): drinking-song Isaiah 24:9, of prostitute 23:16; the loveliest song, Song of Solomon 1:1; at departure Gen 31:27; at festivals Isaiah 30:29; instruments Amos 6:5; Eccl. 12:4; but largely of cultic songs, e.g. Ps 30:1.

וְעַל is a combination of ו particle conjunction and עַל particle preposition homonym 2. הַסְבִּילִים is a combination of הַ particle article, and the word סָבַל is a noun common masculine plural absolute. סָבַל means burden bearer. This implies “the burden bearer”. It could be Porter 1Kings 5:29; Neh. 4:4; 2Chron. 2:1-17; 34:13. וּמְנַצְחִים is a combination of ו particle conjunction, and נָצַח verb piel participle masculine plural absolute. נֹצֵחַ: lasting Jeremiah 8:5. It connotes supervise. לְ particle preposition, כָּל is a noun common masculine singular construct. This implies all, each, every, the whole. עָשָׂה verb qal participle masculine singular construct homonym 1. עָשָׂה this word means “to do, make” or “to press or squeeze.” מְלָאכָה is a noun common feminine singular absolute. This connotes a (business) mission, business trip Psalm 107:23; business, work Prov. 24:27, (one’s) occupation Jonah 1:8; (God has) done his work Gen. 2:2, (subj. man) 1Kings 7:14; put (people) to (one’s) work 1Samuel 8:16; labour, employment: a) (specific) craft, job, task Ex 31:3; carry out a task Exodus 35:35. לְ particle preposition, עֲבֹדָה it is a noun common feminine singular absolute. This connotes work, labor Exodus 5:11; our agricultural cities Neh. 10:38; forced labor 1Kings 12:4; service: service of Y. Joshua 22:27, service for me Gen. 30:26; do service Gen. 29:27; esp. (cultic) service, worship (service): vessels of worship 1Chron. 9:28; (cultic) usage (of worship) Exodus 12:25. וְעֲבֹדָה This word is a combination of ו particle conjunction, עֲבֹדָה it is a noun common feminine singular absolute. It connotes work or labour.

The word וּמְהַלְלִים has been used repeatedly. It connotes and/so/from/when the son of Jacob or Levi... סוֹפְרִים this word means enumerator, secretary or scribe. סוֹפֵר is a noun common masculine plural absolute. It connotes writer, secretary: of the commander of army 2 Kings 25:19, Baruch (of Jeremiah) Jeremiah 36:26; state secretary, secretary of the king 2 Kings 12:11; Ezra, secretary for Jewish affairs Ezra 7:11; scribe (i.e. teacher of the law) Ezra 7:6. וְשֹׁטְרִים This word is a combination of ו particle conjunction and שוֹטֵר which is a noun common masculine plural absolute. It is translated for official or Officer. שֹׁטְרֵי connotes record-keeper, officer: of Egypt Exodus 5:6, of Israel Joshua 1:10. וְשׁוּעֵרִים it is a combination of ו particle conjunction and שׁוֹעֵר which is a noun common masculine plural absolute. It means gatekeeper, “Kings 7:10. (Bible Gateway. (n.d.).)

This biblical passage provides a paradigmatic example of transformative leadership and youth empowerment. A critical examination of the text reveals several key themes and leadership lessons.

Exegesis of 2 Chronicles 34:1-13 and its Relevance to Youth Empowerment for Political and Socio-Economic Transformation in Nigeria.

Modern commentators consistently note that Josiah is portrayed as an exemplary reformer whose youth does not diminish his authority or efficacy (Japhet, 1993; Dillard, 1987; Williamson, 2018; Barker, 2004). In agreement with this, Josiah's leadership style is not just an enviable one for contemporary youth in terms of Church leadership alone, but also for Political and Socio-Economic Transformation, particularly in Nigeria (Gaulden, 2023).

Key Movements in the Text

- 1. vv. 1-2 (Character of the young king).** Josiah “did what was right,” signalling the Chronicler’s evaluative framework for kingship rooted in Davidic norms (Dillard, 1987; Williamson, 2018; Wessner, 2018).
- 2. v. 3 (Early seeking).** At sixteen, “while he was still young,” Josiah begins to seek God, an intentional, formative pursuit preceding policy action (Howard, 1993).
- 3. vv. 4-7 (Iconoclasm and purification).** The removal of high places, altars, and images is both religious and socio-political: it breaks patronage networks tied to idolatry and reorients public life toward covenantal ethics (Japhet, 1993; Knoppers, 2004; Barker, 2004).
- 4. vv. 8-13 (Institutional restoration and administration).** The temple repair mobilises finance, labour, and oversight. Skilled artisans, Levites, and supervisors (vv. 12-13) indicate transparent procurement, professionalisation, and distributed leadership (Dillard, 1987; Childs, 1992).

Theological Synthesis

- 1. Youth as credible reformers.** Josiah models capacity for strategic leadership early in life (Longman & Garland, 2008; Gaulden, 2023).
- 2. Ethics precede reform.** Seeking God grounds action; integrity is the engine of sustainable change (Wessner, 2018).
- 3. Reform is structural.** Demolishing idols and rebuilding institutions combine moral renewal with administrative competence (Barker, 2004).
- 4. Participatory governance.** Inclusion of priests, Levites, and craftsmen reflects collaborative, accountable statecraft.

Pathways for Nigerian Youth Empowerment

Nigeria's transformation hinges on harnessing its youth demography within ethical, accountable institutions.

1. Formative civic/ethical development (vv. 3): Embed values-driven civic education, leadership mentoring, and service-learning in secondary and tertiary curricula. Nigeria's National Youth Policy (2019-2023) explicitly calls for political inclusion and capacity building for youth engagement (Federal Republic of Nigeria, 2019; Eboigbe & Ajisebiyawo, 2024).

2. Anti-corruption courage and systems (vv. 4-7): Josiah's iconoclasm parallels the need to dismantle corrupt networks via transparency mechanisms (open contracting, e-procurement, FOI use). Nigeria's CPI results (2023/2024) underscore why integrity reforms remain urgent (Transparency International, 2024). Youth coalitions should pair activism with policy literacy and watchdog skills.

3. Jobs through institutional rebuilding (vv. 8-13): The temple project shows public works as skills and job multipliers. Evidence from Africa indicates youth employment improves when productivity rises in agriculture, household enterprises, and modern sectors with enabling business climates (Filmer & Fox, 2014). Prioritise youth-led MSMEs, public maintenance corps (roads, schools, clinics), and procurement set-asides tied to verified training (Otitoju et al., 2023).

4. Collaborative leadership and oversight (vv. 12-13): Josiah empowered faithful supervisors and skilled teams. Nigerian programmes should institutionalise youth seats on local budgeting committees, require community monitoring of capital projects, and fund youth innovation labs. Global and regional policy frameworks (e.g., UNDP Strategic Plan 2022-2025) reinforce youth participation, innovation, and local governance linkages (UNDP, 2022).

5. From protest to policy (linking ethics and participation): The civic capacities amplified since #EndSARS can translate into party reform, issue-based platforms, and election monitoring. Research and reportage document how digital mobilisation has already increased youth political salience (Aubyn & Frimpong, 2022; Wired, 2023), despite persistent obstacles to full youth political participation (Onyewuchi et al., 2024).

This passage presents youthful leadership rooted in integrity that dismantles harmful systems and rebuilds trustworthy institutions. In Nigeria, empowering youth requires: (1) values-driven civic formation; (2) anti-corruption systems; (3) job-creating public investment and enterprise support; (4) formal youth roles in oversight; and (5) channels that convert activism into durable policy. This is the Josianic pattern: seek, dismantle, rebuild, and supervise—a practical blueprint for political and socio-economic renewal.

Key Findings

1. Accelerated Leadership Development: Josiah's ascension to the throne at the age of eight underscores the potential for accelerated leadership development and the empowerment of youth to drive positive change.
2. Spiritual Reforms and Transformation: Josiah's initiation of spiritual reforms, including the destruction of idolatrous high places and the repair of the Temple, highlights the critical role of spiritual transformation in facilitating socio-economic and political change.
3. Accountable and Responsible Leadership: Josiah's actions demonstrate a high level of accountability and responsibility, as he took ownership of the reforms and ensured their implementation.

RESULTS AND DISCUSSION

Demographic Analysis

In figure 1, the gender of the respondents to the questionnaire was evenly distributed, with a slight majority of “female” at 257 respondents out of 500 respondents within the five (5) geopolitical zones. This highlights the significance of gender dynamics in political and socio-economic transformation and the need for inclusion of females in people-oriented policies of the government. In figure 2, youths between 24-29 and 29-34 had the highest and most even distribution in the experiment, which indicates the focus age groups when discussing empowerment and transformation, likely because these groups are at a prime age for socio-economic contribution. The slight female majority signifies the importance of considering gender-specific initiatives in policies promoting youth empowerment. Biblical narratives often create male leadership scenarios, but the current data necessitates inclusive outlooks. Furthermore, the data reflects that political and socio-economic empowerment is undervalued in key demographics, such as the “29-34” age range. This aligns with biblical encouragement for leadership at a young age, as showcased in 2 Chronicles 34:1-13.

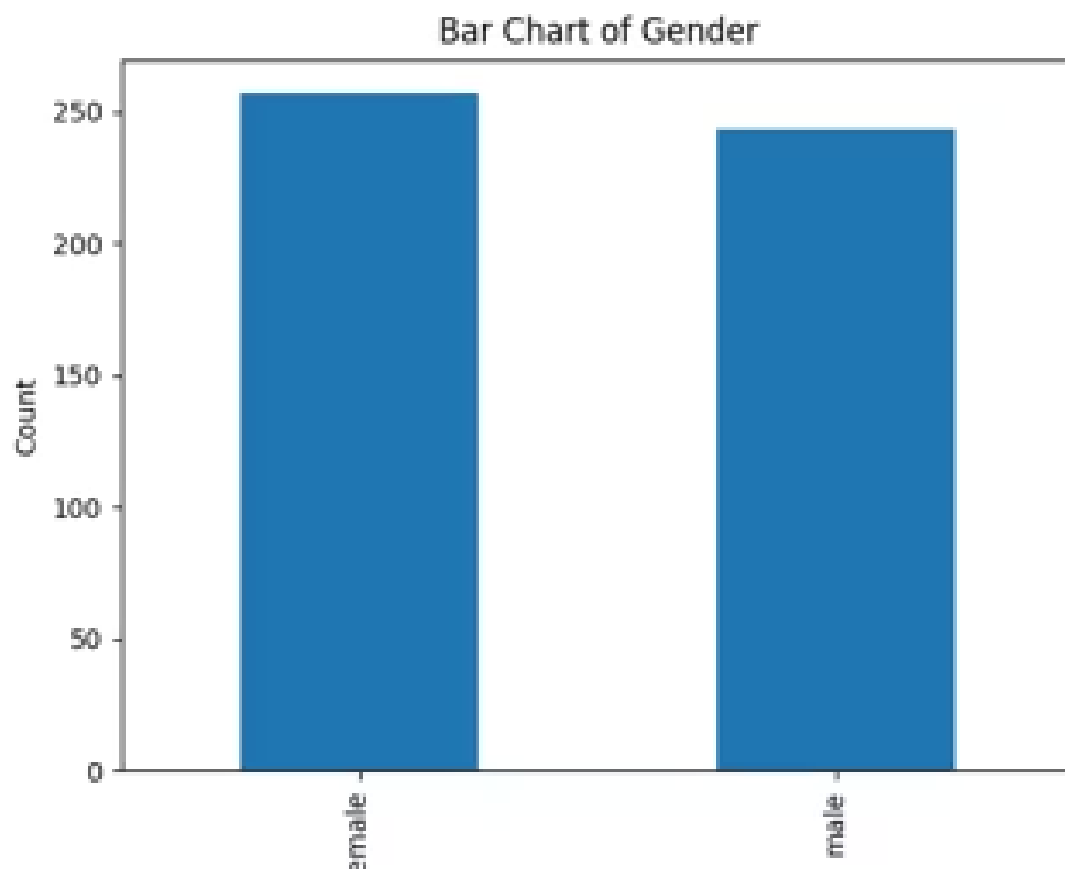


Figure 1: Gender Distribution

Source: Victoria E. John-Efiong

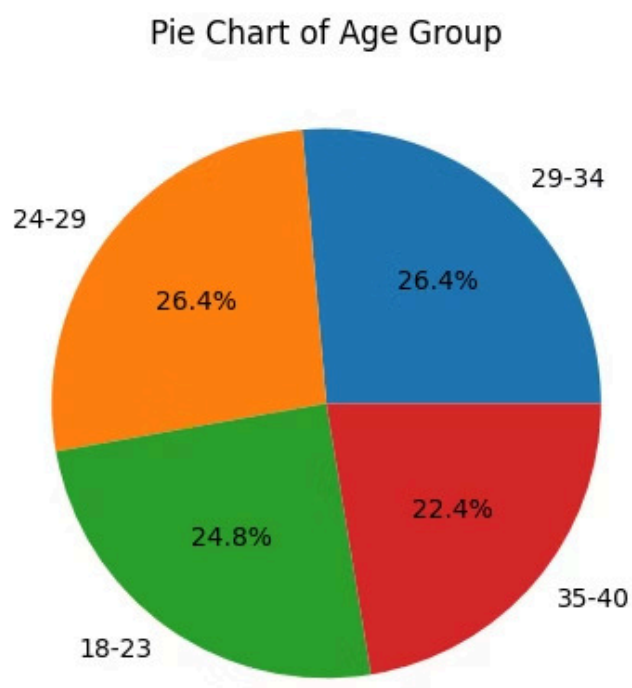


Figure 2: Age Distribution

Source: Victoria E. John-Efiong

With respect to location, the dataset is diverse with five locations, “Kano” being the most frequent. This reveals that Northern Nigeria, like Kano, needs particular attention for policy implementation, as shown in Figure 3. When analysing responses to research questions (RQ1-1 to RQ8-2) (see Appendix I), many of the responses to research questions show a high frequency of “Strongly Agree” or “Easy,” indicating positive sentiment towards empowerment factors. Exceptions, like RQ4-1 (“Strongly Disagree”), suggest points where expectations or implementations may not align. Figure 4 shows the distribution of respondents to RQ4-1. Emphasising dominant responses from cities like Kano can provide a targeted approach for programmes focused on empowering the youth.

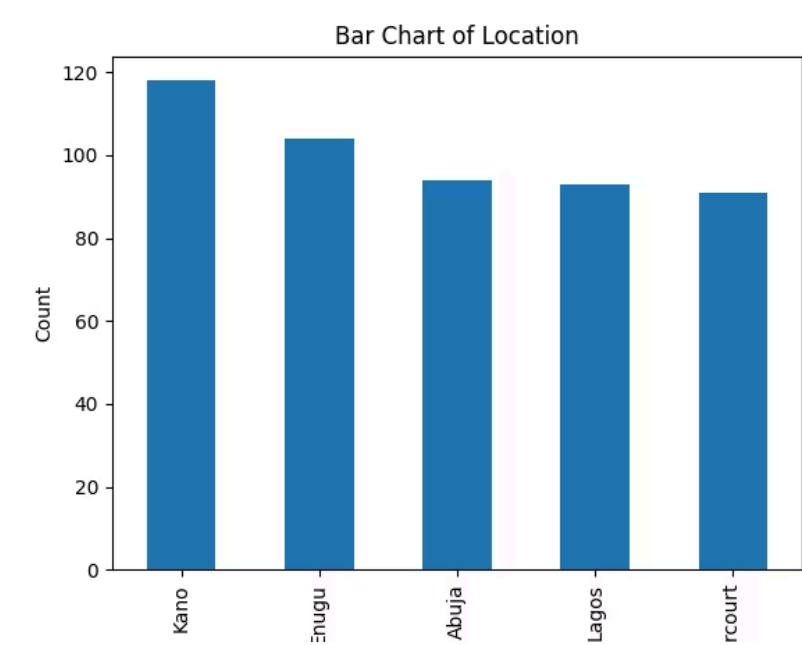


Figure 3: Location Distribution
Source: Victoria E. John-Efiong

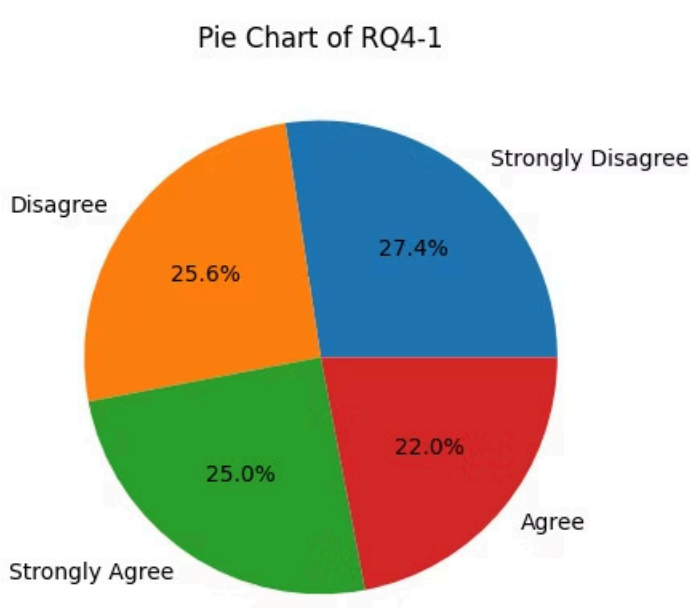


Figure 4: RQ4-1 Distribution
Source: Victoria E. John-Efiong

Test of Hypotheses

The results from the chi-square analysis, shown in Table 1 provide strong statistical evidence to support the relationship between youth empowerment, political transformation, and socio-economic activities in Nigeria. Additionally, the biblical principles outlined in 2 Chronicles 34:1-13 demonstrate contemporary relevance in guiding youth engagement for national development. In hypothesis 1, the null hypothesis (H_{01} : No significant correlation) is rejected, and the alternate accepted, which concludes that there is a statistically significant correlation between youth empowerment and political transformation in Nigeria. In the second hypothesis, the null hypothesis (H_{02} : No correlation) is rejected, indicating that youth participation in socio-economic activities significantly impacts socio-economic transformation in Nigeria. Lastly, the null hypothesis (H_{03} : No significant influence) of the third hypothesis is rejected, suggesting that the biblical principles in 2 Chronicles 34:1-13 have a statistically significant impact on youth empowerment and transformation in Nigeria.

Table 1: Hypotheses Testing Results

Hypothesis	Chi-square	P-Value	Conclusion
Ho1	3.34	0.0343	Reject Null Hypothesis
Ho2	7.21	0.0460	Reject Null Hypothesis
Ho3	2.80	0.0424	Reject Null Hypothesis

Implications of the Findings

The findings emphasise that when youths are empowered through education, leadership training, and civic engagement, they play a more active role in governance and policy-making. Thus, investment in youth development leads to the emergence of new, visionary leaders who can drive political change, and as such there should be support policy reforms that increase youth participation in elections, political appointments, and governance structures. Secondly, youth participation in entrepreneurship, digital economy, and skills development directly contributes to Nigeria's economic growth and reduces unemployment, and with increased access to economic opportunities, young people can escape poverty, leading to greater financial independence. Young entrepreneurs and professionals drive technological solutions and creative industries, fostering economic diversification. Therefore, engaging youth in productive socio-economic activities reduces crime rates and social unrest, fostering a stable society.



On moral and ethical leadership, the passage highlights King Josiah's reforms at a young age, showing that youth can lead national transformation when guided by strong moral values. This implies that religious institutions can play a role in youth development by instilling values of responsibility, discipline, and leadership. The study suggests that policies influenced by ethical and biblical principles can foster a youth-led transformation in governance and economic development. Lessons from 2 Chronicles 34 encourage youth to embrace responsibility, cultural values, and a sense of purpose in nation-building.

The Implications of Josiah’s Example for Contemporary Nigeria

When analysing Josiah's reign in relation to contemporary Nigeria, scholars have identified several ways in which his example remains pertinent to current socio-political challenges. First, Josiah's emphasis on moral and spiritual restoration highlights the need for ethical leadership in Nigeria. Nigeria's political instability is largely due to systemic corruption, mismanagement, and lack of accountability, which has left many young people disillusioned with the political process.



Furthermore, Josiah's proactive approach to societal reform also resonates with Nigeria's need for political activism among youth. Contemporary realities demonstrate this resonance through several empirical examples: the #EndSARS movement, which mobilised young Nigerians against police brutality and systemic corruption (Adebanwi, 2022); digital activism, where platforms such as Twitter and Instagram enabled decentralised leadership and transnational solidarity for reform; and the growing electoral influence of Nigerian youths in the 2023 general elections (Erinle & Isola, 2024).

CONCLUSION AND RECOMMENDATIONS

The study provides empirical evidence that youth empowerment, political participation, and socio-economic engagement are critical to Nigeria's transformation (Ezeigbo, 2024). The findings indicate that empowered youth are more likely to drive political and socio-economic transformation through leadership, entrepreneurship, and civic engagement. The study's results confirm that youth empowerment is significantly correlated with political transformation in Nigeria. This suggests that when young people are involved in governance and policy-making, democratic institutions become stronger, and governance improves (Shankle & Thompson, 2022).

01

Strengthen Youth Governance

Government should expand the Not Too Young To Run Act to include equitable access to campaign financing and establish youth councils at all levels of government (Ezeigbo, 2024).

03

Religious and Ethical Guidance

Promote moral leadership models, as demonstrated in 2 Chronicles 34, integrating ethical values shared across Nigeria's diverse faith traditions (Shankle & Thompson, 2022).

The study concludes that empowering and engaging Nigerian youths politically, socially, and economically is critical to achieving sustainable development, transformation, and breaking the cycle of poverty and inequality (UNICEF Nigeria, 2025). The biblical account of King Josiah's reforms offers a valuable framework for understanding the role of youths in promoting transformation. By empowering young people, encouraging their participation in politics and the economy, and drawing from ethical and moral leadership models, Nigeria can unlock the full potential of its youth for national transformation (Shankle & Thompson, 2022; Ezeigbo, 2024).

02

Education and Skills Development

Introduce and strengthen entrepreneurship and vocational training programmes to increase youth employment through comprehensive skill development initiatives (UNICEF Nigeria, 2025).

04

Policy Implementation

Create multi-stakeholder partnerships between government, civil society, and faith-based organisations to design youth-focused programmes with monitoring systems.

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CONFLICTS OF INTEREST

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