

**THE GOOD SAMARITAN'S PARABLE IN LUKE 10: 30-37 AND ITS  
RELATIVITY TO THE CHARACTERISATION OF THE YORÙBÁ  
*EPISTEME OF QMQLÚÀBÍ***

**BY**

**Olagoke James OYEWOLE**

**MATRIC No: 135662**

**Dip. R.S (Ìbàdàn); Dip.Th (Akure); B.A (Hons) (Ifẹ̀); M.A (Ìbàdàn)**

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### **CERTIFICATION**

It is hereby certified that this Study conducted by **Olagoke James Oyewole** in the Department of Religious Studies, University of Ìbàdàn, Nigeria

---

**Supervisor,**

**H. M. Sewapo,**

Dip. R.S (Ìbàdàn); Dip. Th (Sagamu); Dip. IDIAMM (Manchester);  
B.A; M.A; Ph.D (Ìbàdàn)

Senior Lecturer, Department of Religious Studies,  
University of Ìbàdàn, Nigeria

### **DEDICATION**

This work is dedicated to God almighty who has provided me with all the enablement to become what I am in life. Also to my Wife, Adebola and my Children who consistently encouraged and pushed me to forge ahead with the programme any moment I felt despondent.

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## ABSTRACT

The Good Samaritan's Parable (TGSP), in Luke's Gospel, was Jesus' wordcraft to a Jewish lawyer who deliberately tested Him on the conditions required to inherit eternal kingdom and to be a true neighbour. Existing studies on TGSP were interpreted from the perspectives of allegory, religious reforms, pedagogical instructions, deontological construct with little attention paid to its contextual interpretation of neighbourhood character and relativity to Yorùbá context. This Study was, therefore, designed to interrogate TGSP in Luke 10: 30-37, with a view to establishing its relative significance to the Yorùbá *Episteme* of *Omólúàbí*.

Samuel Abogunrin's Decolonisation of Biblical Interpretation was adopted as the framework, while the mixed methods design was utilised. Raph Martin's grammatico-historical approach to biblical exegesis was utilised. Three communities (Ifẹ, Oyo and Ibàdàn) in Yorùbáland were purposively selected based on their familiarity with Yorùbá pedigree. Three hundred Christian Yorùbá Respondents (men and women, 100 in each community), were conveniently selected. A copy of the TGSP Questionnaire each ( $r=0.81$ ) was administered to the Respondents. Key informant interviews were conducted with 18 Yorùbá Respondents owing to their knowledge of TGSP. While qualitative data were subjected to exegetical analysis, quantitative data were analysed using descriptive statistics.

The Good Samaritan's parable portrays πλησίον (neighbourhood character) and ἐπιείκεια (justice), which oscillate around the notion of ἔλεος (mercy) that encompasses Ἐσπλαγχνίζησθης (compassion), and ἐπιμέλενη (hospitality). Ἐσπλαγχνίζησθης (Luke 10:33) is represented by being merciful and compassionate, gauging God's own compassion towards human beings. These virtues are the decisive motive behind the Samaritan's compassionate behaviour towards the victim. Most Respondents (99.2%) perceived that Ἐσπλαγχνίζησθης is related to ἀνύ (compassion), a fundamental moral and psychological attribute, which distinguishes an *Omólúàbí* from a worthless person. Ἐπιμέλενη (Luke 10:34) is characterised by involving forethought in a continuous moral and monetary support. This attribute is significant in the Samaritan's hospitality towards the wounded man. Ἐπιμέλενη which refers to *isoore* (benevolence), signifies a caregiver character in continuous moral and material support towards a helpless neighbour as represented by 99.2%. Ἐπιείκεια informs how the Samaritan's actions not only override and correct legalistic religious laws that controlled the Priest and the Levite, but fulfils the double commandment of love (Jeremiah 31:33). Majority of the Respondents (94.4%) agreed that ἐπιείκεια was relatable to *ijmlẹ ifẹ* (genuine love), centring around interpersonal interest benevolence regardless of ethnic affiliation. As Luke 10:30-37 identifies πλησίον and ἐπιείκεια as the embodiment of good neighbourhood character so *ìwà* (character), expressed in compassion, care, and mercy, is recited in *Ifá* corpus as the queen of all virtues. Ἐπιείκεια is a virtue that agrees with the summary of the law (Mark 12:29-31), meanwhile, 96% Respondents affirmed that *Omólúàbí* is a quintessential virtue among the Yorùbá under the guardianship of elders and prescribed taboos.

Πλησίον and ἐπιείκεια are deployed in The Good Samaritan's Parable in explicating how good neighbourhood character is a threshold to enter eternal kingdom irrespective of ethnic group (Luke 10: 30-37). *Ìwà* in the Yorùbá *Episteme* of *Omólúàbí* is a cultural requirement that facilitates warmth among the Yorùbá (*Ogbè Alàrá*)

**Keywords:** Parable of the Good Samaritan, Yorùbá *Episteme* of *Omólúàbí*, Πλησίον, *Ìwà*

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

In biblical history, Jewish rabbis were consistent with their teaching by means of parables in order to inject pragmatic truth and ethical values to their audience. Evidence of this is found in the parable narrated to King David by Prophet Nathan when he coveted Bathsheba the wife of Uriah and consequently arranged for the termination of Uriah's life in order to gain full possession of her. (2 Sam.12:1-7).

At the dawn of the New Testament, Jesus in the imagery of the Jewish Rabbis often times employed the use of parables, a unique method he effectively utilised to instil morality and virtues into the psyche of his audience to an extent that his parables in the synoptic accounts comprised more than one-third of his recorded teaching<sup>1</sup>. Sequel to this, the Good Samaritan Parable in Luke 10:30-37 manifested one of the multi-facet dimensions through which the teaching ministry of Jesus Christ was made profound.<sup>2</sup>

The narrative is one of the most treasured didactic conversation between a Jewish lawyer and Jesus regarding the demonstration of ideal relationship in the fulfilment of God's law. It is equally an influential story recorded in the New Testament, especially in Luke's Gospel where the narrative is lucidly relayed,<sup>3</sup> although with variant views in other parallel Gospel accounts such as Mark 12:28-38 and Mathew 22:34-40.

The discourse is embedded with two main questions, namely "what shall I do to gain entrance into eternity and who is my neighbour"? A concise survey of the history of interacting with the story, having been critically viewed and presented with a rigorous task of entering into almost twenty centuries of the tradition of the interpretations of a

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<sup>1</sup> B.T.D. Smith 1975. *The Parables of the Synoptic Gospels*. Oxford: Oxford University Press. 22

<sup>2</sup> J. A. Fitzmeyer. 1985. *The Gospel according to Luke 10-24*, New York: Doubleday Garden City. 81

<sup>3</sup> L. Walter and D. Pao. 2007. *The Expositors Bible Commentary: Luke. 10*. Michigan: Grand Rapids, Zondervan. 197-200

text to over multiples of possibilities.<sup>4</sup> It is apposite to mention that Luke's eminent description of the virtues that were exhibited by the fateful Samaritan is concomitant to the Yorùbá indigenous description of *Ọmọlúàbí*, the components virtues which transformed the Samaritan from just an ordinary person to a global phenomenon cited as a model for exemplary conduct in any human society. This research, therefore, has interpreted the relativity between the parable of the Good Samaritan as narrated by Jesus with the Episteme of *Ọmọlúàbí* in Yorùbá cultural milieu. This enterprise is not to re-write the scripture in the cultural parlance but to understand it through cultural lens.

## 1.2 Statement of the problem

Previous Scholarships on the Good Samaritan Parable in Luke 10:30-37 have been interpreted from the perspectives of allegory, religious reforms, pedagogical instructions and de-ontological construct. For instance, Blomberg who evaluated the work of early Allegorists read the text to find its meaning buried under a full-scale allegorisation which influenced the interpretative method of later Allegorists such as Irenaeus, Origen and Ambrose who interpreted it allegorically to a great havoc.<sup>5</sup>

Similarly, Torrance who examined the discourse from the views of religious Reformers of the 16th century such as Luther and Calvin interpreted the Good Samaritan episode from a pure religious reform whereby human compassion and sympathy is seen as the ultimate religious piety.<sup>6</sup>

Equally, Karris who assessed the narrative from the opinions of the 18th and 19th centuries New Testament scholars such as Ephrem and Chrysostom, interpreted the Good Samaritan episode as a pedagogical instruction narrated by Jesus to address the strata of discord predominant among his audience in order to build a bridge of unity between the Jewish Christians and their Gentiles' counterparts that later constituted the Early Church.<sup>7</sup>

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<sup>4</sup> C. Michael. 1999. *Portraits of Jesus: An Inductive Approach to the Gospel*. Louisville, Kentucky: Westminster, John Knox. 87-88

<sup>5</sup> C. L. Blomberg. 1990. *Interpreting the Parables*, Downers Grove: Intervarsity Press. 28

<sup>6</sup> D. W. Torrance. 1995. *Calvin's New Testament Commentaries: A Harmony of the Gospels of Matthew, Mark and Luke: and the Epistle of James and Jude*, Grand Rapids: Eerdmans. 130

<sup>7</sup> R. J. Karris. 2001. *Saint Bonaventure's Commentary on the Gospel of Luke*, St Bonaventure: Franciscan Publication. 378

While Furnish<sup>8</sup> and Funk<sup>9</sup> who appraised the episode from the viewpoint of Julicher, Jeremias and Crossan among the 20<sup>th</sup> century and contemporary class of Interpreters interpreted the Good Samaritan discourse from de-ontological perception whereby mutual relationship among people of various ethnic groups is essential for friendly co-habitation. Thereby demanding their readers to invert the roles by regarding self as an active participant in the episode being the victim of the armed-robbery without any rescuer among his compatriots except the one whose character he had maligned, who in spite of the detraction, demonstrated exceptional sympathy and humanitarianism.

Besides those positions of allegory, religious reforms, pedagogical instructions, de-ontological construct Exegetes, it is evident to bring to bear that the discourse communicates much more than those considerations. Thus, exploring the relativity between the virtues embedded in the Good Samaritan's Parable and the Yorùbá *Episteme* of *Omọ̀lúàbí* with a view to understand the nexus between the virtues exemplified by the compassionate Samaritan in the episode and the human characters in the description of *Omọ̀lúàbí* which was the discovered gap in scholarship established in the Research. The work equally investigated and assessed same with an intention to relate their socio-cultural importance to the Yorùbá-Africans and the New Testament scholarship. It has also articulated how both virtues can assist in the restoration of human dignity in the contemporary society.

Hence, the under-mentioned pertinent questions arose from the submissions which include: what were the factors responsible for neighbourly character demonstrated by the Samaritan towards the victims of the armed-banditry? In what ways were the characterisation of *Omọ̀lúàbí* in Yorùbá socio-cultural context relate to the Good Samaritan parable in the Biblical passage chosen? What, therefore, are the lessons that the contemporary readers can learn from the virtues embedded in the gallantry of the Good Samaritan and the Yorùbá concept of *Omọ̀lúàbí*? These were the questions that begged for scholarly and objective answers in this thesis.

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<sup>8</sup> V. P. Furnish. 2002. Love of Neighbour in the New Testament, *Journal of Religious Ethics*, Washington, D.C: Macmillan Press. 327

<sup>9</sup>R. W. Funk. 1982. *Parables and Presence: Forms of the New Testament Tradition*, Pennsylvania: Fortress Press.<sup>34</sup> (He made this case about the parable as a whole—i.e., that the story is told from the perspective of the victim throughout. As a result, it is probably that Funk who offers a reading most consistent especially in light of his recommendation that “one become the victim in the ditch”

### 1.3 Purpose of the study

A number of strands of virtue exhibited by the Good Samaritan in Luke 10: 30-37 were investigated alongside its relationship with the characterisation of *Ọmọlúàbí* in the traditional Yorùbá understanding. To achieve this, a thorough exegesis of the Good Samaritan discourse with detailed analyses of *Ọmọlúàbí* concept among the Yorùbá has been explored to showcase the areas of cross-cultural relatedness between the virtues inherent in the sage Samaritan and the Yorùbá worldview of *Ọmọlúàbí*. This research was also carried out in the chosen text and contextualised same with a view to understand that both *ὁ καλός* in the text and *Ọmọlúàbí* as the context are intertwined requirements to fulfil Divine mandate both here and hereafter.

In addition, the selected biblical text has also been analysed exegetically and applied to the Yorùbá understanding of exemplary conduct to rebrand our contemporary world characterised by hatred, malice, religious bigotry, nepotism and mercilessness. Thus, portraying the cognate virtues in both traditions as the unbeatable standard before God and man. Besides, the text was chosen to comprehend the Scripture and God in the Negroes' experience and tradition. Concurrently, it is an enterprise to understand the intercultural relativity between the New Testament world of Jesus and the African world being epitomised by the culture of *Ọmọlúàbí* among the Yorùbá.

### 1.4 Scope of the study

The primary focus of this work is the Parable of the Good Samaritan as indicated above, also, *Ifẹ*, *Ọyó* and *Ìbàdàn* metropolis. The selected biblical text was chosen because of its close affinity with the concept of *Ọmọlúàbí* in a traditional Yorùbá society. *Ifẹ*, *Ọyó* and *Ìbàdàn* metropolis were chosen for the following reasons: *Ifẹ* metropolis is the traditional source of Yorùbá people where it is believed every Yorùbá derives its origin,<sup>10</sup> *Ọyó* metropolis serves as the ancient political headquarters of the Yorùbá,<sup>11</sup> while *Ìbàdàn* metropolis is the capital of the old Western Region where virtually all ethnic groups in Yorùbáland co-habit.<sup>12</sup>

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<sup>10</sup> B. Adediran.1995.*Ifẹ: Annals of the Institute of Cultural Studies, Ile-Ife: Institute of Cultural Studies, Obafemi Awolowo University, Ile-Ife.* 14

<sup>11</sup> T.Falola. 1982. "A Critique of the Revd. S. Johnson's Contribution to the Study of Yoruba History," *The African Historian*, Austin: Transaction Publisher. 9

<sup>12</sup> A.L. Mabogunje, A.L.1968. *Urbanization in Nigeria*, London: University of London Press. 28

## 1.5 Significance of the study

This study possesses varieties of significance which were identified as follows: Through the exegesis of the Good Samaritan discourse and the analysis of the *Episteme* of *Ọmọ̀lúàbí*, one could understand that not only in the biblical characters and among the white people can exemplary conduct like the Good Samaritan be found, it equally has relativity among the Negroes, especially among the Yorùbá who portray anyone with such sterling conduct as “*Ọmọ̀lúàbí*.”.

It has equally been established that “ὁ καλός” as found in the Good Samaritan’s conduct and *Ọmọ̀lúàbí* virtue were seen as composite requirements to fulfil Divine mandate of entering God’s kingdom and experience tranquility in human society. In the same vein, it was discovered that if our society characterised by impunity, ethnic extremism, religious fanaticism and nepotism can adopt the inherent qualities that was demonstrated by the Good Samaritan and the attributes of *Ọmọ̀lúàbí*, our contemporary world would be a little paradise on earth.

Through the research as well, it has been tested and justified that intercultural relativity between the New Testament world of Jesus as evident in the conduct of the merciful Samaritan and the African world being epitomised by the noble qualities of *Ọmọ̀lúàbí* is strikingly possible. Hence, debunking the earliest notion that every culture is expected to adapt compulsorily from the biblical and European culture if it must be relevant in the highly globalised world.

Equally, identified virtues in the Good Samaritan such as good neighbourly character, sacrificial love, hospitality, compassion, kindness and mercy evaluated through the text were equally found in the description of *Ọmọ̀lúàbí* in the Yorùbá conceptual understanding. These were virtues earlier discarded as of no importance by eurocentric exegetes and their African proteges because of the inconsequentiality ascribed to the culture of the Africans, particularly the Yorùbá people who were regarded as tropical foresters. (A barbaric description of a countryside dwellers whose culture, thought and reasoning are considered inferior).<sup>13</sup>

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<sup>13</sup> T. Falola and G.A. Akanmu. 1999. *Culture and Politics among the Yoruba*, Austin: Transaction Publisher. 201-202

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.1 Introduction

Virtues are essential for exemplary conduct in any society. In the opinion of Murray, Nation building is not only about architectural designs, artifact and economic stability but equally on ethics and moral values.<sup>14</sup> These exceptional virtues are contained in the Good Samaritan discourse as found in Luke 10: 30-37. Consequently, allegory, religious reforms, pedagogical instructions and deontological construct of the Good Samaritan's virtues were exhaustively examined under this heading

#### 2.2 Allegorical perspective of the Good Samaritan Parable

On allegorisation, early Christian writers being influenced by hellenistic culture frequently apply allegory to explain parables,<sup>15</sup> that process was particularly compelling in case where the actions of the characters involved seemed questionable.<sup>16</sup> In the pre-medieval times, the most prominent centre for such an exercise was the Catechetical School of Alexandria. Among classical and renowned church fathers who were used to that process of allegory was Irenaeus of Lyons, the first Christian Writer who proposed guidelines for parables' interpretation. According to him, "only a sound-minded man who is committed to pious life, and appreciate the truth can have the understanding of the biblical truth inherent in the parables".<sup>17</sup>

Despite his consciousness that the bible and the parables therein are clear enough without any need for application of allegory, he repeatedly used allegory, particularly in the

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<sup>14</sup> R. N. MC-Murray. 1965. *Conflicts in Human values, in Human relation*, Harvard: Harvard Business Review. 8

<sup>15</sup> C. L. Blomberg. 1990. *Interpreting the Parables*. 30

<sup>16</sup> C. L. Blomberg. 1990. *Interpreting the Parables*. 41

<sup>17</sup> W.S. Kissinger. 1979. *The parable of Jesus: A History of Interpretation and Bibliography*. 13



Good Samaritan episode by referring to the Inn-keeper as the Holy Spirit and the Good Samaritan as Jesus Christ.<sup>18</sup>

In Origen's usual form of allegorisation of the Good Samaritan discourse which he claimed he inherited from an unnamed Presbyter,<sup>19</sup> the victim of the armed-robbery was Adam, while Jerusalem from where he left represented paradise and Jericho where he was going indicated worldliness, the wound he sustained represented disobedience while the robbers who attacked him signified the hostile worldly power, whereas the Priest, the Levite were indication of the law and the Prophets and Jesus Christ was represented in the imagery of the compassionate Samaritan. The Good Samaritan's pledge to pay the balance of the treatment to the Inn-keeper was understood as the second coming of Jesus Christ at the end of age.<sup>20</sup>

Another notable Theologian who applied allegory in the interpretation of parable was Augustine of Hippo, in his work, he made use of short but simple and at times elaborate but complex references. For example, in his writing "*De doctrina Christiana*," he briefly remarked that Christians should act like the legendary Samaritan and bring succour to anyone that deserve their compassion".<sup>21</sup> Apart from his numerous references to the Good Samaritan and his exploit, "he equally provided a detailed clarification of that parable in his second book "*Quaestionum Evangelicarum*"<sup>22</sup>. For most part, Augustine's exposition resembles the interpretative method projected by Origen, his only point of departure from the position of Origen was the attribution of a new connotation to some rudiments of the story.<sup>23</sup> Allegory interpreters applied imageries to depict every fabric of the parable at the neglect of the required emphasis on the virtuous characteristics exhibited by the Good Samaritan.

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<sup>18</sup> R. Roukema. 2004. *The Good Samaritan in Ancient Christianity*, Downers Grove: Intervarsity Press. 60

<sup>19</sup> R. Teske. 2001. *The Good Samaritan (Luke 10:29-37) in Origen and Augustine Exegesis in Fredrick Van Fleteren and Joseph C. Schnaubelt (eds)*, New York: Peter Lang. 347-350

<sup>20</sup> S. L. Wailes. 1987. *Medieval allegories of Jesus Parables*, Barkley: University of California Press. 14-23

<sup>21</sup> R. Teske. 2001. *The Good Samaritan (Luke.10:29-37) in Origen's and Augustine's Exegesis in Fredrick Van Fleteren and Joseph C. Schnaubelt (eds)*. 352-354

<sup>22</sup> *De Doctrina Christiana*. I. 30- This usage indicates that for Augustine, the Parable had a clear moral lesson that ought to be imitated by all

<sup>23</sup> *Quaestionum Evangelicarum*, 2.19- An indication in Augustine's defense that the action of the Good Samaritan is indispensable

### 2.3 Religious reforms of the Good Samaritan Discourse

In his critique of the Good Samaritan Parable, Luther opined that allegories must be seen as nothing but a gabbage.<sup>24</sup> The critique of Luther to the narrative was of religious imperative.<sup>25</sup> In addition to the didactic implication of the discourse, it was assumed that the victim of the robbery must have been caught in the web of his assailants on a Sabbath day, an account of why he was neglected to be assisted by the Priest and the Levite in order to protect the ritual exigency of the Sabbath, and thus, they left him half-dead.<sup>26</sup> Luther, thus reminded his readers that the adherence to the Sabbath rite is not a justification for anyone from rendering assistance to others in need. Therefore, no religious minded adherents should feign ignorance when their neighbours or anybody around them is in serious need. If such is discovered in the attitude of the Priest and Levite, then, they automatically murder God's creature in their likeness.<sup>27</sup>

Calvin, another notable reformer, in his commentary on the parables criticized and discountenanced the application of allegory as absurdities, while he concurrently sought summed up the main point of each parable he commented upon.<sup>28</sup> On the Good Samaritan's narrative, he made a cycle of key annotations; initially, he acknowledged the scenery of the discourse by incorporating other synoptic accounts such as: Matthew 22:34-40 and Mark 2:28-34. For him, their similitude did not eliminate the likelihood that all the trio might have originated from same source, and that all the three Evangelists agreed that the inquiring Lawyer questioned Jesus with a view to test him on the validity of an ideal religion. Moreover, since the temperament of the Questioner varied in each of the synoptic accounts, Calvin suggested that Jesus might have been repeatedly tested on the subject of righteousness in the practice of true a religion.<sup>29</sup>

He thus, summarised the meaning of the Good Samaritan discourse by reminding his readers of the disharmony between the Jews and Samaritans judging by their aged-long animosity, thus permitting him to conclude that the core point of the parable is to establish that the Samaritans who are considered an avowed enemy of the Jews can become such

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<sup>24</sup> J. J. Pelikan . 1958, *Luther's works*, Saint Louis: Concordia. 54

<sup>25</sup> W. Kissinger.1979.*The parables of Jesus:A history of interpretation and bibliography* 44

<sup>26</sup> J. J. Pelikan.1955.*Luther's works*. 340-341.

<sup>27</sup> J. J. Pelikan. 1955. *Luther's works*.344

<sup>28</sup> W. S. Kissinger. 1979.*The parable of Jesus: A history of interpretation and bibliography*. 48.

<sup>29</sup> D. W. Torrance. 1995.*Calvin's New Testament Commentaries: A harmony of the Gospels of Matthew, Mark and Luke: and the Epistle of James and Jude*. 134

splendid neighbour at the needy hour, this encapsulates the fact that no matter our religion, nativity, gender and colour, we were created and bonded for the purpose of assisting one another.<sup>30</sup>As opined byThompson, the Bible as the tool for Christian virtue must be regularly consulted because through it, the understanding of what is morally right can be known from the Gospel.This is the vogue in order to get a clear picture on how believers in God can live a continuous life of humility and exemplary character as was defined by Christ Jesus.<sup>31</sup>

Still, the relative perception of the virtuous disposition of the Good Samaritan and *Qmḡliàbí* which is the consideration of this research is yet to be treated, however, it has channelled a plot on the religious value of the discourse.

#### **2.4 Pedagogical context of the Good Samaritan Narrative**

As opined by Ephrem and Chrysostom, pedagogical interpretation of the parable is of profound importance.<sup>32</sup> To them, allegorization concentrates on implied meaning other than the direct interpretation, while pedagogical meaning is premised on didactic realities other than the implied reasoning. Ephrem, a prolific traditional Syrian writer in his opinion averred that using pedagogical meaning in the understanding to the narrative of the Good Samaritan exposes the internal dynamics of the text from where the parable was drawn. To them, the robbery victim travelling from Jerusalem to Jericho that fell for the armed-banditry, could not be otherwise than a Jew.

According to him, if the wounded man were not a Jew, it would have rendered the integrity and the relevance of the parable meaningless.<sup>33</sup> That assumption precipitated the conclusion of Ephrem that the crux of the parable centred around the subject of indiscriminate compassion in contrast to its assumed ethnic sentiment. Also, the obscene response of the Lawyer, “the one who had compassion on him” (Luke 10:36) corroborated the assertion. The Greek word *πλησιον* translated “Neighbour” was not

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<sup>30</sup> D. W. Torrance. 1995. *Calvin's New Testament Commentaries: A harmony of the Gospels of Matthew, Mark and Luke: and the Epistle of James and Jude*. 145.

<sup>31</sup> R. Thompson. 2004. *Culture & Customs of Israel*, Tel'Aviv: Greenwood Press. 105

<sup>32</sup> R. J. Karris. 2001. *Saint Bonaventure's Commentary on the Gospel of Luke*. 381

<sup>33</sup> S. L. Wailes. 1987. *Medieval allegories of Jesus Parable*. 25

limited to a consanguine person or somebody that is related by blood alone, but all irrespective of his place of Origin.<sup>34</sup>

Chrysostom in his opinion on this pedantic value of the same narrative in a series of his writings against Judaizers projected the benevolent Samaritan as a model for all humankind to emulate. He called on his readers to replicate the Samaritan who exhibited an uncommon kindness to save the wounded man, he said the Samaritan could on the contrary be prosecuted for taking that dangerous risk and be charged for an attempted murder, yet he discarded the supposed risk because he was motivated with an innate force armed with an intrinsic desire to help the needy person regardless of his nationality.

Therefore, Christians are enjoined to follow suit by assisting anyone around them who are in dire need.<sup>35</sup> In discussing the place of moral virtue in Greek language and understanding, Daniel Robinson's perception of εὐδαιμονία is very pertinent here, which he translated as happiness, welfarism and human flourishing.<sup>36</sup> The word is etymologically understood in another two Greek words 'εὖ' (good) and διαμονία (spirit), which means good spirit or quintessential attribute or fairness in disposition. This is central in Moran value ethics who says one must "live" for the sake of others and not for egocentric purpose. The term is equally translated in the hellenistic Philosophy as ἀρετή, and φρονεσις which are often being interpreted as practical or ethical wisdom.<sup>37</sup>

In the opinion of Fowl on "interpretative virtue", the role of ethics in the moral interpretation of the scripture must be closely tied to the end and purpose for which Christians are commissioned, because they are themselves tied to the ultimate values of Christian life as taught in the Bible.<sup>38</sup> In furtherance to Fowl's assertion, Jones made a rejoinder that the communities of believers should interpret the Scripture so that they might live faithfully before God in the light of Jesus Christ's teaching which is the soul and the hall-mark for the Christian common-wealth in the early Church in order to enjoy

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<sup>34</sup> N/A. *Commentaries on Diatessaron*. 16. 23

<sup>35</sup> M. Tolbert. 1979. *Perspectives on the Parables, an approach to multiple interpretation*. 24-25.

<sup>36</sup> D. N. Robinson. 1991. *Stoic's Psychology*, Oxford: Oxford University Press. 41-43.

<sup>37</sup> R. Hursthouse. 2007. *Virtue Ethics*, *Stanford Encyclopedia of Philosophy*, Stanford: University Press retrieved 6th February, 2016. 3

<sup>38</sup> S. Fowl. 2005. *Virtue in Dictionary for theological interpretation of the Bible (ed)*, London: S.P.C.K. 837-839

deeper communion with God<sup>39</sup>. Consequently, virtue and responsibility are seen as prerequisite for good character, ideal life, happiness and cordiality if the scripture is wisely read and interpreted as intended.<sup>40</sup>

In a deeper extension of morality and communal life, the place of charity or love cannot be over-emphasized among brethren in the nascent stage of Christianity. According to Briggs and Vanhoozer, there are three relatively distinct proposals to demonstrate love or charity; these are: (a) Charity towards Unbelievers (b) Love to the Brethren and (c) Love towards one's Enemies.<sup>41</sup> They viewed it as an avenue to build up twin-love which are vertical and horizontal, that is-love towards God and one's neighbour. In doing so, one's mistake will not be pernicious and will not be a subject of derogatory accusation<sup>42</sup> because the love of Christ inherent in grace allows forgiveness over multitude of sin, notwithstanding, the assertion should not be a liberty to sin.

In contrast to the view of Aristotle who sees friendship as a business among Aristocrats in order to share and complement strength and opulence, the community of Christians in the early stage saw it as a union opened to everyone to share in time of both strength and weaknesses,<sup>43</sup> yet with its own limitations. This remarkably unbounded view of love assumes a stance of reciprocal need against self-sufficiency which is the paragon of the recognition ascribed to humanity.

As a rejoinder, Jacob submitted that to demonstrate charity is to situate oneself in a certain way in relation to others where needs and weaknesses are co-shared<sup>44</sup> as evident in the communal sharing of the early Church (Acts 4:34-35). Barth in his thesis of "empathy and anthropology" of values and of genuine love argued that ego-centric instinct in man always leads to concomitant failure in love and virtue of charity.<sup>45</sup> To corroborate this assertion, Briggs argued that the loyalty pledged by Ruth to Naomi in

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<sup>39</sup> G. Jones. 2005. *Reading in Communion, Dictionary for theological Interpretation*, London: SPCK. 20

<sup>40</sup> G. Jones. 2005. *Reading in Communion*.36

<sup>41</sup> J. Briggs & B.Vanhoozer. 2003.*Embodying Scripture in the Community of the faithful in the Art of reading the Scripture (ed)*, Grand Rapids: Eerdmans. 143-145

<sup>42</sup> J. Rotelle. 1996.*De Doctrina Christiana in Augustine of Hippo*, Published in the work of Saint Augustine, a translation for the 21st Century, Part 2, New York: New City Press.124-126

<sup>43</sup> A. Jacob. 2001. *A Theology of Reading: The Hermeneutics of Love quoting the early Church's practical communality in contrast to Aristotle's view on aristocratic connection as basis for friendship*, Boulder: Westview Press.48-49

<sup>44</sup> A. Jacob. 2001. *A Theology of Reading: The Hermeneutics of Love*. 51-53

<sup>45</sup> K. Barth. 1956. *Church Dogmatics: The doctrine of the word of God. 1. 2*, translated by T & T Clark. 465

the face of hopelessness and adversity was a true demonstration of absolute love, deepest concern and expression of fidelity among the covenanted people of God in the Old Testament despite their cultural differences.<sup>46</sup>

Despite the fact that the pedagogue advanced by Ephrem was not the ultimate concern of this work, yet, it had added an important point to it which has always been hidden by exposing the seemingly ethnic background of the victim which had further widened the understanding of the plot of the scriptural passage.

## 2.5 De-ontological construct of the Good Samaritan Episode

The Good Samaritan discourse was viewed from the perspective of de-ontological construct, it appraised how scholars and theologians began to appreciate the discourse for the message it exuded, it was equally valued with all dexterity in line with the prodigal son's narrative. In Julicher's contribution, he divided the parable into two basic forms: "simile and metaphor"<sup>47</sup>. Even though both forms were used in comparison, yet, they were essentially different from how they function, while simile is self-explanatory, metaphor is a symbolic representation which requires additional clarification.<sup>48</sup>

That evaluation is outrightly different from allegory, Julicher said the only point of dichotomy between the parable and what it represents should be given general application without decoding the meaning of each element, since it is not a Cryptogram.<sup>49</sup> The meaning of the parable is embedded in its contents, therefore it is not a collage that require a decoding. In addition to the opinion of Julicher, the real neighbour of the wounded man was the one who had mercy on him. The Greek word *ἔλεος* with its verb *ἐλέω* - translated mercy and to show mercy respectively are rudimentary in Christian charity and indispensable qualities that cannot be frittered away in Christianity.<sup>50</sup> Therefore, the intention of the story was to amplify the general principle of sacrificial rapid response and an unconditional social bond entrenched in love.

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<sup>46</sup> S. Briggs. 2000. *Virtuous Reader- Following Psalm 1*, Oxford: Blackwell Publication.153

<sup>47</sup> A. Julicher.1989. *Sie vetragene keine Deutung,sie sind so klar und durchsichtlich wie moglich praktische Anwen dung wunschen sie sich* .45

<sup>48</sup> C. H. Dodd. 1935. *The Parables of the Kingdom*, London: Nisbet.40

<sup>49</sup> C. H. Dodd. 1935.*The Parable of the kingdom* . 45

<sup>50</sup> V. P. Furnish. 2002 . Love of Neighbour in the New Testament , *Journal of Religious Ethics*.339

In the view of Jeremias, the double-edged historical setting of Good Samaritan parable added quality to its deontological relevance, that is, the life situation in Jesus' time and in the context of the nascent Christian community that followed (*sitz im leben Jesu* and *the sitz im leben* of the primordial Society)<sup>51</sup>. According to him, Jesus in his life time relayed parables to meet up definite situations to deal with specific issues all through his lifetime.<sup>52</sup>

Secondly, the parable was circulated in the primitive community in an oral form prior to the age of writing.<sup>53</sup> Since the parable of the Good Samaritan possessed dual setting, the role of the interpreter is to recover the original setting to discover what Jesus intended while narrating the parable. No doubt, the parable might have naturally developed out of an actual event without any allegory.<sup>54</sup> Therefore, to recover the actual meaning of the parable, one must take into consideration the early Christian community and the era of its compression into writing.

In the primitive Judaism, anyone outside its fold was not a neighbour, while also to the traditional Hellenists, anyone outside its fold is equally not a neighbour<sup>55</sup>, but in the Christendom as was demonstrated by the Good Samaritan, one's neighbour may be one's suspected detractor, that submission was supported by Crossan while admitting that the Good Samaritan episode could be presented as a practical story.<sup>56</sup> He was equally of the opinion that Lucan tradition which surrounded his Hellenistic mission being preserved as his unique Characteristics gave rise to his deep flavour and concern for the ostracized group and gentile audience including the Samaritan.<sup>57</sup>

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<sup>51</sup> J. Jeremias. 1963. *The Parable of Jesus*, New York: Scribner. 23

<sup>52</sup> C. T. Gothan. 2004. Leadership and Ethnicity: The Samaritan as a Model in Nwaigbo (et al) in *Christian Leadership and Ethnicity in West African Sub-Region, Theology Week Proceedings*, Port Harcourt: CIWA Publication. 39.

<sup>53</sup> J. Jeremias. 1963. Quoting the parable of the unjust steward (Luke 16:1-8), The Tares among the Wheat (Matt 13:24-30), The Rich Fool (Luke 12:16) and the Good Samaritan (Luke 10:25-37). 33-35

<sup>54</sup> J. Jeremias. 1963. *Proposed ten principles of Transmission (1) Translation into Greek (2) representational changes (3) Embellishment (4) Influence of the Old Testament and folklores (5) Change Audience (6) hortatory use of the parable in the church (7) Influence of the church's situation (8) Allegorization (9) Collection and conflation stage (10) Setting*.38.

<sup>55</sup> M. A. Proctor. 2019. Who is My Neighbour? Recontextualizing Luke's Good Samaritan, *Journal of Biblical Literature*, 138, 1, Project Muse, pp 203-219

<sup>56</sup> J. D. Crossan. 1973. *The Good Samaritan-Towards a generic definition of Parables in the challenge of historical Jesus*, New York: Harper and Row. 82.

<sup>57</sup> J. D. Crossan. 1973. *The Good Samaritan-Towards a generic definition of Parables in the challenge of historical Jesus*. 160.

Howbeit, specific consensus regarding the application of the Torah (a section of the Bible) had not been reached which the Church has been wrestling with over the years in maintain right conduct or for its ethical operation<sup>58</sup>.

In the opinion of Funk and Hussain, for an ideal Christian behaviour in the community of mankind, the relevance of Torah to the inquiring Lawyer is sacrosanct to living a life of moral virtue. Thus, for human beings to be an ideal neighbour, he must act as Jesus commanded the legal man “to go and do likewise” (Lk. 10:37).<sup>59</sup> Nevertheless, the relative perception of the virtuous disposition of the Good Samaritan and *Omọlúàbí* Episteme, its Yorùbá equivalent which is the pre-occupation of this research is yet to be treated appropriately under this heading, however, it has shed uncommon light to the deontological importance to the meaning of the discourse and the predominant nature of moral consciousness in the Ancient Israel.

## 2.6 The Yorùbá worldview of *Omọlúàbí*

Culture is germane in the identification of people. Remove a man’s culture; his entirety becomes invalid.<sup>60</sup> It is a crucial trait resulting in the behavioural pattern of different groups. Yorùbá traditional education equally lays emphasis on orderly, well behaved and disciplined society.<sup>61</sup> It imposes on parents to ensure that their children are trained to respect elders and not to be disobedient to them. *Odù Ìwóri Méjì (Ìwóri corpus) supports this by saying.*

*“Bọmọdẹ bá tẹriba fún bàbá rẹ, ohun gbogbo tó bá dáwólé á máa gún rẹgẹ, Ìwà rẹ á máa tutù pèsè pèsè”.*<sup>62</sup>

(If a child respects his father, everything he embarks upon will always be well, he will be a perfect gentleman)

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<sup>58</sup> G. Bansen.1985. *The Old Testament Theology in a Canonical context as cited by Brevard Child*, Philadelphia: Fortress Press.5.

<sup>59</sup> R. Funk and J. Hussain. 1985. Participating in Godliness: A Study of the Laws concerning the Socially Marginalized in the Torah “Mc-Master *Journal of Theology and Ministry*, 101-139, 10/4, Cambridge: Cambridge University Press. 130

<sup>60</sup> T. A. Akogun. 2011. *Culture, identity and emancipation: Challenge to the Yoruba race*. A key note address delivered at the Olokun Festival

<sup>61</sup> J. A. I. Bewaji .2004. *Beauty and Culture: Perspectives in Black Aesthetics*, Ibadan: Spectrum Books. 159

<sup>62</sup> R. A. Ayanleke.2012. Ifa institution and Moral Education: A Pragmatic Approach towards Rebranding Education in Nigeria in *Kontagora Journal of education (KONJE)*, Kontagora: Standard Press. 12, 83 – 86.



Having set the tone for the discussion, the question is, who is an *Ọmọ́lúàbí*? The concept *Ọmọ́lúàbí* is a compression of five Yorùbá syllables, with the following breakdown “*Ọmọ + tí + Olú- ìwà + bí*”<sup>63</sup> as its components, if literally translated and separately, *ọmọ* means ‘child’, *tí* means ‘that or which’, *Olú-ìwà* means the chief or master of *Ìwà* (character), *bí* means ‘born’. When combined, *Ọmọ́lúàbí* translates as “the baby begotten by the chief of *ìwà*”. Such a child is thought of as an embodiment of character. These are the popular conception of *Ọmọ́lúàbí*, but it has some ambivalence.

Fafunwa identifies one when he interpreted *Olú-ìwà* as ‘God, the creator of every baby and therefore every baby is an *Ọmọ́lúàbí*’.<sup>64</sup> Though, Gbádégesin’s interpretation is not absolute in Yorùbá linguistic structure, as *Olú-ìwà* could denote a dignified parent with excellent character. However, *Olú-ìwà* may mean an exemplar of character or a person of dignity; yet, there is no guarantee that the baby he begets would remain an exemplar of character like the biological father. The ambivalence can also be seen in the possibility that a child may turn out to be an *Ọmọ́lúàbí* while not being born by someone with good character.<sup>65</sup>

Hence, the conception of *Ọmọ́lúàbí* by Oyesile is more semantically instructive, thought-provoking and reflective of the Yorùbá cultural experience which suggests *Ọmọ tí oní Ìwà bí* (a child whose character takes after his begetter) as the full rendition of *Ọmọ́lúàbí*.<sup>66</sup> According to her, the phrase “*Ọmọ-tí-oní-ìwà-bí*” definitely does not make a complete sense because it is a phrase which still yearns for a completion because it raises the question: “*Ọmọ tí oníwà bí, tani oníwà náà?*” (a child whose character takes after a virtuous person...who is he?)

In completing this interrogative phrase, Salami harps *Ọmọ́lúàbí* as “*Ọmọ tí ó ní ìwà bí ẹ̀ni tí a kọ, tí ó sì gba ẹ̀kọ*”,<sup>67</sup> (A person that behaves like someone who is mannered and practically live by it). *Ọmọ tí ó níwà, bí ẹ̀ni tí a kọ, tí ó sì gba ẹ̀kọ* (A person who behaves

<sup>63</sup> A. Salami. 2008. *Yoruba Theology and Tradition*. Lagos: NIDD limited.15

<sup>64</sup> A. B. Fafunwa. 1974. *History of Education in Nigeria*, Ibadan: NPS Educational Publishers Ltd.25

<sup>65</sup> M. A. Makinde. 1996. “A Philosophical Analysis of the Yoruba Concept of *Ori* and Human Destiny”, *International Studies in Philosophy*, Vol. XVII, No. 1. E. O. Oduwole, “The Yoruba Concepts of *Ori* and Human Destiny: A Fatalistic Interpretation”, *Journal of Philosophy and Development*. 50-54

<sup>66</sup> O. Oyeshile. 2006. “The Individual Community Relationship as an Issue in Social and Political Philosophy,” in *Core Issues in African Philosophy*, Olusegun, Oladipo (ed. )Ibadan: Hope Publications.108

<sup>67</sup> A. Salami. 2008. *Yoruba Theology and Tradition*. Lagos: NIDD Limited. 60

in an exemplary manner). This combination supplied an excellent image of *Omólúàbí* in Yorùbá way of life wherein a person is given a deep awareness, wisdom and is taught about a mien of reliability that manifests in speech and conduct that confers on individuals social trust and qualities in a given African Community.

This is in contrast with *eniyan-keyan* or *èniyàn lá-sán*, which means ‘an ill-mannered person’, and *omókómó* (a worthless child).<sup>68</sup> *Omólúàbí* can also be defined as a ‘good and refined person’. Hence, it is usual among the Yorùbá to use the adjective *èniyàn-gidi* meaning ‘a virtuous person’ as a synonym for *Omólúàbí*.

Babatunde in his submission described “an *Omólúàbí* as someone who is well bred or a person who is highly cultivated”.<sup>69</sup> Thus, when people are described as cultured or uncultured – as *Omólúàbí* or *omólásán* respectively, a general description is being given of personhood as to whether or not an individual is socially integrated or is a misfit or a nuisance within a given social setting or social organization.<sup>70</sup> In the same vein, in an attempt to elucidate the concept of *Omólúàbí* (exemplary person), he makes it clear that *Omólúàbí* is a function of the demonstration of the inherent virtue and value of *ìwàpèlẹ́*.<sup>71</sup>

Thus, *Ìwàpèlẹ́* according to Olaogun portrays one as a possessor of good or gentle demeanor which is ultimately the basis for moral conduct in Yorùbá culture and a core defining attribute of *Omólúàbí*. Fundamentally, these principles include: *òrò síṣọ*, (spoken word), *ìtẹ̀rìbà* (respect), *inú rere* (having good mind to others), *òtító* (truth), *ìwà* (character), *akínkanjú* (bravery), *iṣẹ́ àṣekára* (hard work) and *ọ̀pọ̀lọ̀ pípé* (intelligence). Sequel to the above, the spoken word is vastly appreciated among the Yorùbá, hence, to be categorised as an *Omólúàbí*, one must be skilful in the appropriate use of words.

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<sup>68</sup> W. Abimbola.1986. *Yoruba Oral Tradition: Poetry in Music, Dance and Drama*, Ibadan: University of Ibadan Press. 388

<sup>69</sup> E. D. Babatunde. 1992. *Culture, Religion and the Self: a Critical Study of Bini and Yoruba value systems in change*, New York: Edwin Mellen Press. 87

<sup>70</sup> A. Ogundeji and A.Akangbe. 2009. *Omoluabi*, its concept and education in Yorubaland, *Igbimo agba Yoruba proceedings of the Seminar on Omoluabi*, Ibadan: Ibadan Cultural Studies Group. 15

<sup>71</sup> J. A Olaogun. 2012. *Pandemonium in the land-Social Value System to the rescue*, Ado Ekiti: Ekiti State University Press.50

Akintoye stressed this attribute of *ìwàpèlẹ́* being in the description of an *Ọmọ́lúàbí* when he asserts that:

The demand for, and expectation of a decent, responsible and insightful use of the language is reflected in all aspects of communication, be it in verbal salutations, musical constructions, poetic performances, religious and spiritual displays and utterances, or in the negotiations of important formal and non-formal pacts, deals, treaties and business, etc. are pointers to the description of a person to be addressed as *Ọmọ́lúàbí*.<sup>72</sup>

Thus, Yorùbá accord great respect for intelligence and the reverential use of language, to depict an *Ọmọ́lúàbí*, therefore he is expected to exhibit/demonstrate this capacity on regular basis, a consideration of an embodiment of good character because Yorùbá believe that proper use of tongue is an omen of tranquility and the engine of tradition and civility; the hallmark of conversational prudence is the epitome of intellectual maturity that may be the antecedent of social, political, religious and cultural responsibilities.

Furthermore, in conceptualizing *Ọmọ́lúàbí*, at least three other elements need be examined namely; *ìtẹ́riba* (mutual respect), the *Ìnúrere* (kindness towards others) and *Ìwà* (exemplary character). Firstly, *ìtẹ́riba* (mutual respect) is a salient feature for being an *Ọmọ́lúàbí* whereupon it is expected that a person must be respectful to elderly person and the custodians of corporate authority. Regardless of age, class or social stratification, even the elderly are expected to be fair to the young ones, for good turn deserves another. This is known as mutual respect, which implies recognizing the rights of others on the ground of being his fellow human being. Secondly, *Ìnúrere* (kindness or noble intention towards others).

This constitutes a fundamental moral and psychological attribute a person is expected to have, along with being truthful and honest.<sup>73</sup> And thirdly, *ìwà* (exemplary character), which gives recognition to the image of God in the other person like himself; here I need to draw a distinction between good character (*ìwà rere*) and bad character (*ìwà ibàjẹ́* or *ìwà búburú*).

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<sup>72</sup> S. T. Akintoye. 2010. *A History of the Yoruba people*, Dakar: Coscaris Press. 53.

<sup>73</sup> R. A. Ayanleke., 2012. Ifa institution and moral education: a pragmatic approach towards Rebranding Education in Nigeria in *Kontagora Journal of education (KONJE)* pp 67-80, *Kontagora: Standard Press*

Hence, when a person is known with the latter, there will be a negative description of humanity of the person which explains why the Yorùbá will refer to a deviant person as *èniyàn lásán* or *èniyàn-kéyàn* (a caricature person).<sup>74</sup>The point made here is that the absence of proper culture, probity, and integrity devalues the personhood of a person to the level of just ordinary things- *èniyàn lásán, ikejì ajá*.<sup>75</sup> Thus, such a being or an individual loses the personality of being a member of society which other human being like him will naturally command. In the other words, such would not be deemed fit for confidence, trust or responsibility; and would not pass the test of being qualified as an *Ọmọ̀lúàbí* in a Yorùbá cultural context. It is a man's character that aids his destiny.

Therefore, knowing someone's personality with reputable demeanor, the elements of good character are imperative. On the above premise, it is instructive to note the perspective of Ali on the concept of *Ọmọ̀lúàbí*. For him, *Ọmọ̀lúàbí* has biological, metaphysical, epistemological and ethical connotations, which must be possessed and actualized before a human being can be qualified in the Yorùbá cultural context.<sup>76</sup>

Hence, among other criteria, he listed self-consciousness, rationality, intellectual intuition, intellectual perception, intellectual synthesis, and induction, rational language, a true power of will, a powerful analytic judgement, preservation and affection. Howbeit, the qualifications of being an *Ọmọ̀lúàbí* in Yorùbá as enumerated by Ali has some implications such as;

people like idiots, senile, imbeciles, kleptomaniac, or neurotic person, morally outlawed, social deviants, dumb and deaf, are left out on the basis that they cannot fully actualise the salient characteristic features for being a person<sup>77</sup>

In a definitional context, a community is a social-political arrangement usually made up of persons, group of persons who are linked together by interpersonal bonds, which are

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<sup>74</sup> A. B. Fafunwa. 1974. *History of Education in Nigeria*. 28

<sup>75</sup> E. O.Oduwole. 1992. "The Yoruba Concepts of *Ori* and Human Destiny: A Fatalistic Interpretation", *Journal of Philosophy and Development*, pp 56-69, Ibadan: Barry Hallen

<sup>76</sup> S. A. Ali. 1997. "The Yoruba Conception of Destiny: A Critical Analysis", *Journal of Philosophy and Development*,. 1. 1 & 2. 55

<sup>77</sup> S. A. Ali. 1997. "The Yoruba Conception of Destiny: A Critical Analysis", *Journal of Philosophy and Development*,. 1. 1 & 2. 57

not necessarily biological.<sup>78</sup> Therefore, community is predicated on the social being and common-wealth of people with communal values, which serves as the foundational basis of communalism which defines and guides social relations in the form of attitudes and behaviour that should exist between individuals living together in a community who do not only share a social life but also a sense of common good<sup>79</sup>. Hence, the values include sharing resources, burden, and social responsibility, mutual aid, caring for others, inter-dependence, solidarity, reciprocal obligation, social harmony and mutual trust.<sup>80</sup>

Salami was emphatic on the claim that besides the community, the biological factor also determines what constitutes *Omólúàbí*, and a necessary relationship between the individual and community. It must be understood that there is a clear difference between a famous person (*gbajúmò*) and a responsible person (*Omólúàbí*), somebody may be religious, highly placed, wealthy, rich and popular but be far from being responsible.<sup>81</sup> In accordance with the Yorùbá cultural perception, *Omólúàbí* means a child that is endowed with all the best gifts of mankind, like commitment, patience, love, mutual respect, truth, kindness altruism etc.<sup>82</sup> Yorùbá believes that good characters is the most essential of all the attributes of a man, a man with a good character will also be endowed with all other good attributes. It is noteworthy to mention that *Omólúàbí* is a quintessential attribute in Yorùbáland and a cherished cognomen in Yorùbá socio-cultural ethos through which one commands respect. It is an attribute ascribed to a kind and a hospitable person.<sup>83</sup> An *Omólúàbí* will never be identified with falsehood under any circumstance, he demonstrates hatred for anything that will bring shame to his family or to himself.

However, an *Omólúàbí* is not a perfectly ideal or an iron cast person with no flaws, because the Yorùbá abhor all claims of absolutism in whatever ramification and belief, that as humans being, one can only strive towards excellence because perfection and

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<sup>78</sup> M. A. Makinde, 1996. "A Philosophical Analysis of the Yoruba Concept of *Ori* and Human Destiny", *International Studies in Philosophy*, Vol. XVII, No. 1. E. O. Oduwole, "The Yoruba Concepts of *Ori* and Human Destiny: A Fatalistic Interpretation", *Journal of Philosophy and Development*, 50-54

<sup>79</sup> K. Gyekye. 1996. *African Cultural Values*, Accra: Sankofa Publication Company.35

<sup>80</sup> A. Salami. 2008. *Yoruba Theology and Tradition*. 64

<sup>81</sup> B.O. Lawal. 2007. *African traditional education: Nigeria experience*. General studies programme (GSP), Ibadan: Ibadan University Press. 39

<sup>82</sup> M. B. Adeyemi & A. A. Adeyinka. 2002. Some key issues in African traditional education, *McGill Journal of Education*, Ibadan: Onibonoje Press Ltd.20. 1 – 5

<sup>83</sup> E. D. Babatunde. 1992. *Culture, Religion and the Self: a Critical Study of Bini and Yoruba Value Systems in Change*, New York: Edwin Mallen Press. 87

absolutism is illusionary in their thought system and the exclusive preserve of the Divinity.<sup>84</sup>

### **2.7 The Theoretical Framework: Samuel Abogunrin's Decolonisation of Biblical Interpretation in Africa**

Samuel Abogunrin's Decolonisation of Biblical Interpretation in Africa served as the framework. On this, he posits that Christian Scripture should be evaluated and analysed from the perspective of the African without negating the authority inherent in the Bible so that relevant theological imports therein can be articulated from a premeditated Africentric view point<sup>85</sup>.

According to Abogunrin, it is seen as a new vista to interpret the Bible in Africa, an enterprise that is not only legitimate, but an important part of African's development that will lead to authentic Christian movement contrary to the European centered exegesis of the scripture that exercises domineering roles on biblical interpretations in order to project its own contextual analysis as the sole viable method, while others are placed on stranglehold with a description of barbaric and infinitesimal.

He avers that since 18<sup>th</sup> Century, the Scripture has been read and interpreted in the Seminaries and Religious Studies Departments of various Universities within Africa in the tradition of Western scholarship discarding everything about Africa like leprosy. In other words, all hermeneutic mode of the Scripture thus far are under the garb of their interpretative colonization as if the revelation of God to mankind was narrowed down only to the Europeans. Nevertheless, the proposal to decolonise was far from re-writing another scripture by the African Biblicists, but an attempt to decentralize biblical interpretation that will be beneficial to all Bible readers across the globe since God has no preference for a single tribe in the New Testament dispensation.

It is important to state unequivocally that all over the world, the Bible is still the sole manual for Christian adherents since the year of its canonization which has never be altered, but its interpretation, if decolonised wholesale, will allow the project to permeate

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<sup>84</sup> J. A. Atanda. 1972. *Travels and Explorations in Yoruba land, 1854-1858* by W.H Clarke, Ibadan: Ibadan University Press. 112

<sup>85</sup> S .O. Abogunrin 2005. Decolonising New Testament Interpretation in Africa in *Decolonisation of Biblical Interpretation in Africa 10-16 Biblical Studies Series*, Ibadan, Nigeria Association of Biblical Studies, Alofe Nig. Enterprises. 11

the ears of its audience without imposition or enforcement. Witham reinforced this by saying that the approach is long overdue because it will spur the Biblicists in Africa to re-appraise the world-view, culture and experiences of their continent symbiotically with the biblical tradition with a view to correcting the cultural ideological practices that are alien to the bible and improve on those ones that celebrate their customary pedigree<sup>86</sup>.

West in his complementary remarks saw decolonising biblical interpretation in Africa as an ideology by the South African people to put an end to apartheid era which his people and some other Negro Nations have been positioned by Colonialists using the same bible as the instrument of oppression<sup>87</sup>.

Howbeit, the Parable of the Good Samaritan in Luke 10:30-37 exegeted in this study as narrated by Jesus Christ depict the background of all the characters involved as descent of Semitic lineage in the Greco-Roman world under which Jesus Christ was born, raised, and there he undertook his kerygmatic ministry, an indication that indigenous stories can penetrate the inner feelings of its listeners than foreign examples, this can be justified by the attention and reaction of the enquiring Lawyer to Jesus narrative in the quoted text

Also, the *Episteme of Omolùàbí* contextualialised in this work is premised on the traditional concept of the Yoruba. This is a bloc within African continent to underscore the integral virtues within which the Parable of the Good Samaritan share with the Yoruba *Episteme of Omolùàbí*. Decolonisation theory of Biblical Interpretation in Africa is very germane in its overview so that the cultural interaction with the chosen biblical text and its relativity with its context can be impactful and meaningful, therefore, applying a foreign theory will erode the underlying inspiration inherent in the relative values of both traditions, particularly that of the Yoruba that projects the appropriate relevance.

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<sup>86</sup> J.N.K Mugambi & V. Mika. 2001. *Christian Theology and Environmental Responsibility*, Nairobi: Acton Books & Press Ltd. 28

<sup>87</sup> L. Witham. 2010. *Marketplace of the Gods: How Economics Explain Religion*. New York, NY: Oxford University Press. 45

The same theory was applied by Sewapo while comparing and contrasting the African perspective on leadership with the one outlined in the Epistle to Titus.<sup>88</sup> Nigerian leadership serves as a reference point since leadership is universal and it is exercised upon a given community regardless of location and people. To intersperse the two cultural model of leadership as identified in his article, Decolonisation theory of biblical Interpretation became apposite since two different strata of leadership were juxtaposed.

However, Abogunrin was not oblivious of the obstacles that this theory will encounter, particularly in the global field of hermeneutics, most importantly among Eurocentric biblical Scholars who endlessly advocate for European-based universal Interpretative methods requiring others to adopt from them. Also, the lethargic disposition of most African Exegetes who considered the theory as a superficial engagement that would be devoid of a serious practical application in the academic circle is another uphill task, coupled with the African Christians themselves who overtime had been brainwashed of the values of their culture and traditions.

Despite these challenges, the theory had been projected and conveyed by African biblical Interpreters led by Abogunrin before their western counterparts as a scholarly research effort of the Africans so that the Negro recipients can respond positively to the numerous advantages which the Bible bring to entire human race, if it is interpreted across culture and people. Therefore, Decolonisation theory of Biblical Interpretation in Africa has come to stay as a research approach to interrogate the biblical world with African tradition in order to rid the Bible of doctrinal anarchy, misinterpretation and imposition which it has long been subjected to as a result of one- sided interpretation.

This will assist African Interpreters to avoid the pitfalls of the eurocentric Exegesis that makes the Bible loses its power and conversion strategy which is the weapon of the Gospel as contained in the Scripture. In addition, the decolonisation approach enables African biblical Scholars to provide a watershed exploration in Afro-biblical analysis and Theology that emanates from the joy of Christian faith from the bible for the Africans in contrast to a bulldozer kind of Christian delivery leveling the jungles of the

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<sup>88</sup> H. M. Sewapo 2015. An African's Perspective on Leadership in the book of Titus, *Ilorin Journal of Religious Studies (IJOURLES)*, 1-22, 5/2, Ilorin: Department of Religions, University of Ilorin. 3



uncivilised world which can best be described as exploitation and Neo-colonialism predominant in the interpretative system of the Western biblical Exegetes.

Nevertheless, this is not to discard the European exegetical study outrightly, afterall, it provided the wings for others to fly by laying a solid foundation for Interpretation, yet, the advocacy is a devolution of methodology so that the Scripture will be translated in such a way that the “Incarnate Word” will become alive again in the language, culture and the lives of the people of Africa, particularly in the Yorubaland

## **2.8 Conclusion**

From the literature reviewed on allegorical perspective, religious reforms, pedagogical context and deontological construct on the interpretations of the Good Samaritan discourse, it is crystal clear that virtue, mercy, hospitality began with God and all are attributes of Divine order. They run through God to the culture of the Hebrews and manifest largely the way the Hebrew Patriarch-Abraham, responded to the needs of his Guests through a warm reception (Gen. 18:1-18). Even in the New Testament, these virtues are commended loud and profound by Jesus as model to be emulated regardless of its attendant risk especially in the conduct of the Good Samaritan to engender peaceful and orderly society.

Therefore, the elements of virtuous characteristics in the Good Samaritan discourse as discussed by various scholars serves as windows of exegesis for the interpretations of the episode. No doubt, the scholarstic views have shed various light into the different spectrum to understand the dynamics of the Good Samaritan’s narrative which has opened another gap through which the research is carried out, which is “the Relativity between the Good Samaritan virtues and the *Episteme* of *Omólúàbí* in Yorùbáland

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Overview**

This chapter laid high premium on how the research was conducted, it is often regarded as a general survey through which the study was undertaken via systematized exegetical and contextual approaches. The goal is to enable the researcher explain certain technicalities and concepts in the thesis in order to present a meaningful documentation for general readership and to conclude the work logically.

#### **3.2 Reserch design**

Ralph Martin's grammatico-historical exegetical approach which was adopted to interact with the text with a view to understand its original socio-historical and cultural setting. This is essentially required in biblical interpretation to discover the original truth of the scripture for the benefits of the interpreter and his recipients<sup>89</sup> with a view to rid the bible of doctrinal errors.<sup>90</sup>

Also, contextual approach was applied in order to engage the text in the light of the behavioural psychology of the Yorùbá people. In the submission of Ukpong, contextual analysis of a given text is germane so that the text could be read as a means to an end, but not an end to itself<sup>91</sup>.

Furthermore, triangulation approach was adopted as its design in order to have a clear understanding of the phenomenon, such as the use of Interview (direct interaction and focus group discussion). In same manner, the distribution of questionnaire to a large

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<sup>89</sup> C. H. Bullock.1981. *Interpreting the Hebrew Scripture in the meaning and the Literature of the Scripture*, eds. See *Exegesis in Encyclopedia Americana*, Vol 10, Danbury: Scholastic Library Publishing Inc., 2004.758

<sup>90</sup> J. H. Hayes and C. R. Holladay.1987. *Biblical Exegesis*, Atlanta: John Knox Press.5

<sup>91</sup> J. S. Ukpong.2005. Inculturation as a Decolonization of Biblical Studies in Africa, *Journal of Biblical Studies*, Ibadan: Nigerian Association of Biblical Studies (NABIS), 32-50,4 *In Decolonization of Biblical Interpretation in Africa*. 34

range of Respondents within the selected scope of the study and exegetical method through which the biblical text chosen were contextualized with the *Episteme* of

*Omọ̀lúàbí* in Yorùbá traditional milieu through the adoption of ethnographic technique with demographic information. The research being exploratory is to satisfy the curious enquiry of the researcher in an area where limited exploration has been carried out through detailed analysis with a view to making it a road-map for subsequent research in a related field.

### **3.3 Study area and sample populace**

The study areas were *Ifẹ̀*, *Ọ̀yọ́* and *Ìbàdàn* metropolis which are Yorùbá speaking communities in the South-West geopolitical zone of Nigeria among educated ones who speak English as second language.

*Ifẹ̀* is situated in the present day Osun State with a population of about four hundred thousand settlers with almost 692 square metres, sharing boundaries with Ilesa and Ipetumodu. The occupational mainstay of the occupants are farming, civil service, carving and mat-making. Being an antique community, the religious practice among the Residents are African Indigenous Religion, Christianity and Islam. Considering the nature of the research with biblical imports and Yoruba tradition, *Ifẹ̀* Central Local Government was the target owing to the fact it was the main settlement of a large number of Christian population who are equally versed in indigenous tradition with detail understanding of the term "*Omọ̀lúàbí*"

*Ọ̀yọ́* Alaafin was another consideration being populated by Indigenous people who are either Christian or Islamic Adherents, with a population of about four hundred and thirty thousand people sharing boundaries with Ogbomoso, Iseyin and Ibadan, with about 580 square metres whose occupational engagements are clerical work, wood Goldsmithing and farming. Oyo East and Atiba areas of Oyo were selected sequel to its indigenous nature and residency for Christian population.

For *Ìbàdàn*, it is a macrocosm of all Yoruba ethnic groups in Nigeria with a population of almost four million with no less than eleven Local Government within the city apart from those regarded as less city. *Ìbàdàn* being the hub for Yorùbá people has large stratum in government and private establishments, few in farming, while some engage in blacksmithing, drumming and trading. For the purpose of this work, the target populace were taken randomly between Ibadan North, North East, Egbeda and Akinyele

areas so that the Christian population mixed with Respondents who are also rich in the tradition of the Yoruba can easily be accessed.

As a measure to drive home the research, the populace within the scope are grossly apposite so that a concrete relativity between the Good Samaritan genre and the *Episteme* of *Omọ̀lúàbí* can be properly drawn. Adult ( Male and Female), Youths in their prime who are familiar with the biblical story and the cherished ethics of Yoruba people were selected with the aim of comparing and contrasting both concepts in order to see how the lost virtue can be revamped in our contemporary society through Christian ethics and morality of the Yoruba

#### **3.4 Sample techniques**

Sample techniques is a process through which participants in a research are selected. In case of this research, Interview, focus group discussion and questionnaire were undertaken among people with adequate knowledge of the subject matter, particularly Christians of high repute across ages who are also of core Yoruba pedigree with minimum literacy in western education so that they can attend to the issue of the Good Samaritan in the Lucan Gospel viz-a-viz its relativity to the *Episteme* of *Omọ̀lúàbí* Yorubaland.

Consequent upon the largeness of the scope, it is imperative to carefully select some areas within the chosen metropolis so that significant information can be elicited through the Respondents

#### **3.5 Methods of data collection**

Qualitative method through interview was equally adopted which was subjected to exegetical analysis whereby eighteen key informants (six from each cosmopolitan city of *Ifẹ̀*, *Ọ̀yó* and *Ibàdàn*) who were familiar with the chosen text and were equally well grounded in the Yorùbá indigenous values were purposively interviewed. The procedure is a medium through which the researcher invited the respondents to a discussion so that they can assist in identifying the virtues that spurred the Good Samaritan to act the way he did, thus, relating same with the concept of *Omọ̀lúàbí* in the indigenous Yorùbá society.

The quantitative method which was the distribution of questionnaire was equally adopted to complement the findings garnered through the interview method. A total of 300 copies of a questionnaire were administered to respondents in the three selected metropolis at the rate of 100 copies each out of which 250 copies were retrieved in all, they were evaluated using descriptive statistics. The  $r = 0.81$  formula was also used to identify the percentage of variations in the dependent variable being expressed by the independent variable considered in the regression analysis.

### **3.6 Methods of data analysis**

To enhance data interpretation and analyses, catch- terminologies in the text were subjected to exegesis and histo-critical analysis of the Good Samaritan pericope, whereas, the oral information received from the various Respondents were analytically transcribed for clarity sake.

### **3.7. Ethical consideration**

In the course of this study, the interest, dignity, right and the freedom of the Respondents were protected for participating voluntarily without any coercion or being subjected to any duress, thus, any potential risk and danger towards the participants were checkmated through sufficient precautions so that they are not exposed to any psychological, physical and legal trauma for their voluntary services in order to maximize the benefit for scholarly pursuits and minimize the inherent risks for both the Resercher and the participants.

To engender confidentiality, individuals names through the questionnaire were kept anonymous, including the use of quotes and their private data. The data supplied were securely stored in accordance with regulated legislation and institutional policy in conformity with the recognised standard of integrity, quality and transparency

**CHAPTER FOUR**  
**THE SAMARITANS AND THE VIRTUES OF THE GOOD SAMARITAN IN**  
**LUKE 10: 30-37**

**4.1 Introduction**

The Good Samaritan Pericope in Luke 10:30-37 functions as a command to exhibit immeasurable love to one's neighbor as oneself regardless of status, origin and gender.<sup>92</sup>

It is obvious from the discourse that the Samaritan who proved neighbourly was racially despised by the Jews, but he was a man of integrity who rapidly responded to restore life to the victim of the armed-robbery on the Jerusalem-Jericho road that was known to be dangerously risky to travel alone. Equally, his disposition at the inn which prompted the inn-keeper to trust him by his word to pay back the excess that will be expended on the wounded man's treatment are lessons for personal integrity and practical neighbourliness in the contemporary experiment.

Therefore, The Good Samaritan as found in Luke 10:30-37 cannot be isolated from his cultural identity as could be found in the evidences presented in the Old Testament and extra-biblical sources. The record of the relationship between the Jews and the Samaritans will assist to know who Samaritans were prior and during the time of Jesus with the aim to have a clear-cut understanding about the layout examined in this chapter.

**4.2 The Samaritans in the Old Testament**

The origin of the Samaritan as a people is very vague because the information available about its existence is very limited and at some stage looks inconsistent.<sup>93</sup>This is because the term Samaritan can be understood in three ways; primarily, It can be applied to the geographical people of the Northern kingdom. Secondly, to a mixed-blood Israelites during captivity as an ostracized tribe, in a third sense, those whose religious affinity

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<sup>92</sup> J. D. Crossan. 1972. Parable and Example in the Teaching of Jesus, *Journal of the New Testament Studies*, 285-307, 70.1, Nashville: Paternoster Press. 289

<sup>93</sup> R. T. Anderson. 1981. *The Samaritans (according to Meier are marginalized Jews, however, both the Samaritans and the Jews created the narrative describing the Samaritans, but neither narrative tradition is historically reliable.*

were not towards Jerusalem's temple but to Mount Gerizim.<sup>94</sup> Despite these difficulties, attempts were made to establish a reconnaissance port of contact between the Jews and the Samaritans.

The split in the United Israel immediately after the expiration of King Solomon reign through the mal-governance of his successor, Rehoboam which led to the bifurcation of the Davidic dynasty into Southern and Northern Kingdoms as independent states provided a clue. The Northern kingdom was administered by Jeroboam the son of Nebat who established worship centres at Dan and Bethel so that the tribes may not return to Jerusalem to register their political loyalty.

Thus, during the reign of Omri as the Northern Kingdom's Monarch, he established Samaria as the political and the religious centre of the Northern State (1Kings 12:1-20).<sup>95</sup> The division of the united Israel led to a bitter rivalry between the two kingdoms which caused religious split and the establishment of three worship centres, namely; Jerusalem the prior united worship temple, then, Dan and Bethel both in the newly established Northern Kingdom (1Kings 12:26-31).

As described in the Old Testament episodes, there were many factors that aggravated the feud between the two kingdoms which further widened their frosty relationship. Of note was the deportation of the Northern Kingdom by the Assyrian warfare in 722BC, its policy which exiled the Israelites to other conquered land and relocated other conquered kingdoms to the erstwhile territory of the Israelites. One thing that is seen in such a guerrilla deportation was that, some people were left behind based on the factors of invalidity, old age, neophytism or on ground of escape from the warlord and found their way back home after some respite and therefore continue to occupy the land as true Israelites.<sup>96</sup>

As revealed in 2 king 17:24-25 and Josephus (Ant 9: 290), Sargon II, the Assyrian Monarch ordered that citizens of other conquered Nations like Babylon, Cuthah, Avathah, Gamath and Sepharvim be settled in the land of Israel alongside with the

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<sup>94</sup> According to Meier in a geographical sense, the Samaritan are inhabitants of the region of Samaria, ethnical sense presumed to be descendants of Ephraim and Manasseh. In a religious sense, those that chose to worship God on mount Gerizim as the only true centre of worship

<sup>95</sup> T. A Anderson, 1975. *The Samaritans and the Jews*, Oxford: Blackwell Publisher, 10-11

<sup>96</sup> J. B. Pritchard, 1950. *Ancient Near Eastern Texts relating to the Old Testament*, New Jersey: Princeton University Press, 284-285.



insignificant remnants of the Israelites,<sup>97</sup> the new settlers knew not and worship not the God of the aborigines, even when they eventually did, it was done in a polytheistic manner because already they have their own native gods which they brought to their new land of habitation, it was in this context, in the second book of the kings that they were conspicuously referred to as Samaritans for the very first time, thus in cities and villages where they dwelt, they set up shrines on high places to worship their gods. Aside, they also got involved in inter marriage among themselves including those who were true Israelites and the lives of the new settlers influenced the Aborigines as well (2 kings 17:29).

Consequently, as readily captured in the minds of the Israelites in Assyrian's captivity and the Jews in the southern kingdom, everything done in the Northern Kingdom is purely antithetical to their cultural and religious standing both by the remnants and the colonists who were deported to their with the deportees of other Nations. On the other hands, the Samaritans (the new name of the conglomeration of the occupants) regarded themselves as the legitimate beneficiaries of Ephraim and Manasseh and the right custodians of Mosaic regulations and traditions.<sup>98</sup>

Another episode that also shed light on the existence of Samaritans and its frosty relationship with the Jews was the deportation of the southern Kingdom by King Nebuchadnezzar, the Babylonian king in 586 BCE who equally transported other nations to settle in the land of Judah, when the Jews were later granted liberty to return to their homeland by the Persia king, upon the fall of Babylon, and were ordered to rebuild their temple at Jerusalem (2Chr. 36:22-23, Ezra 1:1-11, Neh. 3:1-15, Ezra 4:1-4).

The deported occupants of their land while they were exiled, mounted stiff opposition against them and frightened them day and night, however, the passage did not specifically mention who the new occupants were, but since they were people from other nations like their counterparts in the Northern kingdom, the Jews equally called them the Samaritans as they Christened those of the Israelites inhabitants,<sup>99</sup> this may not be

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<sup>97</sup> According to the inscription of Sargon, the deportation of the Northern Kingdom amounted to 27,290 inhabitants, indications that no everybody was deported moreover, the invitation to the Passover issued by king Hezekiah of Judah to the remnant of Israel to participate in the Passover feast supported this claim (2 Chr. 30:1-30:6).

<sup>98</sup> T. A Anderson. 1975. *The Samaritan and the Jews*, 14-15.

<sup>99</sup> A. H. Oppenheimer, 1977. *A study in the Social History of the Jewish people in the Hellenist-Roman Period*, Leiden Brill publishing Co. 8-9.

far from truth since both the Northern and the southern kingdoms shared contiguous border, those that occupied the North might as well extend their occupation to the South while the Judeans were deported to the Babylonian captivity, which would have also widen the gulf of frosty relationship between the Jews and the Samaritans, therefore instead of admitting the temple in Jerusalem as the united sacred centre of worship, the settlers from the Northern side, later coded Samaritans, built a new Temple on mount Gerizim to separate themselves from the Jews.<sup>100</sup>

Nevertheless, biblical traditions during the nomadic era of the united Israel's Patriarchs had it that an altar was built in Shechem by Abraham (Gen. 12:6), another one erected by Jacob on a portion of land secured from the descendents of Hamor (Gen. 33:18-30), but in none of those was mount Gerizim identified. Reference to mount Gerizim first came to limelight when the Israelites crossed to the Promised Land under Joshua.

Shortly after crossing the Jordan to the promised land, the united Israel were together on mount Gerizim and Ebal to decree benediction and curses (Deut 11:29; 27:12), there, a tent was to be erected on one of the mountains, but since Ebal later fell into the Judean territory whose tribe the biblical tradition mostly favoured, the mountain preferred was Ebal, (Deut 27:4), whereas in the Samaritans' Pentateuch, the chosen mountain was identified as Gerizim where the Altar was built, the legitimacy which was presented in the Samaritans' Chronicles. It was thus speculated that Prophet Eli was the one who abandoned the premier worship tent on mount Gerizim and occupied a fresh location of worship in Shiloh and a new system of Priesthood.<sup>101</sup> However, the Samaritan history written at a much later period lend credence to that by explaining the circumstances.

#### **4.3 The Samaritans in the extra-biblical sources**

The extant sources confirmed that the Samaritans' relationship with the Jews became worsened owing to a number of factors apart from the ones mentioned earlier, for instance, in the wake of Maccabean revolt, the Samaritans pledged allegiance to the Seleucid King, Antiochus Epiphane IV who had wanted the Jews' loyalty as well, a party

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<sup>100</sup> According to Josephus (*Ant* 11:8), the Temple on Mount Gerizim was built by Sanballat during the Persian period see Odd, Lipschitz, G.N Knoppers and R. Albertz (ed) 2007 *Judah and Judeans in the fourth century B.C.*, Winona Lake: Eisenbravens Press Ltd.75-76.

<sup>101</sup> J. Macdonald, 1969. *The Samaritan Chronicles*, Berlin: Walter de Gruyter Press. 69-70.

that was antagonistic to hellenization policy of the king, to further secure the love of the king.

The Samaritans petitioned the Seleucid king about the controversy of the Temple of the Jews in preference for the recognition of mount Gerizim's worship centre as the authentic and ancestral temple, that forced the king to name the Jewish Temple as the shrine of Zeus, one of the proto-Greek gods-the host of Stranger (2 Macca 6:2),<sup>102</sup> this denigration led to the Guerilla warfare between the Jews and the Legate of the king, the situation that led to the destruction of the Jewish temple.

That reason aggravated the already frosty relationship between the Samaritan and the Jews,<sup>103</sup> with that circumstance, the Jews hated the Samaritans with passion and equated them with mere gentiles. The following examples showed how disdainfully the Samaritans were treated by the Jews, they were prevented from entering the temple precinct in Jerusalem, any testimony given by the Samaritans was of no value; Eating with the Samaritans was depicted as dining with pigs; a Jew that confiscated the remuneration or ambushed a Samaritan evaded death sentence, the Samaritans were treated as inferior to their Jewish counterparts, if a Samaritan was wounded in a quarrel, the law of retaliation must not be implemented.<sup>104</sup>

According to Josephus, those were serious instances that polarized the contacts between the Samaritan and the Jewish parties which generated mistrust and deeper animosity even before the era of the New Testament. For instance, in a particular Passover feast, the Samaritan denigrated the Temple in Jerusalem by scattering the carcass of animals in the Temple precinct. At another time, several Jews travelling to Passover feast in Jerusalem were waylaid and slaughtered by Samaritans.<sup>105</sup>

On the contrary, there were also references that portrayed the Samaritans and the Jews in a more peaceful co-existence. Particularly, a Judean can be allowed to purchase

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<sup>102</sup> T. Rajak. 1990. The Hasmonians and the Uses of Hellenism. In P. R. Davies, & R. T. White (Eds.), *Essays on Jewish and Christian Literature and History*, JSOT Supp 100 (pp. 261-280). Sheffield: Sheffield Academic Press. 15

<sup>103</sup> Josephus, *War 2:162-166*, the relationship between the Samaritan and the Jews were very bad to an extent that the Jews cursed the Samaritan and prayed that they would not share anything together even in the coming life.

<sup>104</sup> J. MacDonald. 1969. *The Samaritan Chronicles*, 72-74

<sup>105</sup> Josephus *War 2:162-163*. The picture of the feud between the Samaritans and the Jews as at the time in question assumed an alarming proportion from the time of the Second Temple Judaism

provision from a Samaritan or to be involved in a commercial transaction with him. Moreover, a Samaritan could say the grace before a common meal.<sup>106</sup>

#### 4.4 The Samaritans in the New Testament era

Samaritans known from the Jewish text and from Josephus are scarcely mentioned in the New Testament. The appearances are only few. In the whole of the New Testament, only Luke recorded substantial events relating to the Samaritans, others synoptic accounts mentioned it sparsely, while the Gospel according to John has only one reference and only one instance in the Acts of the Apostles.<sup>107</sup> The reasons are not far-fetched, with respect to the mission of Jesus in Matthew and Mark, the first two synoptic accounts, the earthly mission of Jesus were far from the Samaritan territory, it was only meant for the descendants of the Davidic dynasty, yet there are intermittent meeting point between Jesus and the inhabitants of Samaria, of course, less than cordial.<sup>108</sup>

The most prominent encounter between Jesus and the Samaritan is recorded in the account of John about the Samaritan woman and Jesus who met at the well of Jacob (John 4:4-41). Wherever the term “Samaritan” was applied in a ecological, tribal and sacred sense, it denotes inhabitant of Samaria (John 4:4), it is also ascribed to an ecclesiastical party who venerated God on the mount (John 4:20) and equally a group of people who are still expecting the coming of the Messiah (John 4:25) respectively. Furthermore, it refers to a group of national that recognised Jacob as their progenitor like the Jews who shared a messianic expectation. The Author of the fourth Gospel wrote that the Jews shared nothing in common with the Samaritan (John 4:9).<sup>109</sup>

But in Luke, the third synoptic account, the picture painted about the Samaritans was clearly unusual, firstly, it was a Samaritan voyager who assisted the victim of armed banditry when a Priest and a Levite were negligent (Luke10:30-37). Secondly, a Samaritan was celebrated for showing gratitude to Jesus following his healing of palsy among other beneficiaries (Luke17:16). The Act of the Apostles known as the second

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<sup>106</sup> According to Walter Wink, these second instances might have necessitated the episode of the compassionate Samaritan. W. Wink. 1979, *the parable of the Good Samaritan: A communal Exegetical approach*. Oxford: IVP Press, 209-219.

<sup>107</sup> B. Schuyler. 1969. *Apostasy and Perseverance in the Theology of Luke*, Rome: Pontifical Biblical Institute 10:11.

<sup>108</sup> J. Bowma.1947, The Parable of the Good Samaritan in *Journal of Expository times*, 248-249, 59/6, U.K: Sage Publications. 249

<sup>109</sup> D .L Bock, 2002.*Jesus according to the Scripture: Restoring the portrait from the Gospels*, Grand Rapids: Baker Book House. 40-41

volume of Luke's treatise painted a positive picture of the Samaritan who joyful received the good news of Salvation.<sup>110</sup>

With all those sterling credentials about Samaritans in Luke, there was also an echo of animosity between the Jesus and the Samaritans in the sense that they forbid Jesus from passing through their territory to Jerusalem and its Temple (Luke 9:52).<sup>111</sup>

#### **4.5 The personality of Luke as an advocate of the Samaritans and the Gentiles**

In the New Testament, the name Luke only appears three times (Col. 4:14, Philemon 2:4 and 2Tim. 4:11),<sup>112</sup> in two of these instances, he was associated with Paul where he was described as a Physician, while in the third reference, his loyalty was appreciated by Paul in the course of his severe troubles. Apart from the Gospel which was traditionally ascribed to him, the Acts of the Apostles was equally attributed to him as the second volume of his classical work through the oldest surviving manuscript known as Papyrus Bodmer (XIV) dated in the last quarter of the second century and the first quarter of the third century C.E (175-225 CE).<sup>113</sup>

From the evidences gathered through the writings of the ecclesiastical Patriarchs like Irenaeus-Bishop of Lyons (C.185 C.E), Tertullian, Origen and Clement of Alexandria. Also in notable documents such as Muratorian Canon and Anti-Marcionite Prologue, he was described as a Physician, a Gentile from Syria of Antioch in whose hand the third Gospel account and the Acts of the Apostles were written from the region of Achaia and Boetia.<sup>114</sup> Contrary to his full blood hellenistic background attested to by early historical sources, modern Scholars like Albright, Arntd and Reicke were of the opinion that he was a Jew of diaspora (Hellenistic Jew).<sup>115</sup>

Those proponents of his Diaspora Jewish identity hinged their suppositions by equating him with Lucius of Cyrene mentioned in Acts 13:1, their submission was flawed by Blair

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<sup>110</sup> D. L Bock 1994, *A Theology of Luke and Acts* "in *Biblical Theology of the New Testament*, 94-96, 14/3, Chicago: Moody Press. 95

<sup>111</sup> H. J. Cadbury. 1966. The Four features of Lucan style in *Journal of Biblical Literature*, Luke and Acts 87-100, 10.5, Edited by Leander Kock and J.L Martyn, New York: Abingdon Press. 92

<sup>112</sup> E. Hiebert.1975. *An Introduction to the New Testament The Gospels and Acts, Vol 1*, Chicago: Moody Press. 124

<sup>113</sup> R. Groshiede. 1964. *Acts of the Apostles in the Encyclopedia of Christianity*, Edwin. H. Palmer (ed), 456-472,1, National foundation for Christian Education. 4

<sup>114</sup> R. Grosheide, 1964. *Acts of the Apostles in the Encyclopedia of Christianity*, 456-472, 1, Edwin. H. Palmer (ed).4

<sup>115</sup> B. A.Raymond. 1993.*The Birth of the Messiah*, New York: Doubleday. 33

who observed that the Author of Acts studiously avoids any direct reference to himself, equally there was no firm connection and tradition that could be established between the author of Acts of the Apostles and Lucius of Cyrene.<sup>116</sup>

The most convincing view regarding his origin could be found in Col. 4:10-14 where six notable persons were mentioned among Paul's companions who sent greetings to the church at Colossae. The six persons were divided among the circumcised and the uncircumcised parties, thus, Luke was mentioned among the uncircumcised persons that expressed personal greetings.<sup>117</sup> Sequel to this, it is reasonable to aver that Luke was a full-blood gentile rather than being an hellenistic Jew, corollary to that assertion was his country home, Antioch of Syria identified through the writings of Eusebius, Jerome and in the Anti-Marcionite prologue as both his place of birth and residence.<sup>118</sup>

In corroboration to this was the interest that Luke himself exuded for that community in Acts 6:5 where seven table servers were appointed to take care of the daily distribution of the early Christian welfare package, among the seven, one of them named Nicholas was Luke's country man and Luke did not hide from identifying him alone with this source among the rest. Added to the pedigree of Luke's personality was the submission of Barclays who claims that Luke being an Hellenist was a good Urbane Historian in comparison with other synoptic writers and with his counterparts of hellenistic age who weaved the salvific history of Christianity into global history of his time through which Jesus birth and the movement that followed his ascension were seen as important events in the world history of Roman pre-eminence.<sup>119</sup>

However, this historical credibility and reliability of Luke had contention in the views of Ramsay and Thompson who saw inaccuracies in the record of Luke while comparing him with the historians of the scientific age, howbeit, this view was dismissed through the submission of Barret who opined that hellenistic age was not the same with modern or scientific age, therefore, Luke historical candour and analyses should be compared

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<sup>116</sup> R. Bultman.1963.*The History of Synoptic Tradition*,336. See also L. Morris 1977 *Luke: An Introductory Commentary*, Oxford: Intervarsity Press. 28

<sup>117</sup> E. Hiebert. 1975, *An Introduction to the New Testament*. 126

<sup>118</sup> I. H. Marshall. 1970. *Luke: Historian and Theologian*, Grand Rapids, Michigan: Zondervan Publishing house. 1.

<sup>119</sup> W. Barclays. 1974, *The Gospel of Luke*, Edinburg, Glasgow: St. Andrew Press.14-15

with its generation before any assessment and conclusion could be made, thus, he should be celebrated as a distinguished historian and fecund writer.<sup>120</sup>

Further on the personality of Luke, most Scholars agreed that reference to the census during the imperial reign of Ceaser Augustus at the time of Christ's nativity attests to Luke's historical reliability and documentation which could not be found anywhere in the New Testament, in support of this, Barclays underscores this when he argued that only in Luke's Gospel account one can find the emergence of the ministry of John the Baptist by no fewer than six spectacular dating<sup>121</sup> (Luke3:1-2). In the preface of his Gospel account for instance, he engaged the linguistic style akin with the conventional Greek in accordance with the historical documentation of the Hellenistic age.<sup>122</sup>

As opines by Sharon Ringe,

It was usual for writers of historical and scientific work at the time when Luke's Gospel was written to use such statement of purpose and method... even the grammar, vocabulary and style resemble their secular parallel.<sup>123</sup>

This conveys to his readers that in his own opinion, he was writing the most notable story in the cosmos.<sup>124</sup> Through the story, careful consciousness was paid to dates and marks of time (Luke 1:26, 2:21,42). As soon as he began to narrate the events of Jesus ministry, he remarked the year of the ruling Emperor and the age of Jesus Christ. He equally carried out an appraisal of the civil and religious rulers who were administering Palestine as at the time in question.<sup>125</sup>

In furtherance to the personality of Luke was his cordiality with women, the type of fraternity that is not found in any other Gospel account. In the genealogical account, seventy six women were mentioned. In other Gospel accounts, women were almost subjugated, but in Luke, they contributed to discussion and the ministry of Jesus Christ,

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<sup>120</sup> C. K Barret.1961. *Luke The Historian in recent Study*, London: University Press. 7-9

<sup>121</sup> W. Barclays.1974. *The Gospel of Luke*. 16

<sup>122</sup> E.B. Raymond.1994. *An Introduction to New Testament Christology*, New York: Paulist Press. 120

<sup>123</sup> S. Rings.1995. "*Luke*" *Westminster Bible Companion*: Kentucky John Knox Press. 16

<sup>124</sup> H. D. Buckwalter. 1996. *The Character and Purpose of Luke's Christology*, Cambridge: Cambridge University Press 26.

<sup>125</sup> B. Churston.1998. *Women in the New Testament: Questions and commentaries*, New York: Crossroad Publication Co. 28

alongside their male counterparts. From the analyses of Jesus teaching, women were mentioned eighteen times and in fifteen times, their speeches were recorded by Luke.<sup>126</sup>

According to Porter, one major characteristic of Luke is called “Step parallelism”,<sup>127</sup> this implies that both male and female beings were accorded equal recognition and status in Luke’s narratives, this was supported by Seim when he noted that in gender paring predominant only in Luke, there was no place in his literary analysis where a gender was given a precedence over the other,<sup>128</sup> both are objects of healing and beneficiaries of Jesus compassionate disposition without discrimination, this perhaps might account for why the feminist Theologians suggested that the person behind the writing of the third Gospel was a woman whose identity was compromised by the later church writers owing to their androcentric disposition.<sup>129</sup>

Nevertheless, inspite of the women friendly disposition of Luke, some Extremists among Feminist Theologians alleged him of gender bias,<sup>130</sup> according to them, the position of women as presented by Luke was passive and more of object of afflicted class who only appeared before Jesus for sympathy.

Guillaume reechoes the alleged passiveness of women as inferior being under the domineering forces of men, she added, while thirty nine male were named in Luke, only ten women were favoured actively apart from the women mentioned tangentially in genealogical narrative.<sup>131</sup>

However, the notion that women were subjected to passive status in Luke was rejected and was seen as highly odious when comparing Luke with other New Testament writers.<sup>132</sup> This view was reinforced by some male Theologians who averred that the cordiality that existed between Jesus and women as presented by Luke was contrary to

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<sup>126</sup> B. Churston. 1998. *Women in the New Testament: Questions and Commentaries*. 29

<sup>127</sup> S. Porter. 2011. *Empire in the New Testament*, Eugene, OT: Wipf & Stock, 172

<sup>128</sup> T. Seim.1994. *The Gospel of Luke” in searching the Scriptures, Vol. 2, (ed) Elizabeth S. Florenza*, New York: Crossroad. 56

<sup>129</sup> M. E.Hunt. 1996.*Androcentrism in the Dictionary of Feminist Theologies, (eds) L.M Russell & Clarkson Shannon*, Kentucky: John Knox Press. 12

<sup>130</sup> M. E Hunt. 1996. *Androcentrism in the Dictionary of Feminist Theologies, (eds) 14*

<sup>131</sup> J. M. Guillaume. 1980. *Women in Luke’s Gospel in the Voice a Publication of SS Peter and Paul Seminary*, Vol 19, 27-30

<sup>132</sup> D. O Akintunde.2003. The Impact of women on Nigerian Society in S.O. Abogunrin (Ed), *Biblical Studies and Women Issues in Africa*, 171-179, 6/1, Ibadan: Philarem Corporate Press. 175



the established status quo of the Jews. Luke was reputed to have valued women in equal capacity as men because both were formed in the likeness of God with a full humanity.<sup>133</sup>

In Luke's doctrine of systematic theology, he was projected as the only synoptic gospeller that used the Noun-σωτηρια, adjective-σωτηριωδη, proper noun-σωτηρ and the verb- σωζω many times in his account to mean salvation, salvific, Saviour and to save in greater proportion than any other New Testament documentarian owing to the fact that he presented Christ Jesus as the universal Saviour and his salvific work as a global phenomenon. (Luke 1:69, 71, 77, 19:9, 2:30, 3:6, 2:11).<sup>134</sup>

In another vein, the Greek clause δοξαζειν Θεος which means "To praise God" occurs more frequently in Luke than the cumulative total of the other New Testament writings because the quantum of the work of Luke reveal the goodness of God to the downtrodden who in turn show gratitude for the benevolence they enjoyed.<sup>135</sup> Moreover, Jesus sympathy for all manner of people being despised by the Jewish society was amazingly stressed by Luke such as gentile, the poor, the women & the children.<sup>136</sup>

Equally, most of the parables in Luke are in demonstration of God's love to mankind regardless of nationality or ethnicity and in appreciation of merit regardless of religious persuasion especially in the Good Samaritan's parable with the episode of the rich man and Lazarus where emphasis was placed on individual's piety contrary to the status of individuals.<sup>137</sup>

#### 4.5.1 Virtuous attributes in Luke's Gospel

The analogical application of the Samaritan's action as depicted in Luke's account centers on his compassion and merciful disposition, this spurred Seim to aver that the Samaritan-like kindness is the focal point of Christian vision.<sup>138</sup>

In Maureen O'Connell's work, the Samaritan dispositions in the view of the contemporary state of social disparity, unjust distress and a dehumanizing behaviour is

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<sup>133</sup> L .G. Clemens.1971. *Women Liberated*, Scottsdale: Herald Press. 95-96.

<sup>134</sup> L .J Water and R .B Zuck., 2011, *The New Testament Explorer, why O God? the Suffering and disability in the Bible and the church, in the Journal of Biblical Literature* ,161-181, 14/.3, Wheaton III: Crossway Publisher. 167

<sup>135</sup> W. Barclay. 1962. *The Gospel of Luke, the Daily Study Bible series*, 3<sup>rd</sup> ed. 14

<sup>136</sup> L. L Berg, 2004. *The Illegalities of Jesus Religious and Civil trials*.Bibliotheca sacra. 330-342

<sup>137</sup> F. F Eric. 1995. *Jesus of Palestine, the local Background of the Gospel Documents*, London: Lutherworth.118

<sup>138</sup> T. Seim.1994. *The Gospel of Luke" in searching the Scriptures, Vol. 2, (ed) Elizabeth S. Florenza*.67

a virtuous model to checkmate human misery in a highly globalised racism and ethnic dichotomy,<sup>139</sup> on account of this, she calls for universal compassion as enshrined in the practice of the Good Samaritan which goes beyond any geographical delineation through the demonstration of both sympathy and empathy in the suffering of others. The action that propel Martin Luther King to propose that today as demanded by Jesus “to go and do likewise” requires beyond rendering an immediate support, but a strive to contextualize the Jerusalem-Jericho route as a life threatening condition that require urgent risk-taking and restoration of justice and human rehabilitation.<sup>140</sup>

The option of the Samaritan in Luke 10:30-37 to share in the misery of the mangled man projects a theological education that exists in moral formation, compassion, courage and generosity in boundary breaking solitary.<sup>141</sup> At the early stage of Christianity, a neighbour was actually referred to as a person just nearby or a member of same koinonia, but as Christian fellowship enlarged in scope beyond boundary lines, the concept about neighborliness as found in the teaching of Jesus as recorded by Luke assumed a different proportion (Luke 10: 1ff), through right relationship and mutual cohesion beyond the frontiers of tribal lineage in which Jesus in his earthly mission told his disciples to expand ministerial frontiers as inclusive as feasible which became a reference point in the nascent Christian movement.<sup>142</sup>

In addition to Luke’s ideology of human virtue, identifying with one another is a requirement to be pre-occupied with as a responsibility to God as one advances in his or her interactions with others and the immediate community. Thus, one’s ethical duty is examined by his/her attitude to the demands of others be it actual or anticipated, the goal which is not to singlehandedly bear the responsibilities of others, but to carry out one’s role in a large multi-tribal society that search for clearer understanding through a cyclical pattern of connections and correlations.

In Niebuhr’s image of the creature as a receptive being, reality of life is to be interpreted in the course of dialogue with the world by discovering and participating in the narrative

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<sup>139</sup> M .H. O Connell. 2009. *Compassion: Loving our Neighbour in an Age of Globalization*, Maryknoll: Orbis books. 1-2

<sup>140</sup> M. H. O Connell. 2009. *Compassion: Loving our Neighbour in an Age of Globalization*, p.183, *re-echoing Martin Luther king preaching at Riverside Church in New York City on 4<sup>th</sup> April 1967 just before his assassination*

<sup>141</sup> M. H. O Connell. 2009. *Compassion: Loving our Neighbour in an Age of Globalization*. 94

<sup>142</sup> B. J Malina. 2009. *Neighbour in the New Interpreter’s dictionary of the Bible (ed) Katharindobb San kenfeld, Vol. 4. 345*, Nashville: Abingdon Press. 251-252

of human life in liaison with the Divine.<sup>143</sup>For him, in the assessment of Lucan discourse, moral virtue is a subject of allegiance to God and his people imitating Jesus paradigm cosmic task and reconciliation for collective cohesion.<sup>144</sup>

As opined by Neibuhr, the personality virtue in the Samaritan discourse has three phases of interpretation, namely; intellect, ethics and praxis. According to him, to take hold of reality requires use of intelligence, bearing the yoke of others is subsumed in moral values and attempting responsibility for such actuality is a praxis more treasured in a practical approach to challenging situation. Significantly nonetheless, he adds that we can only grapple with the ideal by accepting it at its odd situation.<sup>145</sup>

He therefore urged Christians with the mindset of rescuing the distressed ones from their travails as part of their commitments to promote affection, fairness and transparency. A standard that will be presented as paradigm for the fulfillment of moral demand of “Just, Mercy and Oneness” in the society.

If Christians can go into the contemporary ditch to rescue their perishing neighbour as the Samaritan did, it will reform their perception of humanity and their understanding of daunting task towards their neighbours.<sup>146</sup> According to Pope John Paul II as quoted by Barklay, team spirit is studied better through practice than precept alone.<sup>147</sup> To make that type of neighbourly care a life long sustainable guide of citizenship and discipleship, it will require a sociological approach that portrays that religious devoutness and its customary observance that adds an unusual values to life

As avers by Robert Putman, what matters in neighborliness is religious belonging and not religious pietism.<sup>148</sup> For more Christian disciples to follow the Samaritan’s model, it will be necessary to have corporeal communities of practice that reinforce Samaritan-

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<sup>143</sup> R. H. Neibuhr, 2018. *Why do Context Matter ? The Parable of the Good Samaritan (Luke 10: 27-35) as an Example*, New York: Harper & Row. 57-60

<sup>144</sup> Neibuhr describes Christian ethos as a Virtue being exemplified by Christ himself as an Ethics of Universal Praxis

<sup>145</sup> R. H. Neibuhr, 2018. *Why do Context Matter? The Parable of the Good Samaritan (Luke 10: 27-35) as an Example*. 56

<sup>146</sup> B. J Malina. 2009. *Neighbour in the New Interpreter’s dictionary of the Bible (ed) Katharindobb San kenfeld, Vol. 4. 352*

<sup>147</sup> W. Barcklay. 1962. *The Gospel of Luke, the Daily Study Bible series*, 3<sup>rd</sup> ed. 45

<sup>148</sup> R. Putnam 2010. *Tattoos on the Heart: The power of boundless Compassion*, New York: Free Press. 173

like identity, interpretation and responsibility. As a result, we can have more Christians in sufficiency in the like of Samaritan that will do likewise today.

The discourse of the Good Samaritan is pivot for Christian discipleship, therefore, the command “To go and do likewise” can never be seen as a mere suggestion relevant only for emergencies or isolated services reserved for a selected few moral heroes. With the story, Jesus taught about the deepest longings of the human heart and the profoundest meaning of human life, sequel to that, the Samaritan’s courage, compassion and generosity in such a solidarity are to be understood as essential norm for attitude, thought, feeling, speech, actions and relationship<sup>149</sup>

In another dimension, Luke 10:30-37 should not only be seen from the context of Gospel alone, the second volume, the Acts of the Apostles being alluded to by Evangelist Luke should equally serve as a great deal about virtue and virtuous disposition. As an Author of global taste, Luke incorporates the values of people from various ethnic, religious, social and political backgrounds.<sup>150</sup>

He narrated Jesus’ story to provide guidance for action for those seeking to follow the way of discipleship.<sup>151</sup> He equally emphasized that Christian life is not to be lived alone, but to follow Jesus Christ and to grow in partnership with the Holy Spirit which is affirmed in *koinonia*, typically translated as “community of believers” or the “fellowship of partners” in same trade”. Themes like the reign of God, discipleship, mercy, virtue etc are properly addressed by Luke, still, attention were given to the lowly and the marginalized, an agenda that is echoed in Mary’s Magnificat (Luke 46-55). Jesus public ministry commenced where he announced the goodness to the poor, release for the captives and freedom from the oppressed (Luke 4:18).

As further captioned by Sharon Ringe, the unique value of Luke’s writing is bolstered by his concern for both the affluent and the downtrodden and their responsibilities to each other,<sup>152</sup> in his second volume, Luke demonstrates adept interest on the privileged members of the nascent Christian Community and their duty towards the needier disciples which is reinforced by their call to devotion to prayer, Eucharistic meal and

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<sup>149</sup> R. A Culpepper. 1995. “The Gospel of Luke,” in *The New Interpreter’s Bible, A Commentary In Twelve volumes, Luke-John*, (ed) Lender E. Keck ,Nashville: Abingdon Press. 9-10

<sup>150</sup> J. Keonig. 1985. *The New Testament Hospitality*, Philadelphia: Fortress Press .9

<sup>151</sup> R. J. Dally. 2005. *Jesus and the Gospel*, Bloomsbury: T.T Clark. 134-136

<sup>152</sup> G. A Anderson. 1992. *The Anchor Yale Bible Dictionary, Vol 5*, Yale: Yale University Press. 234-235

corporate sharing to an extent that it nearly eradicate the existence of poverty/squalor among the brethren (Acts 2:42-47, 4:32-35).

The discourse about the Good Samaritan is unique to Luke, however, the requirement to love one's neighbour as oneself is equally not absent in the rest of the synoptic accounts because it is mentioned in both Matthew 22:34-40 and Mark 12:28-34, nevertheless, Luke's version is more lucid and comprehensive, woven the two commands together as a requirement to fulfill condition for eternal life,<sup>153</sup> a conflation of Deuteronomy 6:5 and Leviticus 19:18.

The fact remains that, the summary of the statement from the legal expert as affirmed by Jesus needs no further qualification other than to be compassionate to one's neighbor which suggests a common contemporary understanding that vertical love (Love to God) is incomplete without horizontal love (Love others like oneself).<sup>154</sup> As taught by Jesus, therefore, the value of virtuous disposition is a demonstration of love towards one's neighbor as oneself. The Samaritan episode as presented by Jesus in Luke is a demand to engender ideal relationship with God on the account of right inter-personal and intra-personal relationship with other people.<sup>155</sup>

#### **4.5.1.1 What a virtuous conduct must embrace**

There is no doubt that the sense of what to do what not to do form a basis to determine the values of humanity. The question of why certain forms of behaviours are to be preferred to others and to live peaceably with another person in a virtuous way have been in existence from the earliest times, therefore, if anybody want to be reckoned with in the society, and the virtue of the community where he lives must be preserved, then, such person needs to exhibit some virtues to make him/her virtuous, such virtues should evolve into a definite pattern of conduct which are today referred to as 'code of behavior' in the society.<sup>156</sup>

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<sup>153</sup> K. D. Sakenfeld. 2006. *The New Interpreter Dictionary of the Bible 3*, Nashville: Abingdon Press. 713-718.

<sup>154</sup> K. D. Sakenfeld. 2006. *The New Interpreter Dictionary of the Bible 3*, 718-719.

<sup>155</sup> J. B. Green. 1997. *The Gospel of Luke, The New International Commentary of the New Testament*, Grand Rapids, MI: Eerdmans.14

<sup>156</sup> E.B Idowu. 1973. *African Traditional Religion: A definition*, Maryknoll, N.Y: Orbis Books. 123

Every human being who is not an imbecile has a knowledge of what is right or wrong, it is therefore a common sense that there are differences between the right and wrong action to justify who a virtuous person is or who is not.<sup>157</sup> The logic of right and wrong conduct by the decree of God has always been part of human nature. Experience comes before expression, the concept of behaving in a noble form was there prior to the time when man could find any justifiable reason why certain modes of behavior are preferred to the others at the expense of the wrong idea which is beyond mere rationalization. That was validated in Apostle Paul's word that the Gentiles assumed to be lawless demonstrate in their *conduct* what the laws require. A model is equally been discovered in the text of this work about the Samaritan whose conduct was seen to be sterling and thus acquired the cognomen "Good" or ideal virtue.<sup>158</sup>

Matthean presentation of the manifesto of Jesus Christ on the mount enjoins the Disciples to redirect their lives in order to live morally and faithfully to God and for the benefit of human society.<sup>159</sup> In this case, Jesus challenged his Disciples to perform a task of carrying out a ministry, an Apostolate of shining Christian moral in their witness to their community. Thus he said in Matthew 6:14. "ὅτι οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη" "You are the light of the world, a city set upon the hill cannot be hid". In this rabbinic instruction, the idea of light is seen to be splendid in the conduct of a virtuous person.

Paul also in two of his letters speaks to his converts to be 'light' in the midst of the wicked and desperate Greco-Roman world, the attribute which in Johannine sense was prior seen as one of the "I am sayings" of Jesus whereby Jesus as an exemplary model for any virtuous person describes himself as "τοφός του κοσμου" (the light of the world- John 8:12) and requires everyone that claim such to add values to the world, to live and shine like light.<sup>160</sup>

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<sup>157</sup> A. Richardson. 1948. *Christian Apologetics*, London: SCM Press. 125.

<sup>158</sup> L. S. Ayo-Ladigbolu, an interview Respondent who opines that the Good Samaritan had demonstrated an ideal conduct that Yoruba will see in a person before addressing such as *Omolúàbí*. Interview conducted on Friday 25<sup>th</sup> April, 2018 at Apewo Mega Castle, Oyo.

<sup>159</sup> C. U. Manus (Ed), 2004. *Biblical Studies and Environmental Issues in Africa*. A Publication of Nigerian Association of Biblical Studies (NABIS) Western Zone; 34-53, Ibadan: Alofe Press. 48

<sup>160</sup> P. Borgen. 1972. *Logos was the true light: Contributions to the Interpretation of the Prologue of John*, N.T. 14.115-130.

As the light of the world, followers of Christ must be agents for the transmission of sound moral values in the earthly society of man bedeviled with laxity and debauchery as a city set upon the hill which can never be hidden from the sight of his viewers.

In the view of Abogunrin, virtuous attributes are exemplary conduct that are not under the dictation of any strict dogmas because they are ethical realities that seek to do what the religious institutions command, the adherence to live by them without being necessarily armstruggled by the metaphysics of theology is regarded as the height of virtue.<sup>161</sup> These are to be exhibited through the benefits of love, compassion and kindness to the good of the society,<sup>162</sup> as a means of projecting the image of a virtuous attribute in any human society.

Obijole in his submission expressed this lucidly in the sanctity to marriage institution whereby he counselled that home as a nucleus of the society must exhibit a peaceful and mutual bond between husband and wife in the evidence of agape love<sup>163</sup>. Equally, the leadership of the husband is expected to be exercised in the fear of God, and the subordination of the wife must not be demonstrated in the slavish manner, but in the submission towards the Lord (Col. 3:18). Also, the sexual aspect of the couple's relationship should serve as a means to a deeper interpersonal communion.

In a similar context, he advocates for cordiality and virtuous collaboration between Parents and Children to engender crisis-free society, unlike the "*patria protestas*" law in the Roman Society where the father is allowed to exercise autocratic control over the children.<sup>164</sup>

This is to justify Paul's position that the advent of Christ in the global landscape has transformed human relationship across culture to entrench harmony, dignity and concord to family life. Augustus Comte (1798-1857) avers that for anybody to claim to be virtuous, such must demonstrate an unadulterated altruism.<sup>165</sup> His version of altruism

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<sup>161</sup> S. O Abogunrin. 1986. Religion and Ethics Nigeria, *Ibadan Religious Studies Series*, 1-13, 1/2, Ibadan: Daystar Press. 8

<sup>162</sup> R.A. Burridge. 2007. *Imitating Jesus. An Inclusive Approach to New Testament Ethics*, Eerdmans: Grand Rapids, 327

<sup>163</sup> O. O. Obijole 2011. St Paul's concept of Marriage in the Yoruba Comparative Context in *Orita Journal of Religious Studies*, 105-128, Vol. XLIII./ 4, Ibadan; Samprints and Graphics Co

<sup>164</sup> O. O. Obijole 2011. St Paul's concept of Marriage in the Yoruba Comparative Context in *Orita Journal of Religious Studies*, Vol XLV/1&2, quoting D.R. Mace-What God has joined together. 115

<sup>165</sup> Augustus Comte is a 19<sup>th</sup> Century French Philosopher and Sociologist who first proposed *Theoretical framework for Altruism*

calls for a living for the sake of others if any meaningful relationship in the society is to be guaranteed. In the philosophical understanding of Moran, altruism describes a theory and action that promote the good of others as the ultimate end for any moral action in contrast to egoism,<sup>166</sup> it is a doctrine that holds that virtuous life is not only by name-carrying, but rather an obligation to help and serve for the benefit of others, in other words, sacrificing self-interest to sustain the interest of others.<sup>167</sup>

A virtuous person is an altruist who will always align with the well-being of others as seen in “the Good Samaritan” discourse in Luke 10:30-37. An altruistic person is happy when other people thrive, and sad when they suffer. Altruists are catalysts for ethical rebranding in the society.<sup>168</sup> Thus, the role of the Good Samaritan in the scene of the armed robbery among other characters that came across the victim could be seen as an altruistic value that a would-be virtuous person must emulate.

To further prove the quality of a virtuous conduct, Obijole opines that Christians or Godly individuals both in theory and practice especially in Nigeria should demonstrate the love of Christ among their own people by improving the well-being and the social security of those around them. Obijole statement can be fully expressed in practical exhibition of values that will promote the well-being of one’s society instead of dissipating energy on preaching, fasting and praying without any virtue to show for it.<sup>169</sup>

In the opinion of Leigh, a virtuous person would do something to better the lot of his/her neighbour in order to be the conscience of his society, particularly those who claim to be Christians.<sup>170</sup> Folarin asserts that a virtuous person or a godly organization should always organize a helpline ministry towards the less privileged, such as God’s provision

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<sup>166</sup> G. Moran. *Christian Religion and the National Interest*, <http://nyu.edu/classes/gmoran/Appre04.pdf>, accessed, 15<sup>th</sup>, Jan., 2018

<sup>167</sup> D. R. Cheney (ed) 2002. *Broad Critical essays in Moral Philosophy: self and others; A defense of Altruism*, <http://serendip.brnmawr.edu/bb/neruro01/web2//costello.html>, accessed, January 5, 2018  
Altruism. <http://atrusts.org/about/atruism>, accessed January 18, 2018. See also Altruism, <http://en.wikipedia.org/wiki/Altruism> c/o 27 ethics c/o 20

<sup>168</sup> G. Macdonald quoting Augustus Comte “Christian virtue”, <http://christian.resourcetoday.com>, accessed 14th February, 2018.

<sup>169</sup> O. O. Obijole. 1993. Mobilizing tool for economic recovery: A Christian Perspective in *Orita*, Ibadan *Journal of Religious Studies*, 64-73, VII/2, Ibadan: Daystar Press. 67

<sup>170</sup> S.H. Leigh. 2010, ‘Power and Intergroup Discrimination’, in H. Tajfel (ed.), *Social Identity and Intergroup Relations*, pp.179–206, Cambridge: Cambridge University Press. 205



programme being anchored by Redeemed Christian Church of God (RCCG) through collective and individuals' charitable disposition.<sup>171</sup>

Mepaiyeda views virtue in the dimension of sharing between the "haves and have nots", according to him, this type of sharing implies a feeling for the community whereby the sense of belonging becomes ultimate for the good of members within a given community or neighbourhood regardless of any stringent consideration.<sup>172</sup>

This opinion is being re-echoed by Stephenson who spiced it up by saying, Honesty is a cardinal virtue that a virtuous person must fully imbibe. It is a common saying that "honesty is the best policy in life",<sup>173</sup> even though the evidence is missing in most Nigerians attitudes to life. Oke corroborates this in his submission that the word "honesty" as found in our National pledge is treated with superficial approach especially among individuals in corridors of Governance.<sup>174</sup>

Since all the major religious beliefs being practiced in Nigeria- Christianity, Islam and African Indigenous Religion emphasize the value of truthfulness and honesty, therefore to be virtuous, these attributes must be regularly exhibited. No wonder, Ayantayo avers that honesty is a moral value which must be practiced in speech, thought and deeds by anyone who wants to lay claims to be virtuous in conduct.<sup>175</sup>

As echoed in Deuteronomy 7:9, 'know therefore that the Lord, thy God, He is God, the faithful God who keepeth covenant and mercy with them that love Him. Similarly, in the Koran, Sura 2:42; 61:2-3, Muslims are enjoined to be honest in words and deeds as as a missile against falsehood. Also, in African Indigenous Religion, Ejiogbe in Ifa Corpus advocates the value of honesty and truthfulness as virtues to be cherished by individuals. It says

*"Sotito, sododo ... Nitiri eni o sotito ni imale ngbe"*

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<sup>171</sup> G.O Folarin. 2006. The Prosperity Gospel in Nigeria: *A Re-examination of the Concept, its impact and an Evaluation* in African Journal of Biblical Studies, Mediterranean Journal of Social Sciences, Pp 9-23, Rome-Italy: MCSER Publishing. 20

<sup>172</sup> S. M. Mepaiyeda. 2013. Emerging Trends in Fostering the Concept of Community among the Pentecostal Churches in Nigeria in *Orita, Ibadan Journal of Religious Studies*, 87-102, Vol XLV/1&2. Ibadan: Samprints& Graphics Co. 93

<sup>173</sup> C. Stevenson. 1965. *Ethics and Language*, New Haven: Yale University Press, 20-36

<sup>174</sup> O. P. Oke. 2013. Ethics in the Nigeria National pledge and its implication for the transformation Agenda in *Orita, Ibadan Journal of religious Studies*, 103-116, XLV/1&2, Ibadan Samprints and Graphics Co. 111

<sup>175</sup> J. K. Ayantayo. 2004. *Fundamentals of Religious Ethics*, Ibadan: Samprints and Graphics Co Ltd. 20

(be honest, be truthful .... he who is truthful is the one that will be vindicated by the Divinities).<sup>176</sup>

Patriotism is another virtue expected in virtuous conduct, when patriotic attitude is exhibited, the society will be better for it. J.F Kennedy, one time President of the United States of America said, American citizens should always think of what they can do for their Nation and not what the Nation can do for them, this admonition is one of those factors that assist America to be the largest economy in the world over.<sup>177</sup>

As assessed by Ogunniyi, every American and Briton think of his/her nation first before he/she think of self which is the hallmark of a virtuous conduct in any given human community, the moment it is the other way round, the society will suffer the cankerworm through retrogression.<sup>178</sup> Corrolary to this was the submission of Adegbola who in his description of a virtuous person advocates humility, somebody who is down-to-earth in conduct and speech as found in the image of Christ.<sup>179</sup>

In another context, loyalty and allegiance are other virtues that distinguish a virtuous person, this was x-rayed by Sewakpo in his assessment of Ruth to her Mother-in-law, Naomi and equally her full allegiance to the Jewish community, despite her Moabite origin,<sup>180</sup> the attributes which she demonstrated through a cross-cultural love by which God bestowed eternal blessing on her and she became the Great-grand-mother of king David.

#### **4.5.1.2 What a virtuous conduct must discard**

As discussed above, virtuous attributes are sterling characteristics that a virtuous person must always exhibit in both theory and practice. On the other hand, anything contrary is immoral which must not be found with anyone that claims to be responsible, these contrary features will be identified and discussed under this heading.

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<sup>176</sup> W. Abimbola. 1968. *Ijinle Ohun Enu Ifa Apa Kinni*, Ibadan: Oxford University Press.13

<sup>177</sup> R. Odudele. 2012. Biblical View of Governance: A veritable tool for National Building in Nigeria in J. K. Ayantayo et al (eds) 1991, *Religion and Governance in Nigeria*, 45-56, XLV/1&2, Ibadan: Samprints & Graphic Co. 53

<sup>178</sup> C. A. Ogunniyi, 8th March, 2018. *An Interview Respondent, Bishop Gospel Baptist Church, Oyo District, aged 82*

<sup>179</sup> A. B. Adegbola, 8th March, 2018, *An Interview Respondent with Rev'd A. Bolaji Adegbola*, aged 65, a Retired Clergy of Immanuel Baptist Church, Akeetan, Oyo.

<sup>180</sup> H. M. Sewakpo. 2013. The Relevance of Ruth and Naomi relationship in Ruth 1:16-17 in the Context of Mother and Daughter-in-Law Relationship in Nigeria in *Orita, Ibadan Journal of Religious Studies*, 205-221, XLV//1&2, Ibadan: Samprints and Graphics Co. 210

In the martyrdom of Stephen in Acts 8:1ff, we are made to know that Saul before his conversion consented to the death of Stephen, the word *συνευδοκῶν* used in the text confirms this, which means to approve or to convince with others with the aim of “getting rid of” or to put to death or to murder.<sup>181</sup> In the virtue underlying a virtuous person, agreement with others to terminate other people’s life is completely denounced especially as discovered in the way the robbery incidence that almost took the life of the victim of the armed-banditry in the Good Samaritan Episode.

Equally, *ἀναίρεν* was a unique Lucan terminology used to describe Saul’s hostility to Christian community prior to his conversion which was in contrast to peaceful co-existence in human cohabitation. In the classical Greek rendition of Barrett, *ἀπειλή και φόνοϋ* translated as “threat to life” describes an inhuman and dangerous life that Saul was living to pose nuisance to his society contrary to what is expected of a virtuous life.<sup>182</sup>

Jesus Christ demonstrated a virtuous life by living an austere and nomadic life with no property, but he spent his life caring for others, therefore, anyone who act contrary to those exemplary style found in Jesus is not only invirtuous but callous and inhuman.<sup>183</sup> In a community dominated with virtue as found in the early church, economic exchange within the league of followers and leaders and was a celebrated *Koinonia* and ideal practice unlike the individualistic secular world where patron donors have higher status and economic advantages than their beneficiaries and always want their benefaction to be reciprocated by loyalty, hero-worship and veneration like the Monarchs of the world.<sup>184</sup> This is considered as an absence of virtue and mutuality expected in a Godly assembly.

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<sup>181</sup> H. M. Sewakpo. 2013. The Relationship between the Pre-conversion character of Paul in Acts 8-9 and the Nigerian Boko Haram Insurgence, implication for Peace Co-existence in Nigeria, in *Religion and Security Issues*, 214-231, *Proceeding of 2013 Biennial International Religious Studies Conference*, edited by J. K. Ayantayo and S.A. Fatokun, *Religious Studies series*, 5, Ibadan: John Archers Publishers. 227

<sup>182</sup> H. M. Sewakpo. 2013. The Relationship between the Pre-conversion character of Paul in Acts 8-9 and the Nigerian Boko Haram Insurgence, Implication for Peaceful Co-existence in Nigeria, in *Religion and Security Issues*, 5, 214-231, *Proceeding of 2013 Biennial International Religious Studies Conference*. 230

<sup>183</sup> B. B. Scott. 1983. “Hearken the Parable” *A Commentary on Parables of Jesus*, Minneapolis: Fortress Press. 195-196.

<sup>184</sup> O. O. Obijole. 2013. Communal Sharing in the Primitive Church as a Panacea for Economic Insecurity in Nigeria in *Religion and security issues*, 264-283, *Proceedings of 2013 Biennial International Religious Studies Conference*, 5 edited by J. K. Ayantayo and S.A. Fatokun, *Religious Studies Series*, 5, Ibadan: John Archers Press. 266

William Barclay observed that a cruel attitude is a bane to the growth of any society, thus, for any establishment to witness steady growth, it should replicate the sharing principle of the early Christians whereby everybody feels for each other and not the type of life being witness in the modern society where there is a wide margin between the employers and the proletariat,<sup>185</sup> thus, no ideal community will thrive in a situation where some will possess more than is required and some wallow in abject poverty.

Furthermore, a virtuous person should not engage in hypocrisy and deceitful life like a couple named Ananias and Saphira, which resulted into their untimely death (Acts5:1ff). That shows that even the early church was not without its challenges but individual persons had to distinguish self from the corrupt influences of their generation.<sup>186</sup>

Oyelaran posited that one of the major vices bedeviled our nation is the problem of man-made poverty, and every effort made by successive governments through poverty alleviation programmes by both the State and the Federal Governments has been carried out with lip services leading to loss of confidence and commitments among the citizens.<sup>187</sup>

Since the psyche of Nigerians have been molested through mal-administration and many years of misrule, any slight provocation easily leads to violent reaction which always generate communal clashes as the order of the day. This has made it practically impossible to identify a virtuous person among Nigerians of our days. Elected leaders at the helms of affairs who at their electioneering campaigns promised to be virtuous and rule with fairness and justice turned out to be liars and unable to implement the United Nations' Development Goals agreement which they swore to facilitate to make life meaningful to the electorate.<sup>188</sup>

What a disappointment to the value and virtue of humanity in a country where law and justice are being circumvented to protect hooligans at the corridors of power.<sup>189</sup> In our contemporary Nigerian Society, those who claim to be virtuous before being voted into elective office neglect the populace after winning election, leading to many people

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<sup>185</sup> W. Barclay. 1980. *The Gospel and the Acts, the First three Gospels*, London: S. C.M Press. 43

<sup>186</sup> J.Stringer. 1999. *New Testament Commentaries: The Book of Acts*, Bowling Green, KY: Guardian of Truth Foundation. 88

<sup>187</sup> B. Oyelaran-Oyelakin. 2014. *Rich Country, Poor People, Nigeria story of poverty in the midst of Plenty*, Lagos & Nairobi: Technopol Publishers. 65-66.

<sup>188</sup> J. B. Green. 1970. *Evangelism and the Early church*, London Holder & Stoughton. 41

<sup>189</sup> D. Door. 1995. *Spirituality and Justice, Golden Bridge* N. Dublin: Gill and Macmillan Publishers. 72

drifting from neglected rural dwellings to urban centres to struggle with meagre urban facilities.<sup>190</sup> No wonder, poverty became rampant, the poor ones are not happy that they are poor because of perpetration of evil over natural justice by the Oligarchs who pocket the wealth of the collective whole on the platform of selfish interest at the upper political level.<sup>191</sup>

As rightly observed by Abogunrin, a virtuous person must champion the plight of the less-privileged in human environment, doing otherwise will generate vicious cycle.<sup>192</sup> A person that breeds virtue must always avoid arson, killing and looting in the likeness of ethno-religious crisis that broke out in 1987 in the Old Kaduna State where streets urchins were used as agents to decapitate human heads and burning of several places of worship which was a dark era in the annals of this nation.<sup>193</sup> What could have been settled amicably eventually because a theatre of war because of the absence of virtue and intolerance among the warring tribes.

#### **4.6 The characteristics of the Good Samaritan's virtues in Luke 10:30-37**

##### **The text: Luke 10:30-37**

30. υπολαβων δε ο Ἰησους ειπεν ανθρωπος τις κατεβαινεν απο ιερουσαλημ εις ιεριχω και λησταις περιεπεσεν οι και εκδυσαντες αυτον και πληγας επιθεντες απηλθον αφεντες ημιθανη τυγχανοντα

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. κατα συγκυριαν δε ιερεις τις κατεβαινεν εν τη οδω εκεινη και ιδων αυτον αντιπαρηλθεν

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

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<sup>190</sup> N. Adedokun. 2016. *Misplaced Priorities of the Buhari's Administration*, Punch Newspaper, Thursday, 17<sup>th</sup> November, 2016, Vol 40, No 21, 312 www.punch.ng.com

<sup>191</sup> S. A. Naim 1999. *Justice and only Justice, a Palestinian Theology of Liberation*, Maryknoll.: New York Press. 124-125

<sup>192</sup> R. M Grant. 1977, *Early Christianity and Society*, San Francisco: Harper and Rowe. 37

<sup>193</sup> B. Oyelaran-Oyeyinka. 2014. *Rich country, Poor people, Nigeria's Story of Poverty in the midst of plenty*. 79

32. ομοιως δε και λευιτης γενομενος κατα τον τοπον ελθων και ιδων αντι παρηλθεν  
And likewise a Levite, when he was at the place, came and looked on him, and passed  
by on the other side.

33. Σαμαρειτης δε τις οδεων ηλθεν κατ αυτον και ιδων αυτον εσπλαγχισθη  
But a certain Samaritan, as he journeyed, came where he was: and when he saw him,  
he had compassion on him,

34. και προσελθων κατεδησεν τα τραυματα αυτου επιχεων ελαιον και οινον  
επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν αυτον εις πανδοχειον και επεμεληθη  
αυτου  
And went to him, and bound up his wounds, pouring in oil and wine, and set him on  
his own beast, and brought him to an inn, and took care of him.

35. και επι την αυριον εξελθων εκβαλων δυο δηναρια εδωκεν τω πανδοχει και ειπεν  
αυτω επιμεληθητι αυτου και ο τι αν προσδαπανησης εγω εν τω επανερχεσθαι με  
αποδωσω σοι  
And on the morrow when he departed, he took out two pence, and gave them to the  
host, and said unto him, Take care of him; and whatsoever thou spendest more, when I  
come again, I will repay thee.

36. τις ουν τουτων των τριων δοκει σοι πλησιον γεγονεναι του εμπεσοντος εις τους  
ληστας  
Which now of these three, thinkest thou, was neighbour unto him that fell among the  
thieves?

37. ο δε ειπεν ο ποιησας το ελεος μετ αυτου ειπεν ουν αυτω ο ιησους πορευου και συ  
ποιει ομοιως  
And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou  
likewise.

Browsing through the background to Luke 10:30-37, reveals that the Good Samaritan  
discourse reflected the cultural matrix of the nature of the first century Palestine which  
had been viewed from the perspective of the biblical and the extra-biblical evidences  
with regard to how to practice charitable obligation to human beings as an important  
code in Judaism, while that of the Divine requirement remains immutable, the code

for its horizontal fulfillment undergoes various development because the Interpretation of who a “neighbour” is within the socio-cultural changes in the history of the Jews, and even in the emergent Christian era of the early Century of Christianity always alter the concept, because the situation being faced determines the extent of virtue being expressed.

The presence of the Samaritan-traveller who rescued the ambushed man is very crucial to the new interpretation of the discourse in a revolutionary approach. His attitude in the scene gives a new hermeneutic description on features inherent in a person of virtue and value. The didactic story narrated by Jesus that humanity will be judged not by the credal profession, but by attitudinal disposition to life.

#### **The Exegesis of Luke 10:30-37**

##### **4.6.1 Πλησιον (v 36) in his personality virtue**

As portrayed in Luke’s Gospel, Lucan Jesus portrays πλησιον as the greatest commandment subsumed in neighbourly character that is not restricted to a particular nationality or religious belief. The parable of the Good Samaritan enjoins its readers that one does not have a specific or categorized neighbour, rather, everybody demonstrates neighborliness through what he/she is able to do practically to assist anyone at any point in time. This spurred Jesus to inform the enquiring lawyer to make the Samaritan a model of his life by doing likewise. In defining neighbour in Lucan Jesus, it was seen as a creature who is moved compassionately towards anyone in need with defiance to any barrier. In this regard, the Samaritan’s procession from orthodoxia to orthopraxis shows human miracle. As observed by Rahner,

The most sublime miracle of human compassion is this. He who is really compassionate loses himself, identifies himself with his brother in his needs, dares to commit himself to the unknown. His freedom achieves its ultimate act of daring, that of abandoning self.....,when the Scripture says that he who loves his neighbor fulfils the law, then this is the ultimate truth, that which is true in virtues of the fact that God himself has become this neighbor. Thus, every time we accept and love our neighbour, we ipso facto accept and love in him, who is at once nearest to, and most remote from us<sup>194</sup>

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<sup>194</sup> D. Nikulin. 2010. *Dialectic and Dialogue*: Stanford University Press. 35

It is therefore crystal clear that the Samaritan neighbourly love is a *practicum* calling for emulation in restoring human values. The Samaritan as presented by Jesus did not allow any racial, tribal or religious exigencies to blindfold his human conscience, rather, he recognised the injured man as a neighbour who is in dire need of his help.

In Walter's observation, when Luke used the verb *σπλαγχνίζομαι* to illustrate the Samaritan's action, he portrayed him as an individual who reminds us of the sympathy of God<sup>195</sup> in a manner that is equally found in the prodigal son's episode in Luke 15:11-32 after engaging in the height of profligacy, yet found favour and acceptance in the sight of his father who demonstrated an uncommon attention in form of neighbourly kindness towards him.

The Samaritan in question attracts commendation for being an exemplary character, a model of goodness, solidarity with the sufferings, the beaten, the forgotten, the marginalized just like the prodigal son's father associated and showed compassion to his son in spite of his prodigality in order to become paradigm of sincere neighbourly love.<sup>196</sup> In this sense, the Samaritan's model is close to Metz's theology which reminds us of the feeling towards other people's suffering – *Memoria passionis* (a memory of suffering).<sup>197</sup> Sequel to this, Sobrino points out

By this, the marginalized who already misplaced their self-esteem and human nobility that requires restoration ... which offers us a way to overcome dehumanization through invitation to universal solidarity<sup>198</sup>

The more we realize that we are God's creature and we develop a profound intimacy with him, it will definitely open our eyes to the plight of those who suffer and create in us an inkling of rescue measure regardless of any inhibition. Richard Neibuhr, a Christian Ethicist claims that for any action to proceed from human being, such being must have been conscientious in his thought. Furthermore he remarks that one's identity as God's creature must be enhanced in response to God and his fellow as one matures in

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<sup>195</sup> N. Walter. 1993. '*Splagchnizomai*' in *Exegetical Dictionary of the New Testament III*, Michigan: Grand Rapids. 265

<sup>196</sup> M.O. Richardson. 2002. Jesus: the Unorthodox Teacher, In P.H. Peterson, G.L Hatch & L. D Card (Eds), *Jesus Christ Son of God*: Provo, UT: Brigham Young University. 245-247

<sup>197</sup> N. Perrin. 1976. The Kingdom of God in the Teaching of Jesus, Minneapolis: Fortress Press. 54-55

<sup>198</sup> T. Newell. 2009. Worldview in Collision: Jesus as Critical Educator, *Journal of Education & Christian Belief*, Vol 13, No 2, 141-154



his/her self-identity in his/her surrounding environment.<sup>199</sup> In the parable of the talent in Luke 19:12ff, Jesus emphasized on the ability of individual talent receiver to be a responsive and responsible being in his environment as one who engages his society through participation in human needs in connection with the Divine love, carrying this out means, taking responsibility for the good of others in what is nobly desirable.<sup>200</sup>

In Luke, Jesus in most of his didactic engagements harmer on moral responsibilities which is measured by proactive response to the needs of other people. The goal of this is not to be unilaterally burdened with the needs of others, but to play one's part in their lives and in the society.

As viewed by Neibuhr again, this moral and ethical considerations being expounded in Lucan Jesus reflects vertical and horizontal medium of solidarity, universal responsibility and reconciliation.<sup>201</sup>

In the opinion of Ellacuria, reality is usually grasp by bearing it as it appears, that is, the signs of times in the developing world means being encountered with the reality of human suffering in hardship and oppression with a call to empathize and to demonstrate an uncommon sympathy,<sup>202</sup> an example of life being epitomized in the Good Samaritan's discourse and prodigal son's narratives.<sup>203</sup>

It is important to note that most of the didactic discourses narrated by Lucan Jesus are to provide guidance for action and showcase ideal discipleship,<sup>204</sup> self-sacrifice, humility through the power of the Holy Spirit as a call to follow Jesus example for the purpose of building a Koinonia.<sup>205</sup>

In Greek literature being commonly employed by Luke, the word δικαιοσυνη aptly translates as justice, fairness, righteousness, integrity and so on is reputed to demonstrate

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<sup>199</sup> R. H Neibuhr. *Why do Context Matter? The Parable of the Good Samaritan (Luke 10: 27-35) as an Example*, Minneapolis: Fortress Press. 65-66

<sup>200</sup> R. B Hays. 1996. *The Moral Vision of the New Testament Community*, Franciso: Harper and Row, 280-282

<sup>201</sup> R. H. Neibuhr. 2018. *Why do Contexts Matter: The Parable of the Good Samaritan as an Example*. 66

<sup>202</sup> I. Ellacuria.1973.*Hacia un a fundalmentacion filosofica del metodologicatinamericano*. 23

<sup>203</sup> M. L. Soard. 1986. *Righteousness in the Early Jewish Literature, the New interpreter of the Bible*, 4, 813-818.

<sup>204</sup> J. LeondhardtBalzer. 1982. *Righteousness in the New Testament in the New Interpreter Dictionary of the Bible*, 807-813, Grand Rapids: Zodervan . 812

<sup>205</sup> M.O Donohue. 2011. *Se-xtrafficking, the Vulnerability of Women and Children: An Urgent Call to the Church*, Concilium

the essence of neighbourliness because without those ingredients, neighbourliness will only appear in theory, this is why in the New Testament, δικαιοσύνη appears in more than three hundred times.<sup>206</sup> It is used consistently to indicate fulfilment of a required obligation in a universal expression of love and solidarity towards one another, especially the needy through the incarnation and the declaration of the reign of God through Jesus Christ in the world.

This entails a devotion to resist prejudice and coercion and to perform merciful love and liberty for other people. It is equally important to express camaraderie and special interest for the need of the under-privileged, defenseless with the ostracized in a given community which transcends social, political and even religious restrictions and recognize neighbourliness even in the most isolated place or difficult condition.<sup>207</sup>

The theme righteousness or fairness is notable in the Gospel of Matthew especially in the Beatitude (Matthew 5:1-12) which is equally evident in the Good Samaritan's discourse, on Luke's part, he adds an obligation to summarize the Apostolic charge to the hellenistic world with the statement "Go and do likewise".<sup>208</sup>

According to Marshall, support service is required just like the Samaritan who short-circuit his way to go into the trench to be neighbourly to the mangled man.<sup>209</sup> Today, it means going to a place marked by need and integrating the privileged status in one's developing identity, interpretation and responsibility. To make this kind of neighbourliness and solidarity a lifelong, sustainable pattern of citizenship and discipleship, it must indicate that religious piety are made less effective when it clashes with dangerous need of one's neighbour, especially in the age of individualism evident in social disengagement, undue peer influence, globalization and westernization.

For discipleship and citizenship of Christian virtue to be sustained, the Samaritan model should be seen as the ultimate solidarity for neighbourly love which should be integrated into corporeal communities of practice and responsibility. Even in antique times, there

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<sup>206</sup> J.B. Green. 1995. *New Testament Theology, The Theology of the Gospel of Luke*, Cambridge: Cambridge University Press. 2

<sup>207</sup> L. Morris. 1988, Reprinted, 2008. *Luke*, Tyndale New Testament Commentaries, Downers Grove, IL: Inter-Varsity Press. 55

<sup>208</sup> G. Schlabach. 1990. *Levitical Purity Codes*, Scottsdale: Herald Press. 43

<sup>209</sup> I. H. Marshall. 2005. The Christology of Luke's Gospel and Acts," in *Contours of Christianity in the New Testament*, ed. Richard. N. Logenecker, Grand Rapids: Eerdmans. 122

were two concentric circles of relations: neighbour and non-neighbour, aside from one's neighbour, covenant law requires an extended obligation to non-neighbour especially where it is not going to pose a serious danger.

According to Jonathan Sacks, the mandate to love one's neighbour was mentioned as doublets in the Hebrew Scripture, while the instruction to love strangers was frequently emphasized in no less than thirty six times whereby Seafarers and Sojourners were expected to be shown with kindness, an indicator that the Jews from the ancient times are required to be neighbourly to both their Jewish counterparts and non-Jewish in every ramification, though with a caveat, that higher measure of obligation is expected towards a fellow Israelite.

In Jesus teaching and healing ministry in the New Testament, he did not create any class distinction or dichotomy so as not to create any loophole including love towards the enemies who are regarded as infidels and should not be shown any neighbourly love. In Jesus didactic discourse, the demands of discipleship involves loving one's enemy, the reason why he says "If you love those who love you what credit is that to you (Luke 6:52).<sup>210</sup> The robbers in the Good Samaritan's narrative were not neighbourly, if they were, they would not have massacred a human being like them to the point of death, they were direct opposite of what it means to be neighbourly. Both the passers-by; The Priest and the Levite were also seen to be un-neighbourly because they demonstrated non-challant attitudes towards the victim.<sup>211</sup>

However, some Commentators excused the Cleric and the Levite from the blame because the risk of defilement which will lead to their being quarantined in private custody for seven days, and ultimately cause a loss of wage for purification afterward,<sup>212</sup> but as said earlier, Mishnah (A collection of oral tradition) allows the violation of law in matters of life and death.<sup>213</sup> In as much as the same legal tradition being upheld by the Jewish religious leaders is applicable to the Samaritan, he could have also tendered the

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<sup>210</sup> C. E. Hauerand, W. A. Young. 1986. *An Introduction to the Bible: A Journey into three Worlds*, Englewood Cliffs, NJ: Prentice-Hall Inc. 242.

<sup>211</sup> B.B. Scott. 1983. "Hear then the Parable" *A Commentary on Parables of Jesus*, Minneapolis Fortress Press. 195-196.

<sup>212</sup> J. Breech. 1983. *The Authentic voice of the Historical man*, Philadelphia: Fortress Press. 176

<sup>213</sup> C. A. Kimball. 1994. Jesus Exposition of the Old Testament in Luke's Gospel in *Journal for the Study of the New Testament*, 132-145, 21/3, Sheffield: Sheffield Press. 138

same excuse, but the Samaritan chose the path of an extant Rabbi's law in Mishna to prove neighbourly.

This does not imply that the Samaritan was an Anti-nomianist, or anti-clerical, the personalities of the religious Officials became culpable by the way they ignored the required law of love for their needy fellow.<sup>214</sup> Given the fact that the first two characters who were not merciful were religious leaders, the lawyer and some other audience of Jesus' Good Samaritan episode expected the compassionate man to be a lay-Israelite. Thus, Jesus choice of a Samaritan as a true neighbour in that scene was not only shocking but debasing to his hearers because of the long history of hostility between the Jews and the Samaritan which dated back to as far as 722 BCE.<sup>215</sup>

The popularity of the word "the Samaritan" makes one to feel how disgusting and dismayed Jesus addressees would have been, considering the pungent derision the Jews and the Samaritans had for one another.<sup>216</sup> Assuming that the victim was a Jew, the negligent religious officials were presumably his religious leaders, the Samaritan action was striking because he as an odious stranger did what precisely was expected of those considered to be moral example<sup>217</sup>.

To this end, one commentator posits that, if the victim was a Jew as speculated, he would have likely rejected the Samaritan's assistance in the event of regaining consciousness since any sanctimonious Jew in a gully as such would have preferred to be left a dead man in such a condition that to be assisted by a despised Samaritan,<sup>218</sup> the Samaritan's action is mostly celebrated given the fact that he acted neighbourly in a situation where he is seen as an enemy.

It is important to mention here that the route to Jericho from Jerusalem was notorious for all kinds of insecurity, and the Samaritan in question was probably a merchant returning from Jerusalem would have himself been at a great danger of robbery, assisting the victim in the ditch would have made him a prey of the under-world men or might

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<sup>214</sup> F. Stern. 2006. *A Rabbi's look at Jesus Parables*, New York: Rowman & Littlefield. 214

<sup>215</sup> L. T. Johnson. 2000. *Living Jesus: Learning the Heart of the Gospel*, San Francisco: HarperSanFrancisco. 160

<sup>216</sup> K. Bailey. 1980. *Through Peasant Eyes: More Lucan Parables, their culture and style*.52

<sup>217</sup> J.I.H. McDonald. 1997. *The Parable of the Good Samaritan in Jesus and his Parables: Interpreting the Parables of Jesus today*, Edinburg: T&T Clark. 50

<sup>218</sup> R.P.H. Green. 1999. *Augustine, De Doctrina Christiana. This points out that the Samaritan's example obliterate boundary-breaking that close off agenda of racism or any complex*, Vol 60, Snodgrass: Paternoster. 358

make him the prime suspect of the mangled victim. Ordinarily, his act of neighbourliness and care on the victim might have been seen as an act of sheer folly.<sup>219</sup> Of course, if his act of benevolence went in contrast, perhaps, he would have been labelled a foolish Samaritan.

Nevertheless, the focus of Jesus teaching is not to appropriate commendation or condemnation, but rather to break open the closed door of hatred, enmity and un-neighbourly attitude between the Jews and their neighbouring dwellers especially the Samaritans. Through the discourse, the Samaritan became the global hero and the instrument in God's hands for the wholeness of other. Consequently, no one should be discarded whenever neighbourly conduct, affection, communion and right-relationship is concerned.<sup>220</sup> In the Good Samaritan text under consideration, three main points can be deduced from the classic text. Firstly, neighbourliness got a new definition not only to include non-Jews, but a love that knows no boundary.

As being asserted by Augustine, all human beings are expected to be recognised as Neighbours,<sup>221</sup> his model is crucial as reference point for responsibility and solidarity. Through the narrative, Jesus made it clear that the bonds of human filiation exclude no one and moreover, no person is immuned from the claims of neighbourly commitment and responsibilities.<sup>222</sup> Secondly, it is always everywhere where a duty calls to act as neighbour than one is expected to act by putting aside every hindrance that may negate neighbourly action.<sup>223</sup>

And thirdly, being a neighbour means to act with courage, empathy and be hospitable in a ground breaking comradeship using the Samaritan as a reference point who risked his own wellbeing to attend to the robbery victim and enlisted others in the continuation of the care especially those at the Inn.<sup>224</sup>

His rapid response to the man in need portrayed him as a creature with innate compassion in stark difference with the lukewarm attitude exhibited by the religious officiants

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<sup>219</sup>Hendricks Sums this up well "confronted with someone in desperate need, the obligation to act as Neighbour to Neighbour with practical compassion always applies. No other consideration, even no other commandment of the Torah takes precedence.

<sup>220</sup> D. E. Oakman. 2008. *The Social World of the New Testament*, Peabody: Hendrickson. 125-140

<sup>221</sup> E. Lohse. 2001. *Theological Ethics of the New Testament, (The third Gospel for the third world)*, Oxford: Paternoster books Ltd. 76

<sup>222</sup> J. D. Crossan 1973. *The Challenge of historical Jesus*. 56

<sup>223</sup> Jon Sobrino. 2001. *Christ the Liberator: A view from the victim*, Maryknoll: Orbis books. 210

<sup>224</sup> F. Matera. 1996. *New Testament Ethics*, Louisville: Westminster. 88

towards the victim of the armed-banditry. In the contemporary vulnerable condition, the Samaritan's merciful action exemplifies acting neighbourly to anyone in distress condition or need at any given time.

The Samaritan example portends that what matter is not believing or belonging but rather acting. The adverb used by Jesus to express the Samaritan's love was part of Jesus' response to the lawyer's question, thus, fulfilling law through humanity is meant to exclude no one (Ref Rom. 13:8, 10, Gal. 5:14).<sup>225</sup> It is germane to mention that Jesus' description of the Samaritan's action was tantamount to law being fulfilled through his self-sacrifice instead of a cognitive knowledge of rightness or goodness based on religious obligation.

Through the passage, the neighbourly action of the Samaritan being described became a reference point which was embedded in 'pity'. Through this discourse, neighbourliness serves as the front burner of Christian vision, providing a better way to feel and act lovingly to the other person which negates the unconventional barriers and excuses to evade responsibility. Consequently, the Samaritan's neighbourly disposition may be considered the fulcrum on which the narrative stands.

#### **4.6.1.1 ἐλεος (v 37) in his personality virtue**

The Greek word ἐλεος is very prominent in Lukan Gospel, it occurs in about seventeen instances to describe the features of a godly person. It is equally important to mention that in Lukan Jesus, the rescue mission of Jesus includes the deliverance of the oppressed. The Greek word τεθραυσμενους, indicating that human society is dotted with oppression, equally provides an avenue in the same Gospel for mercy to be offered to the oppressed party. Therefore, the agenda of the Lukan Jesus is to be merciful to those who are shattered. The verb θραυω<sup>226</sup> "to shatter or to be broken" can be translated literally as a physically hopeless state as narrated by Jesus in the Good Samaritan episode.<sup>227</sup>

This is considered an intentional terminology by Luke which highlights the vulnerable class among whose Jesus ministry is pre-eminent. As Bryne opines, releasing those who

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<sup>225</sup> J. L. Mckenzie. 1965. *Dictionary of the Bible*, London: Geoffrey Chapman, 766

<sup>226</sup> K. E. Bailey. 1983 "Through Peasant eyes" in *Poet and Peasant: A literary-cultural approach to the Parable of Luke* (Combine Edition) Grand Rapids: Eerdmans.45

<sup>227</sup> S. S. K. Aung. 2012. (June 16) "Nobel Lecture", [http://www.Nobelprize.org/peace/Laureates/1991/kyl-lecture.html/kyl-lecture\\_enhtml](http://www.Nobelprize.org/peace/Laureates/1991/kyl-lecture.html/kyl-lecture_enhtml), accessed 15th February, 2018

are oppressed from the yoke of injustice underpins the demonstration of God's mercy (ἐλεοςτουΘεου) which is equally implemented in a virtuous person as found in the personality of the virtuous Samaritan.<sup>228</sup>

The use of the noun ἐλεος and its twin word σπλαγχνιζομαι which means "mercy, pity or compassion in the didactic story of the Good Samaritan provided indispensable insight into the comprehension of mercy mostly evident in the variety of Greek expressions to describe the merciful action of the Good Samaritan such as ἐλεεμοσυνη, Οίκτιρμος, Χαρις or even δικαιοσυνη lend credence to the exhibition of such attitude as being employed in the Septuagint (LXX) version of the discourse,<sup>229</sup> even though the words could not be translated to have exactly same meaning, yet all synonymously denote or connotes the notion of mercy or compassion.

To buttress several instances where ἐλεος is mentioned in the Lucan account apart from the Good Samaritan episode, are the infancy narratives of Jesus in relation with God's mercy (Luke 1:50,54,58,72,78). In Mary's magnificat (Luke 1:46-55), ἐλεος is associated with God's action on behalf of the vulnerable. Also, Elizabeth's experience in the delivery of John the Baptist epitomizes the notion of mercy (Luke 1:58).<sup>230</sup>

Aside, the personality of the Good Samaritan was further portrayed in the deep-seated mercy: as such, "σπλαγχνα ἐλεους" was a prominent Greek word used to describe the passion with which the Samaritan carried out the compassionate action which was translated tender-mercy.<sup>231</sup> That compound Greek word has an intensifying cause, pointing to the depth of God's response to a highly demanded need of a man especially in a depressed condition. In the suggestive translation, "the gut-felt mercy" of the divine.<sup>232</sup>

Apart from the fact that the Samaritan attitude in its entirety dignifies mercy, the word ἐλεος translated mercy was duly emphasized as an attribute discovered in the sage

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<sup>228</sup> B. Bryne. 2000. *The Hospitality of God: A reading of Luke's Gospel*, CollegeVille: Liturgical Press. 41

<sup>229</sup> A. F. Elvey. 2011. *The matter of the text: Material Engagement between Luke and the five Sense. The Bible in the modern world*, 37 Sheffield: Phoenix Press. 44

<sup>230</sup> P. F. Esler. 1987. *Community and Gospel in Luke Acts: The Social and Political Motivation of Luke Theology*, Cambridge: Cambridge Press. 55

<sup>231</sup> T. Friberg, G. Barbara and N. F. Miller. 2000. *Analytical Lexicon of the Greek New Testament*, Grand Rapid: Baker Books. 88

<sup>232</sup> E. V. Dowling 2007. *Taking away the Pound: Women Theology and the Parable of the Pounds in the Gospel of Luke*, London: T&T Clark international. 82

Samaritan at the close of the story (v37). This makes Jesus to described him as an ideal neighbour to the victim of the robbery incident, he thus commanded the questioner to “go and do likewise” that is, to begin from there and become a mercy-giver in like manner as an extension of God’s mercy giver.<sup>233</sup>

This is also in consonance with the command of Jesus in same Lucan Gospel during the sermon on the plain where Jesus at the tail of his teaching asked his audience “to be merciful”, the verb used is οἰκτιρμονες with the Noun οἰκτιρμων and adjective οἰκτιρμων, all which evolve from the another mercy-word group (Luke 10:36-37) mean “to do likewise”.<sup>234</sup>

In Lucan Gospel, therefore, God’s mercy is embodied in Jesus with a call to human to also be merciful. In Luke’s second volume, the Acts of the Apostles, Tabitha in the likeness of the Good Samaritan is described as another distributor of God’s mercy by following Jesus Christ instruction to live a life of mercy (Acts 9:36 cf Luke 10:37). She was full of good works (ἀγαθὸς ἔργον), that is, virtuous responsibility to her society and equally involve in ἐλεμοσυνον (work of mercy). Like the Samaritan, she provides a prototype for those who commit themselves to a mission of Justice and mercy.<sup>235</sup>

In the same Lucan Gospel, references are made to mercy in different dimensions, in some healing narratives, ten lepers and a blind beggar called out to Jesus to be merciful on them (Luke 17:13). Jesus response to the cry of the broken hearted of healing is equally noteworthy to show divine mercy to those in need through the ministry of Jesus (Luke 18:42). Jesus salvific ministry is concerned with proclaiming and embodying God’s acceptance, love, mercy, and hospitality to his people regardless of ethnic coloration and religious affiliation. This involves release from bondage those in physical, emotional, and spiritual captivities including the mangled victim who was rescued by the Samaritan traveller.<sup>236</sup>

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<sup>233</sup> V. Lawson. 2005. *Tabitha of Joppa: Disciple, Prophet and Biblical Prototype for the contemporary religious life in transcending boundaries*, Rome: LibreriaAteneoSalesiano. 292

<sup>234</sup> M. C. Sullivan. 2012. *The Path of mercy; The life of Catherine M. C. Auley*, Dublin: Four Count Press. 82

<sup>235</sup> V. Lawson.. 2005. *Tabitha of Joppa: Disciple, prophet and Biblical prototype for the contemporary religious life in transcending boundaries*. 295

<sup>236</sup> E.M.WainWright. 2002. *Mercy is one of God’s names captured by compassion “Unpublished address to Brisbane Sisters of Mercy Pilgrimage to Dublin*. 15



The Greek word *χαρις* is another cognate synonym for *ἔλεος*, in the actual sense, *χαρις* means Grace, but this uncommon favour is equally embodied in mercy, being translated as *חֶסֶד* (*chesed*) in the Hebrew Scripture, known in English as Loving kindness, or graciousness. In Esther 2:9, Esther obtained mercy before king Ahasuerus in an uncommon way despite the fact that she contravened the tradition, a trespass that attracts death penalty, yet, she found favour before the King, even though the word *χαρις* may carry different nuances, yet, it connotes a similar meaning as found in Luke in our reflection of mercy.<sup>237</sup>

The word *χαρις* embraces the following interpretations in Luke; Grace, favour, joy, and mercy-giving which occur severally in the Gospel of Luke (Luke 1:30, 2:40, 52, 4:22, 6:32, 33,34, 10, 37, 17:9). The greetings of Angel Gabriel during his angelic visit to Mary employs a related term *κεχαριτωμενε* which means highly favour or one who enjoys uncommon mercy from God.<sup>238</sup> Other Lucan passages that treat the word *Χαρις* is found in Luke 6:32, 33, and 34, these were part of Jesus teaching with respect to loving one's enemies (Luke 6:27-36) which dovetails into the call "To be Merciful (*Οἰκτριμονες*) because God himself is a mercy-rendering God (*Οἰκτριμων*).<sup>239</sup>

Another Lucan story that is in tandem with the Good Samaritan episode of mercy is a woman bent with infirmity for eighteen years who cannot stand straight (Luke 13:11). Her situation like the victim of armed-robbery symbolises vulnerability and hopelessness; she encountered Jesus, got relieved of her infirmity and was empowered to be freed of her burden as a way to epitomise a virtue embedded in the ministry of Jesus in the distribution of *ἔλεος* to those in captivity.<sup>240</sup>

In the New Testament, *ἔλεος* and *οἰκτριμων* are Noun renditions meaning "mercy" both which are encompassed in the ministry of Jesus himself through which God redeemed mankind, then the horizontal expression of such mercy is expected to be found in its practical demonstration of the Good Samaritan and the parable of the prodigal son (Luke 10:30-37, 15:8-15). To justify the physical show of mercy, the Verb *ἔλεω* and *οἰκτιρῶ*

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<sup>237</sup> E.M. Wainwright. 2012. *Reading Matthew 21:1-22 Ecologically*, 67-79, 4/2, *Austrian Biblical Review*, 60

<sup>238</sup> M. O. Donohue. 2011. *Sextrafficking, the Vulnerability of Women and Children: An Urgent Call to the Church, Concilium*.54

<sup>239</sup> R. M. Chennattuand, M. L. Coloe. 2005. *Bibliotheca de ScienzeReligiose*, <http://www.Eureka.com.au/article32238>, accessed, 28<sup>th</sup> March, 2018

<sup>240</sup> F. Simmons. 2011. *The Slavery in Australia goes beyond the sex trade, punch*. <http://www.thepunch.com-slavery-in-Australia-goes-beyond-the-sex-trade/> accessed February 28, 2018.

are of paramount important,<sup>241</sup> both which means to be sympathetic or to be merciful, they were used in relation to the virtue exhibited by the Good Samaritan to the wounded man learnt in orthodoxy and displayed in orthopraxis.<sup>242</sup>

As a treasured virtue which must be jealously guarded, the Primate at the consecration of new Bishops in the Anglican Church always reminds the Bishops-designate, “uphold discipline but forget not mercy”<sup>243</sup> because showing mercy will quickly foreshadow every elements of hatred and vendetta. Thus, Jesus commanded his followers to be merciful as their father in heaven does (Luke 6:36). *ἔλεος*, therefore stands as a spiritual and corporal armour to fight prejudice and vengeance. Like in the beatitudes “blessed are the merciful for they will receive mercy (Matt. 5:7). This clearly shows that the only cable of connection to attract *ἔλεος* is *ἔλεω*.<sup>244</sup> That is, to be merciful connects one to the throne of mercy.

In the discourse, Jesus commanded the exhibition of the work of mercy rather than religious piety (Luke 10:35-37). Paul acknowledges this when he mentioned to Titus that it is God’s mercy that saves us and not any merit on our part, therefore, we are equally saved to save others through merciful conduct (Titus 3:5-6).<sup>245</sup> This is further reiterated by Paul in his Epistle to the Corinthians’ Christians to indicate our responsibility to the society that “blessed be God and Father of our Lord Jesus Christ, the father of mercies, and the God of all consolation, who consoles us in all our afflictions, so that we may be able to console those who are in any affliction with the consolation with which we are also consoled by God (2Cor. 1:3-4)”.

#### **4.6.1.2 ἐσπλαγγιζήσῃς (v33) in his personality virtue**

The term *ἐσπλαγγισθῆ* (compassion), with verbal rendition *σπλαγγιζομαι* (to be compassionate) in some instances could be used as synonym for *ἔλεος*, “to have mercy

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<sup>241</sup> Rudolf Bultmann interpretation of *ἔλεος, ἔλεω, οἰκτιρῶ* and *ἐλεεμοσύνη*, TDNT2: 477-487

<sup>242</sup> C. M. Bruce. 1993. *The New Testament World: Insight from Cultural Anthropology*, Louisville: Westminster. 75-77

<sup>243</sup> W. Kasper. 2014. *Mercy: The Essence of the Gospel and the key to Christian life*, Mahwah, N. J. Paulist Press. 25

<sup>244</sup> M. Fox. 1979. *A Spirituality name, Compassion and the healing of the Global village, Humpty Dumpty and Us*, Mineapolis MN: Winston Press. 42

<sup>245</sup> W. Brueggemann. 1994. “Crisis revoked, Crisis resolving speech” *Biblical Theology Bulletin*. 24, 95-105

on” or to be merciful, but in reality, it attracts a deeper interpretation. In essence, the term denotes “empathy” or to be touched to the marrow or to be compassionate.<sup>246</sup>

It also stems from a linguistic root of the noun *σπαγγνον* which literally means the internal organs of the human person.<sup>247</sup>

In his exhortation during the bull of indiction of the year of mercy, Pope Francis V in his deepest concern for Christians suffering of one infirmity or the other in the submission of Stiller said, concerned Christians should open their eyes to the wounds and suffering of so many brethren deprived of their dignity and be compassionate to their cry for help.<sup>248</sup> It is expedient to mention that the pedagogical teaching of Jesus Christ goes beyond physical capacity of showing compassion, but an empathy that involves the whole and the intimate parts of one’s person expressing a deeper love and care without any act of imposition or duress or legal requirement.

In the perception of Walter, the use of the word *ἐσπλαγγνισθη* in describing the Samaritan’s action aptly reminds us of God’s mercy.<sup>249</sup> It also shows the spontaneity of human spirit anytime it comes across human suffering, making him to be dejected by inhumanity of others to their fellow human beings. The sage Samaritan through his action has earned an eternal reward for himself and receives accolades from Jesus for reaching out to someone in need whose identity he did not know at all, but saw him as a victim of violence, his compassion becomes a virtue of reference, a model of goodness, a universal figure and a paradigm.<sup>250</sup>

The Samaritan’s compassion reminds us of Baptist Metz’s theology that speaks about the sensitivity of the suffering of others and how to be empathic. It also points out the fact that profound relationship with God assists greatly in opening our eyes to the suffering of others in order to bail them out of their miserable conditions. *Σπλαγγνίζομαι* as a verb occur several times in the synoptic accounts which mostly portrays Jesus’ elaborate sympathy towards humankind, it characterises the Divinity of Jesus. The

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<sup>246</sup> The word *σπλαγγνίζομαι* in Luke 7:13 was used in order to express Jesus emotion at the death of the only Son of the widow of Nain. Equally in Luke 15:20 it describes the emotional state of mind of the father who sees the return of his prodigal son

<sup>247</sup> Luciano Manicardi, *Le Operedemisericordia, Eckzioni*, CVS, Roma 2015.63-118.

<sup>248</sup> B.C Stiller. 2004. *Preaching Parables to Post-moderns*, Mineapolis MN: Fortress Press. 46

<sup>249</sup> N. Walter 1993. “*Splagchnizomai*” in *Exegetical Dictionary of the New Testament, Vol.III*, Michigan: Eerdsmans .265

<sup>250</sup> E.A. Johnson 1990. *Consider Jesus: Waves of Renewal in Christology*, New York Crossroad .26

Samaritan's disposition which is one of such inferences placed the term at the centre of the discourse to describe the inner passion that the Samaritan had for the robbery victim (Luke 10:33).

The didactic discourse of the Good Samaritan depicts the qualities and the characteristics of Jesus' salvific message to the world, such as his thoughtful concern towards multitude and individuals' suffering. The word *σπαγγνα* in the narrative, if updated into our context, one can rediscover the potency and its enormous ethical reality, which in essence ought to oblige humankind towards conducting themselves in favour of human respect, human freedom and human realisation.<sup>251</sup>

The act of compassion must be self-giving without reservation or question. It allows one's mind to be opened to the other person. The virtue of compassion teaches experience of responsibility for the others especially in a dangerous terrain of our modern world in the likeness of metaphorical Jericho road.

The Greek word *ἴδιον ἐσπλαγγνισθη* in verse 33 describes the degree of his pity towards the mugged victim unlike the description of the Priest and the Levite who were non-challant to his condition. This was expressed in a Greek clause *ἴδων ἀντι παρηλθεν* (they bypassed ignorantly).<sup>252</sup> The attitude of the fateful religious officiants was in contrast to the virtue being enacted for the Priest and Levite as contained in Isa.6:9, but in the case of the Samaritan, he saw the man, moved with compassion and took the necessary action expected to be taken. Jesus' narration about the injured man precipitates that if the contents of Lev.19:18 were present in the hearts of both the Priest and the Levite in the mode of the reenactment of the Torah as claimed always by the Jews, probably their hearts would have moved towards being compassionate when their brain brought the information to their hearts that an image like them was lying as victim of violence beside the road.<sup>253</sup>

The prefix before the verb "ἀντι" gives a clear indication that both men did not only bypassed the wounded man, but, bypassed through the opposite direction with their hearts dead of compassion, that means, they took their eyes away pretending as if they

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<sup>251</sup> J.B. Metz 1998. *Poverty of Spirit*, trans, John Drury, New York: Paulist Press .41-43

<sup>252</sup> W.H. Wachob 2000. *The Voice of Jesus in the Social Rhetoric of Luke*, Cambridge: Cambridge University Press.179-180

<sup>253</sup> R. Bauckham. 1998. *The Scrupulous Priest and the Good Samaritan: Jesus Parabolic Interpretation of the Law of Moses*, NTS 44 .475-489

did not see him and the injuries he sustained. It was discovered that in the whole story, fourteen Greek words were used to describe the action of the Priest and eleven for that of the Levite, the length of both recorded attitudes totaled up to twenty five while the singular disposition of the Samaritan attracts sixty words, this indicates that the virtuous action of the Samaritan received a lengthy attention as almost thrice as the corporate mal-attitude of both the Priest and the Levite.<sup>254</sup>

Aside, it presents a detailed progression of concrete considerate moments that showed the response of the Samaritan with his holistic commitment to rescue a victim already in a coma.<sup>255</sup> The episode describes the Samaritan as a traveler, this suggests that he is engaged in a purposeful journey towards a specific destination and in the process came across that victim of violence, rather than seeing him and passing by, he was moved with compassion. No wonder, Menken subscribes to the fact that the use of *σπαγγιζεσθαι* and *σπαγγνα* by Luke whether it is his unique source or adaptation from other sources in various ways in the course of the discourse creates an undeniable emphasis of compassion or pity from his point of view.<sup>256</sup>

As discovered from the entire story, the enquiring lawyer himself despite his conservative Jewish background at the close of the episode in his response to Jesus' question unconsciously responded, *ὁποιεσας το ἔλεος μετ'αὐτοῦ* (the one who had mercy on him).<sup>257</sup> From the whole discourse, one is made to read that the Samaritan performed seven progressive acts of empathy. At the first instance, he allowed his eyes to see the wounded man without discarding his battered sight, thus he was moved with compassion (Luke 10:33), followed by his feet halted from the journey he embarked upon to go to the direction of the victim (10:34).

The third and the fourth action of the compassion occurred when he took out costly materials from his possessions, wine and oil in his bag to stop the bleeding in form of first aid and bandaged the wounds. The fifth was the courage and the determination of the Samaritan to lift up the victim from his hopeless state, despite all odds, he carried

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<sup>254</sup> D.L. Bock 1994. *Luke*. 19

<sup>255</sup> D.L. Bock.1994. *He uses the phrase "Concrete Compassionate Units" to describe the Samaritan's actions*

<sup>256</sup> M.J.J. Menken 1988. *The Position of SPLAGCHNIZOMAI and SPLAGCHNA in the Gospel of Luke*, Dallas TX: W.B.C., Ltd.114

<sup>257</sup> J.O. York 1991. *The Last shall be first: The Rhetoric of Reversal in Luke*, Sheffield: Sheffield Academic Press.131

him upon his travelling animal, the sixth act was his willingness to take him to an Inn where he would be properly attended to with some money at his disposal deposited with the Inn-Keeper (10:34).

This was followed by his seventh attitude, a promissory to pay back to the Inn-Keeper whatever was going to be spent on the victim in excess, with an instruction to give him adequate care so that he can fully recuperate.<sup>258</sup> In those sevenfold demonstration of compassion, the narrative described the Samaritan demonstrating uncommon sympathy to his unidentified neighbour with his whole heart, soul, strength and mind in line with the Pentateuch's requirement.

In essence, the overall context of the passage implies complete exhibition of the Samaritan's love for God and his creature as evident in his neighbourly compassion to the victim of circumstance.<sup>259</sup> It is therefore probable that the episode in 2 Chronicles 28:5-10, whereby the Northern Kingdom war leader seeing the deportation to Samaria the prisoners of war from the Southern Kingdom yielded to the warning of Prophet Oded to return back the war victims to their base in Jerusalem since they were their brothers from Judah after restoring back their dignity could be seen as a precedent to the action of the Good Samaritan towards the victim of violence.<sup>260</sup>

The attitude of those Samaritans in 2 Chronicles 28:5-10 who served as agent of rehabilitation to the Judean war prisoners suggests that earlier in the biblical story, the people of the Northern kingdom in whose descents the Good Samaritan was raised had shown that they knew what obedience to the law and love of God in Lev.19:18 is all about.<sup>261</sup>

Thus, this Lucan discourse could be seen as a living example for the reconfiguration of Torah and the Prophets as a continuation of the story of Israel through the ministry of Jesus in the New Testament dispensation. In the language of Pilch, the stock of the embodiment of compassion in the Samaritan's conduct stretches out "Love", towards a stranger. The discourse however, presents the Samaritan not only as Bearer of God's

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<sup>258</sup> D.L. Bock. 1994. *Without the aid of a taxonomy of body zones, detailed eight concrete compassionate units in the Good Samaritan Parable may not be understood*

<sup>259</sup> P.F. Esler. 2000. *Jesus and the reduction of Inter group conflict: The Parable of the Good Samaritan in the light of the Social Identity theory.* 329-332

<sup>260</sup> F.S. Spencer 1984. *2 Chronicles 28:5-15 and the Parable of the Good Samaritan*, pp.317-349.

<sup>261</sup> F.S. Spencer 1984. *2 Chronicles 28:5-15 and the Parable of the Good Samaritan*, p.350

eternal mercy but equally as a model of ineffable compassion.<sup>262</sup> In the language of Bryne,

The way to inherit eternal life is to love God with one's heart and also to reach out to the world in compassion in the way as the Good Samaritan did and in the ministry of Jesus, which the Church has to continue... Thus, the way to eternity is to allow oneself to become an active instrument and channel of that same boundary-breaking compassion.<sup>263</sup>

#### 4.6.1.3 ἐπιμελενη (v 34) in his personality virtue

ἐπιμελενη another is the Greek noun used to denote the element of hospitality in the chosen biblical text, meaning, “continuous caring”, its verb, ἐπεμελεομαι, which means to “look after” was the instruction issued by virtuous Samaritan to the inn-keeper to continue in the treatment until the victim recuperates to normalcy. That was regarded as “hospitable act continuum that” that descended through the Samaritan to the Inn caretaker. From every indication and the provision made by the Samaritan, the quality of the care will not diminish.

A deeper synonym explored to further enrich the understanding of ἐπεμελημη is φιλοχενια which will assist in the discovery of the hospitable virtue inherent in the personality of the Good Samaritan. In the work of Pohl, hospitality was a practice known with the Jewish Patriarchs, especially Abraham whereby he entertained the Angels unknowingly, from there its practice was extended to the Intertestamental era, thereby expanded its tentacles to the founding of the Church, no wonder! Jesus used the Good Samaritan as a model for the practice of hospitality which remains hitherto as the tradition of the Christian church.<sup>264</sup>

In the Greco-Roman world where the Jews, the Samaritans, Greeks, Gentiles, and dwellers of different background co-habit, hospitality was seen as an expression of love and assistance given to anyone in need in the likeness of the sympathetic Samaritan in

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<sup>262</sup> J.J. Pilch 1991. *Sickness and Healing in Luke – Acts in the Social world of Luke-Acts: Model for Interpretation*, Peabody, M.A.: Hendrickson .204

<sup>263</sup> B. Bryne .2000. *The Hospitality of God: A reading of Luke's Gospel*, Collegeville, MN: Liturgical Press.101-102

<sup>264</sup> C. D. Pohl. 1999. *Making Room: Recovering Hospitality as a Christian tradition*, Grand Rapids: W. B Eardmans. 43

contrast to the mere understanding of providing food only to the strangers.<sup>265</sup> In discussing hospitality as a virtue in the sage Samaritan, Arterbury deployed various Greek terminology namely, *χενια*, *προχενια*, *φιλοχενος* and *φιλοζενια*.<sup>266</sup>

*χενια* was described as a self-sacrificing hospitality in the manner the Good Samaritan abandoned the comfort of his journey to attend to the incapacitated man. Likewise, he depicts *προχενια* as a public hospitality, this is likened to the type of commitment he gave while handing over the wounded man to the Inn-keeper, giving a deposit for his treatment with a promise to bankroll whatever was spent on him in excess. *φιλοχενος*, he termed as the Good Samaritan himself who gave himself to the need of the victim of the robbery where the religious leaders who passed-by proved negligent, while he referred to *Φιλοζενια* as the quality of the hospitality rendered to save the life of the man who could have been sent to his untimely grave.<sup>267</sup>

On the whole, the Good Samaritan is an embodiment of “altruistic hospitality” being motivated purely on moral instinct regardless of background, religious persuasion and colour.<sup>268</sup> It could also be described as an acid test of moral consciousness deposited in the Good Samaritan without anybody placing him under duress or compulsory obligation.<sup>269</sup>

In the world being governed by the Roman Government under which Jesus was born and bred, *φιλοχενια* have five different motives which are: *medea φιλοχενια*, *theoxenic φιλοχενια*, *Ius hospitii*, *Ius Dei φιλοχενια*, *contractual φιλοχενια* and *altruistic φιλοχενια*. *Medea φιλοχενια* deals with kindness under a compulsory influence of *magico-phobia*, this is the type of kindness to strangers to avert impending danger against the host by the suspecting stranger.<sup>270</sup>

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<sup>265</sup> D. C. Bass. 2002. *Essays in practicing Theology: beliefs and Practices of Hospitality in Christian life*, quoting ReinhardHutter, *Hospitality and truth: the Disclosure of practices in the Worship and Doctrine*, 206-2227, Grand Rapids: W. Eerdmans. 119

<sup>266</sup> A. E. Arterbury. 2006. *Entertaining Angels-The Early Christian Hospitality in its Mediterranean Setting*, Shieffield: Shieffield Phoenix Press. 80-81

<sup>267</sup> A. E. Arterbury 2006. *Entertaining Angels-The early Christian Hospitality in its Mediterranean setting*. 84-85

<sup>268</sup> M. Kinnamon. 1999. Welcoming the Strangers, *Lexington theological quarterly Journal*, vol. 34.3, Nashville: Abingdon Press. 160

<sup>269</sup> A. Jacques. 1985. *The Strangers within your gates: uprooted people in the world today*, Geneva: World Council of Church Press; 40-42

<sup>270</sup> L. Bretherson. 2006. *Hospitality as Holiness*, Hampshire: Ashgate Publication Limited. 22



*Theoxenic φιλοχενια* on the other hands involve a kindness offered to strangers with a belief that God at times visit human being in form of a needy to test the credibility of such host in hospitality which can lead to a curse or blessing depending on the disposition of the host. This type of kindness to stranger by obligation was a common feature in antiquity among Greco-Roman dwellers.<sup>271</sup> Example of this is found in one of Jesus valedictory discourse in Matthew 25:31-40 where Jesus impressed it on his audience the necessity of hospitality because God himself can appear in form of a beggar.<sup>272</sup>

The third motive known as *Ius hospiti, Ius Dei φιλοχενια*, is a type of benevolence that is inspired by a phobia that every stranger is a divine representative that needed to be treated fairly, a fair treatment in such a situation is seen as an equivalence of showing kindness to God regardless of whether the person is an impostor or not, while the fourth motive known as contractual *φιλοχενια* is a type of benevolence being motivated by reciprocal benefits, that is, if a host shows kindness to a guest in his own community, the guest when he become a host will reciprocate the kindness whenever the former visits him as a guest.<sup>273</sup>

The last motive is Altruistic *φιλοχενια* which is a pure motivation from moral consideration regardless of any circumstances of influence. It is a type of benevolence where everyone in need is being attended to in a neighbourly manner. In Keifert opinion, he submit that the last type of hospitality might have spurred the legendary Samaritan to assist the victim of the armed robbery found in the ditch in Luke 10:30-31.<sup>274</sup>

Similarly, in the Mediterranean social conventions discovered in the ancient practice of the united Israel and Greco-Roman society, *φιλοχενια* is an uncommon feature of a responsible individual. In the Pentateuchal code found in Exodus 22:21, 23:9, Deuteronomy 16:14, 26:12 from where Samaritans derived their pivotal belief, *φιλοχενια* in an altruistic manner is a requirement to be strictly practiced in the ancient

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<sup>271</sup> T. W. Ogletree. 1985. *Hospitality to the Stranger: Dimension of Moral understanding*, Philadelphia: Fortress press. 82

<sup>272</sup> J. Koenig. 1985. *New Testament Hospitality: Partnership with Stranger as a promise and a mission*, Philadelphia: Fortress Press. 51-52

<sup>273</sup> A. G. Ogden. 2001. *And You Welcome Me: A sourcebook on Hospitality in the early Christianity*, Nashville: Abingdon Press. 40-42

<sup>274</sup> P.R. Keifert. 1992. *Welcoming the Stranger: A Public Theology of Worship and Evangelism*, Minneapolis: Fortress Press. 29

Israel,<sup>275</sup> from there, Bedouin tradition where Mohammed the founder of Islam was born inherited its practice, that was a tradition with a moral demand on a host to provide, protect and cater for anyone that seeks his support especially those who found themselves in a difficult terrain or hostile environment.<sup>276</sup>

Consequent upon this, it is expedient to note that the patriarchal code of benevolence that functions as a paradigm for meritorious hospitality is considered an heritage bestowed in the exemplary model found in Good Samaritan, equally being expected as a virtue in anybody created in the image of God.

In the Good Samaritan discourse, element of φιλοξενια abound in the following disposition of compassionate Samaritan in Luke 10:35b from there, there are indications of hospitality to meet the need of the victim so that his medical attention will not be halted.

In the Greco-Roman world, there were two types of Inn and different terminologies were used for them, the reason for this is to establish the quantum of care lavished on the wounded man through the care of the Samaritan. They are *καθαλυματα*- a private inn.<sup>277</sup> That was a non- Governmental care outlet founded on the platform of the desire to render care based on the fatness of the purse of a care-giver.

The second type of Inn was known as *πανδοχειον* “a commercial Inn,” a public guest house with sparse medical facilities. All over the ancient world, *πανδοχειον* had bad reputation for being a public facility, it was forbidden to request for money publicly from the clientele to undertake any renovation on the facility, also with government red-tapism on public utility, the workers became non-challant to the need of their clients, as a result, only citizens of lower social classes patronize such a facility.<sup>278</sup>

The Lucan term used for the Inn where the armed robbery victim was rescued is *πανδοχειον* (v34), this is to confirm that the mangled man was taken to the public Inn probably because of the meager means of the hospitable Samaritan, however, to expedite

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<sup>275</sup> P. Palmer. 2003. *The Company of Strangers: Christian and the renewal of American Public life*, New York: Crossroad Publishing house. 9

<sup>276</sup> *The Bedouin was a tribe from where Mohammad was born, the genesis of the its existence was traced to Ishmael, the son of Hagar and Abraham who equally shared from patriarchal tradition.*

<sup>277</sup> *This was the Inn that Jesus was to be born in Luke 2:7, but the non availability of the space suggests paucity of fund required, this suggests why Jesus was born in a manger because his parents could not afford the cost*

<sup>278</sup> P. F. Esler. 2000. *The Parable of the Good Samaritan in the light of the Social identity theory*. 8

action on the victim's treatment, the Samaritan had to give some palliatives (probably privately) to the Inn keeper so that the injured man is not left to die.<sup>279</sup> Thus, both the Samaritan and the Inn-keepers were fully involved in the exemplary fulfillment of the requirement of the law as found in the Pentateuch. Through the Good Samaritan's disposition to the plight of the armed-robbery's victim, the public Inn where the wounded man was treated appeared like a charity centre,<sup>280</sup> which was completely at variance with what it ought to be known for.

In the comprehensive understanding of hospitality as enunciated by Arterbury, φιλοξενία is not restricted to a mere entertainment of guest or exchange of gift, but by extension and in practical reality, it depicts a virtuous disposition in rain and sunshine to render assistance to anyone in need in any positive form to bail such out of misery.<sup>281</sup> The Samaritan's magnanimity to arrest the traumatized condition of the wounded man could be seen as an ideal demonstration of hospitality, an attribute found in the virtuous personality of the Good Samaritan. It is important to mention that Lucan theology in his comprehensive writings (the third Gospel and the Acts of the Apostles) are saturated with φιλοξενία (Hospitality) as an intrinsic virtue.

Another instance of such in Lucan pragmatic hospitality is the description of the Christian devotee, named Dorcas who was full of charity and generosity, she died but was raised back to life in Joppa where she lived probably owing to her altruistic hospitality as attested to by many mourners who had benefited from her hospitable disposition. With the above, φιλοξενία is seen as a social convention of the Mediterranean dwellers wherein the Romans, Hellenists, and the Samaritans dwellt.<sup>282</sup> However, being a conventional practice does not make it obligatory for everybody within Greco-Roman society.

Nevertheless, since the Samaritans claim to share some ancestral filialness with the Jews through Abrahamic covenant in the Pentateuch, they are also required to show hospitality to Strangers, wayfarers, sojourners Etc. (Exodus 22:21; 23:9), one may not

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<sup>279</sup> J. D. Derret. 1970. *Law in the New Testament Era*, London: Paternoster Press. 44

<sup>280</sup> R. Bauckham. 1998. *The Scrupulous Priest and the Good Samaritan: Jesus Parabolic interpretation of the Law of Moses*, Oxford: University Press. 48-49

<sup>281</sup> L. R. Helyer. 1993. Luke and the Restoration of Israel, *In the Journal of Evangelical Theological society*, Vol 36, No 3, 317-329, Grand Rapids: Zondervan Publishing House

<sup>282</sup> A. S. Ashley; 1980 "Xenia"; *A Study of Hospitality in the ancient Greece*; Leicester: Harvard University Press. 68.

be too surprised to find such virtue being expressed by the semitic descendants in whose hearts the teaching is impressed as could be seen in the Good Samaritan conduct not as an obligation, but as an expression of prized ethical value inherent in any image of God.

No wonder! Jesus in a number of places in the synoptic Gospel advocates hospitality to the needy and the afflicted as a core obedience to the Gospel message (Matt. 25:25-37, Luke 9:1-18). It is also important to mention that φιλοχενια as a virtue grew geometrically to an extent even in the nascent church, it became a prominent index in the survival of the emergent Christian movement, it did not only end there, it snowballed into the later church practice which spurred Emperor Constantine, when he embraced Christianity to build Christian hospitals around 340AD where Roman citizens were treated pro bono; pulling down all pagan medical centres where sorcerers earlier held sway as medical practitioners.<sup>283</sup>

Furtherance to the passion displayed for his genuine hospitality was the instruction given to the caretaker in the Inn to give continuous moral and medical care until he recuperates fully. This could be interpreted as ἀγαπη (the expression of God's love) woven together in the conduct of the Good Samaritan, that is, love to God and to one's Neighbour which are purely inseparable. Theologians have often grappled with the apparent unchristian exhortation to "love oneself" as found in Luke 10:27

John Kleinig added that the command to love one's neighbour as oneself means "to include among one's interest the accommodation of the interest of others in an altruistic manner."<sup>284</sup> While interpreting ἀγαπη as synonymy of προσδαπανησις in Luke 10:30-37, Karl Barth maintained that the command to love one's neighbor as oneself discard any idea of egocentrism,<sup>285</sup> he further said "Self love" is a natural and sinful condition of man, he thus maintains that ὠζεσθαι in Luke 10:27 reverses self love and does not support it in any form, a particle that is seen to be fully seen in the reinforcement of ἀγαπη in the demonstration of the conduct of the benevolent Samaritan but deficient in

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<sup>283</sup> G. Hanks. 1988. *The Story of the Christian Church*, Zondervan: A Christian Focus Publication. pp 23-24.

<sup>284</sup> Narramore while Commenting on J. Kleinig work: *the Sensation of Being Somebody*, on Lk.10:27 says, *there is an intimate connection between love for ourselves and esteem for God and others.*

<sup>285</sup> K. Barth 1956. *Dogmatics: The Doctrine of the word of God*, Edinburg: Thompson and Harold Knight. 450.

the conduct of both the Priest and the Levite who deliberately evaded the responsibility of life saving service on the defense of religious purity.<sup>286</sup>

In the second phase of the commandment of “LOVE”, “και αγαπησεις τον πλησιον σου ως σεαυτον (Luke 10:27b), the attachment of the future verb αγαπησεις in the first phase of the commandment, is well noticed (Luke 10:27a). The interpretation suggests that it is “as yourself”, which demands genuine love, a virtue vividly being exhibited in the discourse, which reads “And you must love your Neighbour just as much as you love yourself.”<sup>287</sup>

Another suggested translation is offered by Derret which reads “You shall love your Neighbour as if he were yourself, although Derret translation is opened to objection because the third person singular pronoun “He” cannot be related to the second person “yourself”. However, since the governing verb is αγαπησεις, every contention about syntactical aberration may be ignored. One may presume that the Greek rendition could read “και τον πλησιον σου ως αγαπων σεαυτον (you shall love your Neighbour as though you were loving yourself.”<sup>288</sup>

It is envisaged that since no one hates his own flesh but loves and cares for it, so also one’s Neighbour is expected to be treated in a self-sacrificing love and compassionate manner since the text does not urge a self-love, but a selfless love towards other people, the type of love that is conditioned by others’ welfare. However, Jesus is not requiring a swap of self-love to the other from the understanding of αγαπη virtue in Luke 10:30-37, but rather he is demanding for a radical exchange of love whereby the same love that one has for self is extended to others in the same degree.<sup>289</sup>

The focus of Jesus in the Good Samaritan narrative is the issue of extravagant love with which the Samaritan voluntarily displayed to the wounded robbers’ victim.<sup>290</sup> There are lots of assumptions by commentators that the motive surrounding the uncommon love practically shared by the compassionate Samaritan was as a result of tribal affinity,<sup>291</sup>

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<sup>286</sup> N.H. Young 1951. *Quoting Karl Barth distinction between Eros and agape (trans)* London: MCLuskey. 113-114.

<sup>287</sup> R. Bultmann 1968. *The History of the Synoptic tradition*, Oxford: Basewell books. 178.

<sup>288</sup> J.D.M. Derrett. 1971. “Love thy Neighbour as a man like thyself”, *Journal of Expository times*. 55-66, 54.6, London: Sage Publications. 63

<sup>289</sup> K.E. Bailey 1976. *Poet and Peasant*, Cambridge: Grand Rapids. 94

<sup>290</sup> J.R. Donahue. 1990. *The Gospel in Parable*, 130

<sup>291</sup> J.A. Fitzmeyer. 1981. *The Gospel According to Luke: Introduction, translation and Notes*, 878

but it is important to know that the victim was ‘wounded beyond recognition, thus rendering the speculation void, already, he was naked without any identity of status or nationality that can be used to detect his identity, particularly through his dressing as an evidence in the first-century Judaism<sup>292</sup>, it is only the identity of his love-given rescuer that was revealed who Jesus described as the Samaritan, belonging to a most despised group by the Palestinian Jews in the time of Jesus.

In the opinion of Spohn, the description “Good and loving Samaritan” apparently would have sounded to the ears of the Palestinian Jews as “a Good Terrorist” as it would sound to us today, as no one can believe any sincere love from a terrorist, so also, they could not have believed that any good can come from the Samaritan.<sup>293</sup> In the discourse of the Good Samaritan like in many of such similar narratives in the New Testament, the reality of one’s love for God is measured in one’s sacrificial love and service to others. In other words, it will be a mirage to assume that one maintains a relationship with God, when he remains indifferent to people around them; thus the expression of the Love called ἀγάπη is manifested in a twin love to God and one’s neighbour.<sup>294</sup>

As opined by Stylianos, “the Other” ...is my nearest “god” because it is through our love for the other person that the meaning of salvation contained in the Scripture could be best understood, and true to the Lawyer’s reaction to Jesus question,<sup>295</sup> salvation is found in self-giving love with one’s heart, soul..., and one’s neighbour as oneself (Luke 10:27).

The ἀγαπησεις emblem as an expression of love to God as one’s neighbour is considered as the great commandment in Judaism which is expected to be recited twice daily as part of Jewish prayerful practice, known as Shema. In the fourth century, Saint Ephraim, the Syrian, beautifully and poetically spoke of the entire Christian message as soaring aloft by means of the two wings of the commandments, which is “to love God and one’s neighbour”.<sup>296</sup>

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<sup>292</sup> B.J. Malina. 1979. *The Individual and the Community Personality in the Social World of the Early Christianity*, Peabody: Hendrickson. 204

<sup>293</sup> W.C. Spohn. 2000. *Go and Do Likewise: Jesus and Ethics*. 91

<sup>294</sup> J. Piper. 1979. *Love your Enemies*, Cambridge: University Press Ltd.59

<sup>295</sup> Archbishop Stylianos. 1985. ἐγγύλλοτριποηματα (Translation personal) *the other is in effable regardless of how distant or familiar*, Athens: Ermes books Ltd.54.

<sup>296</sup> Saint Ephraim the Syrian, Diatessaron, Vol.16, No.23

Therefore, to attain the full height of God's Salvation, the love of God and one's Neighbour must necessarily be a guiding force which must involve the full consciousness of every person. This emblem of ἀγάπη is reechoed by Paul in his letter to the Ephesians' Christians which reads "I pray that you may have the power to comprehend with all the Saints, what is the breadth, length, height and the depth with all to know the "Love of Christ" that surpasses human knowledge (Eph.3:18-19)

Consequently, it is important to know that ἀγάπη as a sacrificial love bestowed by God to be expressed to God and our neighbour requires our entirety and not just an aspect of our person in order that one may be fully filled with the fullness of God. Thus the Good Samaritan treatise is a didactic story in all its essence that could be regarded as a master piece for Christian pedagogy of a true ἀγάπη.<sup>297</sup>

Aside, ἀγάπη is also known to be seen as manifestation in the way and manner the Samaritan showered sheer extravagance of love and care to the unfortunate Jericho road traveler. This is considered far beyond any threshold consideration. In Jesus' poser to the enquiring Lawyer, "who do you think proved neighbourly to the victim of the armed-robbery? Through Jesus' question, attention was directed from the object of love to the subject of love and the content of love,<sup>298</sup> in essence, what it means to be neighbourly in all circumstances is the demonstration of προσδαπανησης. In Sally Purvis' interpretation it is a being virtue that is embedded in the Good Samaritan episode, he likened it to the mother-child relationship which is not conditioned by any external factor, according to her, the mother-love to his child, even when she is disappointed in such a child, the love does not diminish because it is not dependent on a particular characteristic of the child.<sup>299</sup>

From the compassionate care offered by the Samaritan, one is made to understand that the demand of ἀγάπη was not contingent on any relationship or biological affinity which makes the Good Samaritan a role model for every virtuous character.<sup>300</sup>

It is a general perception as found in the Good Samaritan action that love sharing must be universal, which must be extended to all kinds of people that attract our attention.

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<sup>297</sup> D. Stone 1997. "Why we need a Care Movement", The Nation, 13<sup>th</sup> March, 2000, pp.13-16

<sup>298</sup> G. Outka 1998. Comment on "Love in the Contemporary Christian Ethics" *Journal of Religious Ethics*, 425-438 26/2, Leiden: Brill Publishing Co.

<sup>299</sup> S. Purvis. 1991. Mothers, Neighbours and Strangers: "Another look at Agape" *Journal of Feminist Studies in Religion*, 19-34, 7/1, Lewisburg: Bucknell University Press. 33

<sup>300</sup> S.G. Post 1990. *A Theory of Agape: On the meaning of Christian love*, Lewisburg: Bucknell University Press. 272

Nevertheless, this caveat must be added, expression of love should not be given to outsiders alone leaving one's family to wallow in need, it must equally not be limited to one's immediate relations at the detriment of the non-relations, in this wise, ἀγάπη must be at the centre of concentric circles of concern towards the universal community. Agape is not simply a question of individual ethics, rather, a question of Christian social ethics. Jesus teaching of radical inclusive love in the New Testament is a watershed in human history that breaks down barriers of homogenous relationship and religious bigotry by recreating new structures of relationship that meet human needs more fully and more dependently with greater dignity. Likewise, our focus of agape must not rest solely on individual objects of love, but on their socio-economic needs that cater for the holistic demand of life like; food, shelter, clothing, health care etc all that are fulfilled in the compassionate disposition of the Good Samaritan towards the victim of the armed-robbery. No doubt, this could be seen as the orbit of Agape within which other virtues oscillate and hang upon.

#### 4.6.2 ἐπιεκεια in his personality virtue

The term ἐπιεκεια is a Greek word which means suitability, reasonableness etc, in practical sense, it means doing something in moderate or according to conscience whether legally applicable or not.<sup>301</sup> This could be described as the totality of the character of the Good Samaritan in the formation of his praxis towards the robbery victim. In the Septuagint version of the Old Testament Scripture, it has Noun rendition as ἐπιεκεια and adjective as ἐπιεκεις where God's kind disposition and goodness as the Ruler of the universe is mentioned (I Sam.12:22, Dan.3:42), it equally denotes the righteousness of God being vested in man who claims to be righteous.<sup>302</sup>

Preisker describes ἐπιεκεια as an exhibition of meekness or gentleness. This was found as a virtue in the Good Samaritan discourse as a divine bestowal through which a victim of violence was rescued.<sup>303</sup> The understanding of ἐπιεκεια arose to distinguish between legality and the changeable reality of which both exist in the concreteness of moral

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<sup>301</sup> L.J. Riley 1948. *The History, Nature and the use of ἐπιεκεια in Moral Theology*, Washington: Catholic University of America Press.9

<sup>302</sup> R. Zimmerman. 2015. *Puzzling the Parables of Jesus: Method & Interpretation*, Minneapolis, MN: Fortress Press.86

<sup>303</sup> J.M. Preisker 1974. *Ἐπιεκεια in the Theological Dictionary of the New Testament, Vol.2, translated G.W. Bromiley*, Michigan: Eerdsman.588-590



principles in concurrent realities. Howbeit, material realities cannot rightly match with some general statute, rather, it is the rule that adapts itself to realities on ground, thus Fuchs considers *ἐπιεκεία* as a desirable quality that creates a full correspondence between the principle of law and the changing human reality.<sup>304</sup> A correspondence that is made possible with the application of prudence to rectify the law where it does not apply flexibly owing to its global character.<sup>305</sup>

Therefore, *ἐπιεκεία* goes beyond legal field and extends its boundaries towards morality, it is important to mention that *ἐπιεκεία* does not negate or contradict law, rather, it corrects law where it fails by reason of its universality especially where universal legal justice becomes defective.<sup>306</sup> *ἐπιεκεία* may possibly not be applicable to straighten every single flaw that may arise in every regulation, but only the errors which are discovered in the course of their applicability. It also defends not only the right and the privileges of a community but also of an individual. Similarly, *ἐπιεκεία* rectifies edict in various issues where situation are different from the one for which the law was conceived. Thus, it occupies a centre stage when the law in its universal concept cannot address all occasions and situations of human conduct in the society.

Consequently, if the universal application of the law becomes deficient, then *ἐπιεκεία* as a moral tool is needed to suitably interpret any legal code in its appropriate framework.<sup>307</sup> In the view of Aquinas, *ἐπιεκεία* means setting suspending the letter of the law and applying the spirit of the law in fulfilling justice and the common good of both the society and the individual citizen. As a result, *ἐπιεκεία* is a virtue that must be applauded which demands equity, justice and fairness in any given circumstance whether the law permits or not.<sup>308</sup>

It is equally seen as the objective part of justice, hence, *ἐπιεκεία* is a technique a higher rule of human actions founded on the premise on stability on a particular conduct under a moral agenda where law is considered deficient by universality of its expression, but

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<sup>304</sup> J. Fuchs 1983. *Is ἐπιεκεία applied to Natural law? In personal Responsibility and Christian Morality* Washington D.C: Georgetown University Press.185.

<sup>305</sup> R. H. Stein .1981 *An Introduction to the Parable of Jesus*, Philaelphia, PA: The Westminster Press. 14

<sup>306</sup> G. Vermes.2003. *The Authentic Gospel of Jesus Christ*, London: Allen Lane. 39

<sup>307</sup> A.K. Tresham. 2009. *The Languages Spoken by Jesus, Master's Seminary Journal*, 71-94, 20/1, Leiden: Brigman Books Ltd. 78

<sup>308</sup> H.T. Ong. 2016. *The Multi-Lingua Jesus, the Socio-linguistic World of the New Testament*, Leiden: Brigman Books Ltd. 26-27

correcting it by the import of moral principle.<sup>309</sup> Accordingly, the virtue of *ἐπιεκεια* is linked to the general good and the welfare of the individuals as well as the contributory factor to the good of the society. Corollary to that is that, *ἐπιεκεια* calls on a Christian devotee to distinguish between the inner meaning of human law in order to obey it astutely in the event of clash between reality and legality.

The Samaritan's interpretation of law makes possible the true actualization of justice and fairness by making himself an agent of fulfillment of God's law by rescuing the victim on the deadly Jericho road. Thus, the example cited by Jesus expresses cogently the application of *ἐπιεκεια* as a virtue. This model was abinitio found in Jesus in his relationship with the religious leaders of his days before he commanded his followers to follow suit through his various teachings and parables in the Gospel. Examples are evident in the healing action, plucking of grains head even on the Sabbath day with Jesus proclamation that 'the Sabbath was made for mankind but not vice versa (Mk.2:27-28). Jesus affirmed that the letter of the law can be altered when it becomes cruel to life or when it works against human decorum or fairplay. Thus, in the Good Samaritan, *ἐπιεκεια* shows prudence, humility, recognition and liberation of a dying soul. His merciful action indirectly converts his audience, especially the lawyer to know the true meaning of a neighbour different from his earlier myopic understanding.

Through the Lucan text (Luke 10:30-37), we are made to see a man who interpreted the law with human's face and balance same to fulfil the greatest commandment of Love.

Through him, one could see the pointer of God's law and human co-mutuality in order to realise the flavour of mankind. Through the virtue of *ἐπιεκεια* in the Good Samaritan episode, one could see the centrality of Jesus teaching being rooted in responsibilities to God and one's neighbour. A relationship that focuses on ethics of friendship with God, others and the good of the Society.<sup>310</sup>

In the view of Richard Law, the merit of *ἐπιεκεια* must always be guided by agape, the brand of affection that is always keen to suppress individual enjoyment for the benefit of the neighborhood.<sup>311</sup> In this regard, a quantity of theological integrity are needed to

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<sup>309</sup> A. K. Tresham. 2009. The Languages Spoken by Jesus, *Master's Seminary Journal*, 20/1. 92

<sup>310</sup> D. Harrington and J.F. Keenan 2005. *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology*. 8

<sup>311</sup> D.R. Law. 2012. *The Historical-Critical Method: A Guide for the Perplexed*, London: T & T International. 23-24

make achievable the function of *ἐπιεκεια* in our milieu in obedience to Divine law. The virtue of *ἐπιεκεια* therefore shines through Christ who teaches us to become wholly human by working in opposition to the legalistic influences that will blindfold us from seeing our neighbour in need.

It is thus maintained that to appropriate the value of *ἐπιεκεια*, one does not need the legislative order as it was in Thomas Aquinas time using legislative fiat, but what is needed now is to apply creative wisdom and sensibility of individuals to preserve the collective good of the the public, *ἐπιεκεια* requires that the ultimate responsibility rests with individuals to avoid clash with law, but to straighten it where it errs, it does not try to escape from the law and discernment when law is to be applied as an important aspect of morality.<sup>312</sup>

The virtue of *ἐπιεκεια* as taught by Jesus in the Good Samaritan model is rooted in a deeper relationship with God and the other person in need regardless of his/her origin as one's neighbour. That kind of bond uncovers a relational theology (God) and a relational anthropology (human world), the connection between them will enable us to reconcile between the teaching of the scripture and moral consciousness.<sup>313</sup> Lucan Jesus reminds us of a narrative that calls for opposition to communal, ethnic, cultural and religious position which ignite oppression with the interpretation of the Good Samaritan through *ἐπιεκεια*'s lens. It pictures an episode that contradicts life wastage evident in restoration of human dignity through merciful action.<sup>314</sup>

The virtue of *ἐπιεκεια* also calls for the value of solidarity through assistance, support in the face of threat and intimidation being experience by other people. It is a solidarity that looks forward to rescue the perishing, working to alleviate the plight of those who are in misfortune. Any attempt to live religiously or to be God's disciple lacking in an authentic thought for one's neighbour in the face of victimization and suffering is tantamount to falsehood in discipleship.<sup>315</sup> Also, the Good Samaritan's action reveals

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<sup>312</sup> D. H Reinstorf. 2013. The Parable of the Shrewd (*Luke 16:1-8*) , A Biography of Jesus and a lesson on Mercy, *Theological Studies Series*, 342-355, 69/1, New York: Paulist Press. 349

<sup>313</sup> J.D.E. Prinz. 2007. *Interface between Biblical hermeneutic and Christian Spirituality*, Piscataway: Transaction Publishers .51-52

<sup>314</sup> J. B. Metz 1998. *Poverty of Spirit*, translated by John Drury.31

<sup>315</sup> J.B. Metz 1998. *A Passion for God. The Mystical, Spiritual and the Political dimension of Christianity*, New York: Paulist Press.163

the opportunity of God's transcendental revelation to his creature in its tangible importance.

Ἐπιεκεία thus serve as a mirror that gives orientation when there is a need to go beyond the law reasonably in exceptional cases. It goes above the implementation of legal codes to a direct conformity to the spiritual law where human beings are required to express both vertical and horizontal love, in this wise, the magnitude of human self-worth established in Divine act and uprightness in the likeness of the doctrine of God's reflection are fully expressed. This was the focus that sharpens the interpretation of the Good Samaritan narrative to address excessive man-made rule and purity convention.

It is apposite to mention that two different reactions are predominant in the episode. Firstly, the dispositions of the Cleric and the Levite were seen to be in sharp deviation to the principles of ἐπιεκεία rooted in the double commandment of godly and neighbourly love as contained in the Jewish Scripture. While the second reaction was the Samaritan's attitude seen to be in conformity with the scriptural requirement as found in the Pentateuch, a position that seeks for the welfarism and restoration of human dignity. Thus, recognizing a dying soul by the Samaritan traveller, the risk of showing compassion, transporting him to an Inn at his personal risk, his financial donation to rehabilitate the victim who he never knew from Adam could be seen as mega-virtues embedded in the principle of ἐπιεκεία of which the first two characters on the Jericho route mismanaged or misinterpreted because of their limited understanding of arrogating superiority to the letters of the law above the spirit of the law.

#### **4.7 Theological values of the Good Samaritan's conduct in Luke 10:30-37**

The Good Samaritan's action is the epi-centre of the plot because he rehabilitated the confidence that the robbery victim had lost when he was afflicted by an armed bandits through his merciful disposition and the Spirit of love, a notion that berates a religious worship which only concentrates on rituality at the detriment of the scriptural commands.

Though the parable as narrated by Jesus did not constitute any affront to the religious officiants, but paraded all the characters involved in the story to emphasize the relevance

of a kind piety without interruption.<sup>316</sup> The Good Samaritan narrative in Luke 10:30-37 presents us with praxis through a compassionate action, showcasing the commandment ‘To love one’s neighbour’ in a radical context. To exhibit practical approach to life, the radicality primarily involves acknowledging self-sacrifice for the benefit of others.<sup>317</sup> This may provoke fear, that is, fear of forgetting ‘self’ and taking a risk on behalf of other people, in such a situation, a would-be Good Samaritan is expected to allow the influence of godliness through merciful action.<sup>318</sup>

The ethos in the biblical text teaches that there is no charity towards God without the commensurable charity to one’s neighbour. In the description of Wright as thought by Jesus, Judaizers as a people of God were too pre-occupied with purity regulations which did not only make them to be disobedient to God, but terribly disloyal to God’s instructions.<sup>319</sup>

As seen in Leviticus 21:1-2, Hebraic Priests were barred to be in contact with a dead body with exclusion to blood relations, the exception which is interpreted in the Good Samaritan discourse as anyone who in one’s capacity to be assisted is regarded as one’s relative or neighbour, a precondition to fulfil divine law and attain eternal life.<sup>320</sup> It is in contrast to the benevolent act of God that both the Priest and the Levite shunned the victim of the armed-robbery, they could have helped him, but their religious legality blindfolded their judgment, it did not allow them to recognize the wounded man beyond their religious perception, he was not considered as anything better than a chattel. As such, their religious persuasion could only be seen as bourgeois religion.<sup>321</sup> As a result of their apathy, they lost the consciousness of a religion that is supposed to be imbued with love, compassion and mercy.<sup>322</sup>

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<sup>316</sup> J.B Metz. 1981. *The Emergent Churches, the future of Christianity in a post bourgeois*, New York: Crossroad. 3

<sup>317</sup> J.A Fitzmyer. 1985. *The Gospel According to Luke (x-xxiv)*, Vol 28, *the Anchor Bible*, New York: Doubleday. 887

<sup>318</sup> N.T. Wright. 1986. *Jesus and the Victory of God, Vol. 2 , Christian Origins and the Question of God*, Minneapolis: Fortress Press. 388

<sup>319</sup> E. Scheffler. 1991. Reading Luke from the Perspective of Liberation Theology in P.J. Hartin& J.H Peitzer (Eds), *Text and Interpretation: New Approaches in the Criticism of the New Testament*, 281-298, XVI/2, Leiden: Brill. 285

<sup>320</sup> E. Scheffler. 2013. The Assaulted Man on the Jerusalem-Jericho Road, Luke’s Creative Interpretation of 2 Chronicles 28:15, *Theological Studies Series, Vol 69, No 1*, Mineapolis: Fortress Press

<sup>321</sup> G. Vermes. 2003. *The Authentic Gospel of Jesus*, London: Allen Lane Press International. 47-48

<sup>322</sup> K. R.Snodgrass. 2008. *Stories with Intent: A Comprehensive Guide to the Parables of Jesus*, Eerdmans: Grand Rapids, MI. 273-274

Through the Good Samaritan as taught by Jesus in Lucan episode, the importance of human dignity above religious exigency was displayed, in it, we can see the ideal humanity focusing on the fulfilment of God's will, that is, the double-edge mandate of "love towards God and one's neighbour". The value of the Samaritan's action equally teaches how to respond rightly to God.<sup>323</sup>

Lucan Jesus projects a Samaritan who was kindhearted because he was not blindfolded neither by religious excuse nor any limitation in his perception of who a true neighbour is. Theologically, the relational anthropology that emerges from the Samaritan's discourse recognized other person as a subject in both. "I and you", relationship that involves rapid response to the need of others or the affinity, this could have been borne out not just by a connection between God and mankind, but equally a fellowship among humans in a merciful and compassionate manner.

In this sense, the word affinity will be an apposite word to understand the intended recognition of the less-privileged, the victim of any life circumstance, the oppressed and the poor through restoration and empowerment in the observation and consideration of Sobrino in both the practice and the fulfillment of double command of Divine love.<sup>324</sup>

As remarks by Kendall, the ethical value of the dual commandment of love as revealed in the Good Samaritan discovers that "The love of God and one's neighbour" are inseparable duty and of course a double code fused into a single commandment.<sup>325</sup> In that sense, the double commandments are operational in "dialectic manner" in revamping human stateliness.

In contrast, when human beings are blinded by religious or ethnic excuse as discovered in the attitude of the Priest and the Levite, the symbiotic relationship is seen to be separated".<sup>326</sup> In such a myopic arrangement, the love towards God distracts human operation from its ethical task and obligation. The expression of love towards God and one's neighbour as seen in the Samaritan's episode pointed out the dwelling presence of God in one's life through kind action.

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<sup>323</sup> D. MacCulloch. 2010. *History of Christianity*, London: Penguin Books Ltd. 340

<sup>324</sup> J. Sobrino. 1993. *Jesus the Liberator: A Historical Theology Reading of Jesus of Nazareth*, New York: Orbis books.190

<sup>325</sup> R. T.Kendall. 2011. *The Parable of Jesus: A Guide to Understanding and Applying the Stories Jesus told*, Grand Rapids, MI: Baker Publishing House. 45-47

<sup>326</sup> T.J. Keegan. 1985. *Interpreting the Bible*, New York: Paulinist Books. 67

A breed of moral code that requires a real encounter with others or a face to face encounter that affect one's community positively. Thus, the discourse provokes us to perceive God who equally live in other people. From the Good Samaritan attitude as well, we discover a Christian virtue with an integral dimension of salvation, as such, the followers of Jesus Christ can not preach salvation that devoid of ethics based, God's children are challenged to put themselves at the service of Justice, peace, solidarity and human dignity. When Christ's followers "go and do likewise" they become virtuous and generate action that restore hope and confidence in the suffering of others. Therefore, a prized morality entrenched in the Good Samaritan discourse is both celestial and terrestrialcentred. As summarized by Schillebeeckx.

Ethics without God-centred spirituality becomes graceless in both senses of the word. In that case,an ethics with the elements of love which brings happiness in which the love of God and human are fused together are one and an indivisible basic attitude or virtue. From a Christian perspective, love for our fellow human beings is at the same time a divine virtue, a reflection of God's love for human kind in a specific human action.<sup>327</sup>

This action would figure out Christian personality as well as Christian moral understanding that demands from us to appropriate the Samaritan's episode in our contemporary context.<sup>328</sup> For any follower of Christ to experience eschatological benefit, devotion to God and care for one's neighbour are concurrently sacrosanct.

The Good Samaritan discourse in Luke 10:30-37 confirms a relationship anthropology and admonishes us to apply same in an unadulterated fellowship with God and mankind. For the followers of Jesus, Christian anthropology is a theological anthropology that strives for the concerns of mankind and its relationship with God and his creation. As pointed out by Groome, the human beings are constantly regarded as an entity as well as their brothers' keeper.<sup>329</sup>

This theological anthropology encourage us to be occupied within our context and to transform it in accordance with the Divine rule. It is a summon to involve people as propelling force instead of reducing them to being a spectator, as benefactor rather than

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<sup>327</sup> E. Schillebeeckx 1990. *The Human story of God, translated by J. Bowden*, New York: Crossroad. 31

<sup>328</sup> M. Ojo. 2006. *The End-time Army: The Charismatic Movement in Modern Nigeria*, Asmara: Africa World Press 16.

<sup>303</sup> E. Krentz. 1975. *The Historical-Critical Method*, Philadelphia: Fortress Press.73

being seen as beneficiaries, which spurs humankind to restore the other person who has lost humanity and is expecting someone who can render support to rescue him/her from cruelty and misery.

In theological parlance, the mandate of love beckons us to shared task that Christian creed requires (James 2:17). Christian responsibilities consist of an undivided love towards God the father and one's neighbour with true justice. Since evangelization is a proclamation of that faith which is made operative in the love of others, promotion of justice is equally indispensable to it.<sup>330</sup>

In the Good Samaritan parable, the teaching of Jesus is tailored above all considerations for the robbery victim. In Jesus, human condition, Salvation and his dignity are far above every other menial demands. To him, the description of a neighbour transcends any religious and ethnic rating, but anyone created in the image of God regardless of colour, nationality and gender is expected to be seen as a neighbour that requires the support of the other fellow. If in the real sense we are fashioned in the reflection of God, then we must demonstrate our identity through our association with God and others and treat everybody with fairness through our private and communal responsibilities. As the representative of God, our relationship must encompass the totality of our hearts, souls, strength and minds (Lk. 10:27) which reflects our totality. In essence, relational anthropology should entail concrete step taking by connecting love and praxis so that the right gauge of our vertical relationship can be assessed through our horizontal affinity.

#### **4.8 Conclusion**

The Good Samaritan as being examined in this chapter is a clear-cut example story taught by Jesus for all to imitate ignoring any barrier. It is seen as a full conversion to a deeper longing towards the need of one's neighbour and the fulfilment of the law. As expressed by Jesus in Matthew 25:40 in the discourse of the last judgement 'truly I say unto you, just as you did it to one of the least of these who are members of my family, so you have done it for me'.

This is indeed a credit for Godly virtue on which the Good Samaritan exemplifies. As the Priest and the Levite were accused for lack of empathy, either for religious

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<sup>304</sup> A.J. Hultgreen. 2000. Parables of Jesus: A Commentary, Grand Rapids: Eerdmann. 45-46



exigencies or ethical inertial, so also the complacent ones at the last judgement shall be disowned for their refusal to assist the needy around them (Matt. 25:41-46).<sup>331</sup>

That reinforces the simple instruction to love God and one's neighbour as one would love himself/herself to an extent that loving God is tested by loving one's neighbour. That concludes that every act of charity towards one's neighbour is indeed formal in both implicit and explicit manner. Therefore, the 'Good Samaritan' example is a model that anyone who claims to be Godly and virtuous must always treasure and imitate in season and out of season in order to inject brotherliness in our contemporary society laced with ethnicity and tribalism.

Additionally, the characteristic of the multi-facet virtues exhibited by the Good Samaritan in Luke 10:30-37, show the emblem of love and compassion without boundaries. Lucan message in that text teaches that godliness and eternal life are for everyone who endeavours to sustain the disposition of the Good Samaritan as a paradigm in his/her life. Lucan Jesus also presents an eschatological doctrine which does not only reserve the benefit of godly conduct till the future time, but equally in the present dispensation in the lives of both the rescuer and the victim.

For the Samaritan-Saviour, he automatically becomes an hero and exemplary figure for anyone wishing to be a candidate of heaven and for everyone that claims to be Christ's Ambassadors. Equally to the victim, the arrival of the Good Samaritan that bailed him out of his misery is a godly intervention to elongate his life so that he himself could see how it pays to be compassionate which is a new orientation for him to be Christlike, because if he had died without being rescued, he perhaps might be a waste to humanity.

Nevertheless, the Good Samaritan has demonstrated a classical example of humanitarian conduct as showcased by Jesus Christ in the narrative regardless of ethnic and religious leaning of the beneficiary of his benevolence, through his conduct he became a global figure of attraction just like *Omólúàbí* in Yoruba *Episteme* is an ideal person whose live and conduct is a reference point in the society.

Thus, drawing the lines of intersection between the two characters of starting attitude of two different origins is a worthy cause in any given research such as this recommended

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<sup>331</sup> K. Rahner. 1969. *The reflections on the unity of love of God and love of Neighbour, Theological Investigation*, Vol. VI, London: Longman and Todd, PP 231-249. Rahner adds that one cannot claim to love God that he did not see by discarding his brother that he visibly sees always

as template for subsequent researchers with which they can build upon when comparing and contrasting two or more related traditions in biblical scholarship, but of varied extractions.

## CHAPTER FIVE

### RELATIVITY BETWEEN THE CHARACTERISATION OF *OMOLUÀBÍ* IN YORÙBÁ *EPISTEME* AND THE GOOD SAMARITAN IN LUKE 10:30-37

#### 5.1 Introduction

Human beings were created by God Almighty not just for fun, but to add values to life. These values could be physical, social and spiritual in nature which make man over the years in the history of his life sojourn to evolve much time-honoured values that confers on him a cognomen called *Omoluàbí*.<sup>332</sup> This virtue no doubt is an attribute believed to have been inherited from God who created mankind and makes man to retain his worth, respect and pedigree especially in individuals who distinguish themselves in their society. Infact, no substitute had been found for this virtue among the scale of value preference in life, this is because *Omoluàbí* as a virtue is not only crucial to societal recognition and celebration, it is also a non-negotiable asset that propels and sustains the attainment of success in Yorùbá Episteme.

It is equally a virtue that portrays individuals as unique personalities and makes them reference points in their society. *Omoluàbí*'s virtue is a core nomenclature that aids the attainment of any height possible in the lives of individuals, societies and even in the nations of the world.

In the traditional Yorùbá worldview, *Omoluàbí* virtue is a core-personality value that is seen to be unbeatable and undeniable in any given circumstance of human endeavour. This chapter examines a relative context between virtuous personality in Luke and the Yorùbá Episteme of *Omoluàbí*, the comparison and contrast discussed with the data compiled through questionnaire becomes a major asset of assistance in this concept. It became a viable channel in projecting the Goodnews apposite to the traditional milieu of the Yorùbá People both in precept and practice.

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<sup>332</sup> A. Fatubarin. 2014. Nigerian Nation and the Time-Honoured Values in *Europeans Journal of Training and Development Studies*, 12-26, 1/1, London: European Centre for Research Training and Development. 23

Here the decolonization theory of biblical interpretation adopted as methodology is applicable through the analyses of the biblical text chosen in the viewpoint of the culture of the Africans. That entails that the proclaimed Gospel of Jesus Christ and its didactic norms must find its relevance in various Africans' cultural belief, traditions and people.<sup>333</sup> To this end, it is important to mention that Christianity arrived Yorùbáland as far as 1842 through the missionary efforts of Thomas Birch Freeman and his team of the Wesleyan mission (now Methodist Church) and Henry Townsend and his team of the Church Missionary Society (now Anglican Church). These two giant mission agencies were formidable institutions that introduced enlightenment, civilization, educational revolution and development to Yorùbáland.

However, they failed in an aspect of proper integrating Christianity through the cultural matrix of the people which should have helped in giving it a resplendent outlook instead of discarding everything African as barbaric. In a similar concept, the cross-cultural relativity between the world of the New Testament especially as touching Lucan view of virtuous disposition using the Good Samaritan parable and *Omólúàbí* in Yorùbá perception avail us the opportunity of understanding the scripture from the cultural lens.

## **5.2 Yorùbáland and the development of its historical, cultural, educational and linguistic values**

The name Yorùbá was applied to all linguistically and culturally related people. The Yorùbá People of whom there are more than forty-five million, occupy the southwestern axis of Nigeria which extends into the Republic of Benin, Togo and Ghana, apart from several others living outside African continent. To the East and North, the Yorùbá culture reaches its approximate limits in the region of the Niger River.<sup>334</sup> Portuguese explorers “discovered” the Yorùbá cities and kingdoms in the fifteenth century, but cities such as Ife and Benin, among others, had been standing at their present sites for at least five hundred years before the arrival of the European.<sup>335</sup>

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<sup>333</sup> D. J. Hasselgrave .1995. Contextualization that is authentic and relevant, *International Journal Of Frontier mission*, 15-25, 12/3, London: Thames and Hudson Publishing Co. 23

<sup>334</sup> Central Intelligence Agency, 18<sup>th</sup> January, 2021. “*Yoruba People Occupied 15.5 %*” out of a population of 170.1 million estimate of Nigerians: *Nigeria Country Profile- The World Fact Book*

<sup>335</sup> N. A. Fadipe, 1970. *The Sociology of the Yoruba*. Ibadan: Ibadan University Press. 45-48

It is not by chance that the its customary influences tranverse the Atlantic even to the American ports. Yorùbá freed captives were sent to British, French, Spanish and Portuguese colonies and in a number of places.<sup>336</sup> Traditionally, the Yorùbá people organized themselves into networks of related villages, towns and kingdoms with most of them headed by a Monarch or *Baálè* (a nobleman or a mayor).<sup>337</sup>

Major Yorùbá cities/towns are *Ilèṣà, Ìbàdàn, Èkó, Ìjèbú-Òde, Abèòkúta, Àkúrè, Ògbómòṣò, Òndó, Àdó-Èkítì, Ìṣágámù, Òsogbo, Òyó, Ilé-Ife*<sup>338</sup>, etc. There are stunning arrangement that make up the Yorùbá plethora of cultural practices, prominent are the Yorùbá political configuration, the communal fabric, the sociology of the race, especially in the matter such as kindness, matrimony, outfits, verbal communication, deference to elders, and unparalleled love for neighbour<sup>339</sup>

At present, the Yorùbá constitutes one of the three largest ethnic groups in Nigeria with more than ten million people across the diverse communities in Nigeria. Yorùbá has a high degree of traditional urbanization as its peculiar characteristics, making her to stand out within the continent of Africa and the Gulf of Guinea.<sup>340</sup> Her language known as dialect continuum varies from one ethnic group to the other which revolve around a uniform language known as Yorùbá. The varying dialects are mutually intelligible which indicate their sub-cultural distinctions.<sup>341</sup>

It is apposite to mention that Yorùbá language was reduced to writing by European Missionaries only in the nineteenth century, precisely in the 1840's.<sup>342</sup> Yorùbá people in the early stage were predominantly farmers who lived on subsistent farming and various craft works such as blacksmithing, pottery, wood carving, bead making etc.<sup>343</sup>

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<sup>336</sup> J. S. Eades, 1980. *The Yoruba today*. Cambridge: Cambridge University Press.63

<sup>337</sup> J. S. Eades, 1980. *The Yoruba today*. 69

<sup>338</sup> S.T. Akintoye. 2010. *A History of the Yoruba people*, Dakar: Coscaris Press. 16-18

<sup>339</sup> S. Johnson.1921. *History of the Yorubas*, London: S C M Press. 45

<sup>340</sup> D.O Ogunbile 2001. The Dynamics of Language in Cultural Revolution and African Spirituality: *The Case of Ijo Orile-Ede AdulawoTi Kristi (National Church of Christ)*, 66-79 in Nigeria, Nordic Journal of African Studies, 10(1): Harvard: New York Library System. 70

<sup>341</sup> A. Adetugbo 1973. *The Yoruba Language in Yoruba History*, in *Biobaku S.O. (ed) Sources of Yoruba history*, 176-204, London: Oxford University Press.176

<sup>342</sup> W.R. Bascom 1969. *The Yoruba of South Western Nigeria*, New York: Holt, Rinehart & Winston 50-51

<sup>343</sup> E.B. Idowu 1962. *Olodumare: God in Yoruba belief*, London: Longmans.5

However, with the advent of modern civilization, they embrace western education with many of them engaging in civil service, large scale trading and factory work. Yorùbá people are incurably religious which always manifests during their various festivals like new yam festival, Ògún, Sàṅgò and other festivals associated with their traditional fiesta, whereby the entire worshippers are imbued with deep religiosity prior to the advent of Christianity and Islamic religion, even now, with the take-over of religious landscape with those non-traditional religion, some Yorùbá still pay homage to their indigenous Deities in which the essence of their religiosity is expressed, even with equal zeal like in their newly embraced religious persuasion.<sup>344</sup>

In Yorùbáland, there is a prevalent belief in the existence of pantheon of Deities with Olódùmarè at the apical height. The deities are believed to be venerated and worshipped through various rituals and sacrifices.<sup>345</sup> The custodians of these Deities are herbalists, priests, priestesses, votaries etc who equally serve as mediators between the people and their various Deities, they are also responsible for the maintenance of virtues and values of the society from being compromised, and enforce disciplinary actions on those that erred on community's values and ethos.<sup>346</sup>

As carefully examined in both Yorùbá and Aristotelian ethics, one is made to know that disposition to obey moral demand is an essential virtue. Among the Yorùbá for instance, *Omólúàbí* is an exhibition of the act of responsibility and respect of self-dignity.<sup>347</sup>

Since Yorùbá people are culturally conscious and most of their ethics and moral principles are subsumed in their cultural heritage from antique times, the role of culture as the foundation for *Omólúàbí*'s virtue cannot be over emphasized, in an intellectual sense, culture is known to be the conventional practice of a people arising from experience, social formation and the refinement of moral and intellectual faculties.<sup>348</sup> In this wise, the role of education whether formal or informal is very significant in the entrenchment of the culture of a given Yorùbá community. As viewed by Akabi and

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<sup>344</sup> J.O. Lucas 1948. *The Religion of Yoruba*, Lagos: C.M.S. Bookshop .42

<sup>345</sup> J.O. Lucas 1948. *The Religion of Yoruba*.44

<sup>346</sup> S.O. Biobaku 1955. *Origins of the Yoruba*, Lagos: Federal Ministry of Information Services .10

<sup>347</sup> J.A. Bewaji 2004. *Ethics and morality in Yoruba Culture in Kwasi Wiredu (ed) companion to African Philosophy*, London: Blackwell .399

<sup>348</sup> K. Gyekye.1995. *Reacting to Wiredu's perception of Culture as a foundation for morality in "An Essay on African Philosophical thought: The Akan conceptual scheme*, Philadelphia: Temple University Press .10-11

Jekayinfa, the ultimate goal of Yorùbá time-honored education is to instil *Omólúàbí* virtue on every Yorùbá person.<sup>349</sup> The reason why Yorùbá cultural education is to foster strong character in individual and to prepare each person to be responsible to his/her community.

In order to sustain the sanctity of morality that projects *Omólúàbí*'s virtue, religious leaders should always avoid cosmetic approach which means teaching and theorizing morals but living below ethical requirements must be discarded if morality is expected to be the fruit of Religion, Preachers and Teachers of religion must avoid superficial treatment to moral life and equally shun immorality both in theory and practice<sup>350</sup>.

Family value is another ingredient of development of *Omólúàbí*'s virtue in Yorùbáland often times, the attitudes of individuals depend on the family where they originate from. Good family and proper home training provide a lot of influences on the virtue of *Omólúàbí*. Indecent social habit and criminal activities are fallout of poor up-bringing in homes and families. Traditional educational system are system of training through which adult in a family and society carefully guides the development of infants and young people into the culture of the society, so that they do not become social miscreants.<sup>351</sup>

That type of education is not formalized and it goes beyond the teaching for the purpose of examination, its teaching system is not structured in a curriculum in the version of Nigeria educational system but of varied experiences leading to a proper and refined adulthood.<sup>352</sup>

One of the goal of such family value system in the development of *Omólúàbí* is that children raised under such banner will admire reverence for elders and honour for one another. A boy-child will prostrate while greeting elders while his girl counterpart will

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<sup>349</sup> G.O. Akanbi and A.A. Jekayinfa .2016. Reviving African Culture of “Omólúàbí” in the Yoruba Race as a means of adding values to Education in Nigeria in *International Journal of Modern Educational Research*, 13-19, 3/3, Ibadan: Macmillan Publishers. 16

<sup>350</sup> M. Oke 1986. “Self Interest as the Ground for Moral obligation”. In the second order, Vol.1 in Perry J. and M. Bratman (eds), *Introduction to Philosophy: Classical and Contemporary Readings*, New York: Oxford University Press. 90

<sup>351</sup> M.B. Adeyemi and A.A. Adeyemi. 2002. Some Key Issue in Traditional Education, *Mc-hill Journal of Education*, 1-10, Vol. 2/2. 8

<sup>352</sup> R.A. Ayanleke 2012. Re-engineering Cultural Education through the tenets and teaching of African Traditional Institution: a Pragmatic Approach towards Rebranding Education in Nigeria in *Kontagora Journal of Education (KONJE)*, 83-86, Vol.12/1. 86

knee to do same. They are being taught in that manner in such a way that through them, the next generation can be properly educated in socio-cultural values. That traditional greetings unique with the Yorùbá spurred the European Missionaries to address the freed slaves in Sierra Leone to be known as “Aku people” because there is virtually any event that the Yorùbá people do not have a greeting for whether pleasant or not.<sup>353</sup>

National value and citizenship education is another index through which *Ọmọlúàbí* virtue is developed over the years. Shortly after independence, the union jack was lowered and the national flag was hoisted, the then National anthem composed for Nigerians was to integrate national values and inject citizenship education, rendered as thus

Nigeria we hail thee, our own dear native land, though tribes  
and tongues may differ in brotherhood we stand, Nigeria all,  
we proud to serve our dear native land.<sup>354</sup>

National value is embedded in citizenship education through which Social Studies, Civics, Religious Studies as subjects are packaged into curriculum of education to inject patriotism, virtuous conduct, self respect and the fear of God.<sup>355</sup> Many first world countries of the World like America and United Kingdom keenly embrace theirs hitherto to solve most of their socio-political and economic problem. One of the gains of citizenship education is to preserve cultural value, patriotic concept and societal dignity so that the society can have reduction in the rate of crime, youth delinquencies and political rot. However, no society has immunity against social malaise, yet, the introduction of citizenship education will go a long way in fostering virtues and produce *Ọmọlúàbí* that will support the growth of the society.<sup>356</sup>

Therefore, to restore of our value system, there is need for urgent value re-orientation because of its far-reaching impact on national development and re-evolution of virtuous individuals who can be addressed as *Ọmọlúàbí* in our contemporary society. Those

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<sup>353</sup>Aku Language is the way the Missionary addressed the Yoruba freed slaves in Sierra Leone, because every greeting begins with “Aku” like *A ku ojumo, A ku araa fera ku, a ku orire etc.*

<sup>354</sup>Nigeria independence National Anthem Composed by Lilian Jean Williams, a British expatriate who lived in Nigeria when the Independence charter was signed and granted. This was used as the National Anthem between 1960-1978.

<sup>355</sup>E.O.S. Iyamu & J.J. Obiunu 2005. *Impact of Citizenship Education on the Civic Consciousness of Nigerian Youth*, Retrieved 21<sup>st</sup> June, 2018. 11

<sup>356</sup>O. A. Balogun. 1995. “The Yoruba Concept of Person: An African Solution to the Traditional Mind-body Problem”, *Journal of Yoruba Folklore*,. In. S. A. Ali, “The Yoruba Conception of Destiny: A Critical Analysis”, *Journal of Philosophy and Development*, 90-105, 1 & 2 .95



values either as formal or informal system of education have been in Yorùbá traditional system prior to the infiltration of western civilization and even years after, which allowed our pre-independence leaders to be held in high esteem, same is therefore encouraged to be injected into the young ones from primary school level through their tertiary educational attainment so that they can be role models like the Patriots of the past. If this is carried out, vices like examination malpractices, certificate racketeering, thuggery, hooliganism, cultism etc can be curbed.<sup>357</sup>

### 5.3 Characteristics of *Omólúàbí* in Yorubaland

Yorùbá people have a long tradition and rich cultural ethos that are highly held in high esteem that project her dignity. The issue of ethics or morality from the history of Yorùbá is an essential factor for any person to be cherished and appreciated. The concept of *Omólúàbí* is assumed to have originated from *Omọ-tí-Olú-ìwà-bí*, these are seen as its morphological components. That is, a child begotten by the “custodian of virtue”. In such a description, an individual produced from whoever is the custodian of virtue is expected to be a paragon of excellence in conduct and character.<sup>358</sup>

In the opinion of Akinyemi, *Omólúàbí* is expected to possess all attributes of idealness.<sup>359</sup> Since Yorùbá has a long history of existence of varied background, the evolution of its traditional ethics goes along with it from its nascent stage which can never be divorced from her historical origin. Again, Abimbola expressed that Yorùbá people perceive morality as the whole essence of man which every individual should strive to be in tune with in order to live an acceptable life in a system dominated by supernatural power and hierarchy of authorities.<sup>360</sup>

Thus, for the Yorùbá people, moral values are celebrated assets of institutional ideals that guide and direct the pattern of life. Consequently, human beings are expected to strive assiduously to the attainment of moral excellence in order to be a virtuous person or *Omólúàbí*, who is an embodiment of sterling and stunning character. Unfortunately,

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<sup>357</sup> V. R. Rao. 2008. *Moral values and character Building*, retrieved 21<sup>st</sup> April, 2018, <http://www.slidestare.net/venkoos/sum-12-03>. 34

<sup>358</sup> *Omólúàbí*, is a Yoruba terminology for Virtuous Conduct or an Emblem of Sound Moral Standing

<sup>359</sup> A. Akinyemi 2015. *Orature and Yoruba Riddles*, New York: Palmgroove Macmillan Civic Education, Peace Building and the Nigerian Youths, accessed 18<sup>th</sup> June, 2018, <http://www.thenewsonline.com/civiceducation-peace-building-and-the-Nigerian-Youths>. 2

<sup>360</sup> W. Abimbola. 1977. *Ifa Divination Poetry*, New York: NOK Publishers Ltd. 170

the deficiency in *Omọlúàbí*'s attribute has led to the near eradication of virtuous conduct in the contemporary times. No wonder, Ifa corpus adds this caveat to substantiate the failure of the value system and culturally deficiency today as thus,

*Àimọwáhù ni kò jẹ káyé gún, ọlọgbón ló le kọ èkọ  
mọwàhù, tí ọgbèrì kọ tí kò sì nání rẹ.*<sup>361</sup>

Character default makes the society deplorable, a wise man learns how to behave virtuously but a foolish person abhors wisdom (paraphrased).

This view was corroborated by Akinpelu when he describes an *Omọlúàbí* as a person who combines expertise in some specific economic skills with soundness of character and wisdom in judgment without any bias in line with the wisdom of his ancestors.<sup>362</sup> In other word, an *Omọlúàbí* is not totally a faultless person, but a person who in the face of provocation exercises self control, maintains dignified attitude in temptation, those are some of the qualities Yorùbá rich culture bequeats in an *Omọlúàbí*.<sup>363</sup>

In the development of *Omọlúàbí*'s virtue, religion is another pivot vehicle through which the characteristic could be mirrored. Scholars such as Idowu, Awolalu, Dopamu, Mbiti etc subscribed to this opinion. According to Mbiti, African moral system has religious foundation.<sup>364</sup> From the above, we are made to know that since Africans generally and Yorùbá particularly are incurably religious from the very beginning even before the advent of Christianity and Islam, then, religion is seen to be the foundation of their moral ethos.<sup>365</sup>

According to Idowu, who is more specific than Mbiti, he limited himself to the Yorùbá people by defining religion as the food basket where morality is placed, therefore, an attempt to separate them according to him is like forcing out a fish out of the ocean.<sup>366</sup> Also, the taboo (*È̀èwọ̀*) believed to be a control mechanism against misdemeanor is to checkmate invirtuous conduct in the society. Although Gyekeye writes in contrast to the

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<sup>361</sup> B. Babalakin.2002. *Selected Yoruba Proverbs and Wise Sayings*, Lagos: West African BooksPublishers. 54

<sup>362</sup> J.A. Akinpelu 1987. *An Introduction to Philosophy of Education*, London: Macmillan Publishers.12

<sup>363</sup> J. Perry and M. Bratman 1986. *Introduction to Philosophy: Classical and Contemporary Readings*, New York: Oxford University Press .630

<sup>364</sup> J. Mbiti 1969. *African Religion and Philosophy*, New York: Double day and Co. Incorporation .62

<sup>365</sup> M.A. Makinde.1988. *Of Change Philosophy and Obsolete Philosophy*”, *Second Order, New Series, Vol.1/2, 1-27*, Ile-Ife: Obafemi Awolowo University Press. 26

<sup>366</sup> E.B. Idowu 1962. *Olodumare: God in Yoruba Belief*. 45

submission of Idowu and Mbiti where he disagrees that morality is not dependent on religion but the society itself regulates the dos and don'ts without the influence of religion because most adherents of religion are law-breakers.<sup>367</sup>

One may be tempted to agree with Gyekye because the Good Samaritan discourse which is the text of the context of *Omólúàbí* under consideration in this research, relays the negligence of the religious Pietists (the Clerical and the Lay Officiants) who both abandoned the dying victim of robbery on Jericho road despite their acclaimed religious tenacity in comparison with the Samaritan who in the estimation of the Jews was an infidel, yet was responsible for the safety of the victim, one may then raise a poser against the submission of Idowu and other advocates of religion as the food basket of morality with a view to query the position of the morality of the Jewish religious officiants when they ignored the perishing victim of the robbery violence?

However, their religion may not be blamed for their negligence, but their inhuman personality under the guise of religion. Consequently, Idowu and others may be right because, it is doubtful whether there is any religion both traditional and foreign that presents an indicator of mercilessness and extremity in the application of its ethics. From the above, it is clearly indicated that religion plays a crucial role in the formation of ethics, moral values and modifies people's character positively in Yorùbáland.

### 5.3.1 *Ìwà* (Virtue)

In Ifa literary corpus as found in *Odù Ogbè Alára*, *Ìwà* (Character) is presented as a delectable and beautiful damsel married to *Òrúnmilà* with possession of all kinds of admirable qualities, except that she had some irritable shortcomings common with every mortal, despite her weakness, she was an indispensable wife, because the prosperity, fame and nobility earned by *Òrúnmilà* was traceable to her quintessential virtues.<sup>368</sup> Consequent upon her little shortcoming, the husband ran out of patience and drove her out, because her public defecation became worrisome to *Òrúnmilà*. As soon as she left, almost all the prosperity and fame of *Òrúnmilà* started to crumble, realizing his folly, he began to search for *Ìwà*, he first visited *Alára of Arámokò*,<sup>369</sup> he narrated his ordeal,

<sup>367</sup> K. Gyekye 1995. *An Essay on African Philosophical thought: The Akan Conceptual Scheme* .25

<sup>368</sup> A. Salami, 2008. *Yoruba Theology and Tradition, the Man and the Society*, Lagos: NIDD Publishing Company. 34

<sup>369</sup> *Alara is the traditional Ruler of Aramoko Kingdom and one of the Sixteen Paramount Traditional Rulers in Ekiti called Pelupele. He is also assumed to be a direct Descendant of Oduduwa.*

*Alára* advised *Ọ́rúnmílà* to be more tolerant of women as his own wife is scruffy, he said, his own wife has not taken her bath for three years running, he left *Alára* for *Ajerò*<sup>370</sup> who also told him to exercise more patience as his wife had not freshened her teeth for three years.

Thus, he began to search for *Ìwà* from all the seven sons of *Ọ̀dùduwà*, he was later counselled to visit *Ìwà*'s father whose name was *Sùúrù* (Patience) to look for her, *Sùúrù* told him point blank that he can never have *Ìwà* back, but he should exhibit the quintessential virtues of *Ìwà* as a way to immortalize *Ìwà* and restore back his fortunes that had nosedived. However, after much plea by *Ajerò*, *Alára*, *Owá'ràngún àga* on *Ọ́rúnmílà*'s account, *Sùúrù* eventually showed pity on *Ọ́rúnmílà* and made him to swear an oath of good behavior towards her daughter-*Ìwà*, before he could release her to resettle with him. That is why *Ifa* corpus has this to say about *Ọ́rúnmílà*:

*Ọ̀rísánlá ló ẹ̀ ibépe ní fere, ó ẹ̀nu rẹ̀ dududu, kómọ aráyé lè ma ri fọ̀n, èyítí ó difá fún Ọ́rúnmílà nígbàtí ó nílọ ree gbé Ìwà ní'yàwó, ẹ̀bọ ní wọ̀n ní kó wá ẹ̀, ó gb'ẹ̀bọ ó ru n̄jẹ, Alára, O rí Ìwà fún mi, n̄jẹ Ajerò, ori Ìwà fun mi, Owá'ràngún àga, ori Ìwà fún mi? Ìwà là n̄wá o, Ìwà béèyàn ní're gbogbo tí kò níwà, irú eni b̄jẹ, èniyàn betue ní, Ìwà làn̄wá o, Ìwà, béèyàn lógbọ̀n tí kò n'Ìwà, ogbọ̀n ológbọ̀n ló fí sayé Ìwà làn̄wá o Ìwà.<sup>371</sup>*

Translation: It is the Archdivinity that made pawpaw a trumpet, he made the month of the trumpet in a symmetrical form, for all humans to use for rhythm. This made *Ifa* rhythm for *Ọ́rúnmílà* who wanted to marry *Ìwà*, ritual was prescribed for him, he did as prescribed, King *Alára* did you find *Ìwà*, King *Ajerò* did you find *Ìwà*, King *Ọ̀wà Ọ̀ràngún àga* did you find *Ìwà* for me? pls we are in search of *Ìwà* who ran away from home. If one is rich without *Ìwà*, the person is useless, we should always seek for *Ìwà*, If one is wise without *Ìwà*, all the wisdom is nullity.

*Ìwà* in the opinion of Abimbola is the whole of human being, without mincing word, it is the representation of a human being especially in ethical terms.<sup>372</sup> Rao sees *Ìwà* as the

<sup>370</sup> *Ajerò is the Traditional Ruler of Ijero Kingdom with same rating in Ekiti and Yorubaland as Alara.*

<sup>371</sup> A.A. Somadhi, 2009. *Reflections on the Wisdom of Ifa, McClain: Ile Orunmila Communications.* 163

<sup>372</sup> W. Abimbola. 1975. *Ìwàpele: The Concept of Good Character in Ifa Literary Corpus* in Wande Abimbola (ed) in *Yorùbá Oral Tradition*, 388-420, Ibadan: Ibadan University Press

<sup>373</sup> V.R. Rao. 2008. *Moral Values and Character Building*, retrieved 21<sup>st</sup> April, 2018, <http://www.slideshare.net/Venkoos/Sum.123>

<sup>374</sup> J.A. Bewaji. 2004. *Ethics and Morality in Yoruba Culture in Kwasi Wiredu (ed) Companion to African Philosophy*, London: Black well .49-50

<sup>375</sup> J.K. Ayantayo 2000. *Fundamentals of Religious Ethics*, Ibadan; End-time Publishing House Ltd.72

inherent complex of attribute that determines a person's moral actions and reactions.<sup>373</sup> This makes Yorùbá to say “*Ìwà lẹwà* – character is beauty, *Ìwà rere lẹsọ èniyàn* – good character is the human's adornment. There is another expression that says *èniyàn ò suwòn láàyè bí ó bá sọ Ìwà nù* – man is nothing if his character is faulty. According to Bewajì, ethical behaviour and morally approved conduct is variously called “*Ìwà rere*” (virtuous character).<sup>374</sup> In contrast, unethical behaviour and disapproved conduct is known as *Ìwà búburú* (Evil conduct), *Ìwà ibàjé* (lawlessness) etc. While *Ìwà rere* is known as virtue, *Ìwà búburú* on the other hand is described as vice. A virtuous character is to have an orderly society, which is one of the valuable possession among the Yorùbá.

It is important to mention that excellent character is a relevant feature to identify an *Omólúàbí* in a traditional society hence, without noble character, the society will be chaotic and will look like an oven.

*Ìwà* is also expressed in love, care, sympathy and kindness, it can be aptly said where love exists as an embodiment of character, justice will surely prevail and injustice will disappear. Both Islamic and Christian support this claim. For instance, Matthew 7:12 says “Do unto others as you expect them to do unto you”. Prophet Mohammed in his Sunnah says “None of you is a believer until he desires for his brother that which he desires for himself.”<sup>375</sup>

Immanuel Kant adds to this when he says an action will be adjudged to be good if the actor wants it to be a universal law.<sup>376</sup> *Iwà* also manifests largely in honesty, always being described as the best policy. To be honest is to be truthful, plain, straight forward and trustworthy.<sup>377</sup>

According to Idowu, the benefit of honesty as a character is stressed thus;

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<sup>376</sup> J.I. Omoregbe 1998. *A Systematic and Historical Study*, Lagos: JERP Limited. 224

<sup>377</sup> O.O. Familusi and O.P. Oke. 2013. The Revival of Religious Moral Values as a Panacea for Insecurity in Nigeria in Religion and Security Issues, 323-332, *Proceedings of 2013 Biennial International Religious Studies Conference*, Ibadan: Archers Publishing Ltd. 325

<sup>377</sup> O.O. Familusi and O.P. Oke. 2013. The Revival of Religious Moral Values as a Panacea for Insecurity in Nigeria in Religion and Security Issues, 323-332, *Proceedings of 2013 Biennial International Religious Studies Conference*, Ibadan: Archers Publishing Ltd. 325

*Òtító síṣọ nìkan, ní kíí mú ní kú léwe, sùgbón tí mú ni hu ewú orí nẹnẹ.*

That is, it is only honesty that prevents premature death, but enable one to grow exceedingly hoary.<sup>378</sup> *Ìwà* (Virtue) is the basis for ideal society, thus, it is a golden rule that Olodumare himself requires to engender a just and holistic society. Similarly he says, the wellbeing of a man here on earth depends largely on his character (*Ìwà*), this allows peace to reign in the society. *Ìwà* distinguishes a responsible person from a brute. It is this *Ìwà* that draws a line of demarcation between a friendly leader and an autocrat. It is also a platform for good social relations.<sup>379</sup>

Yorùbá people believe largely in virtuous conduct as a index for one's destiny. Unfortunately, in our modern Yorùbá society, there is little or no emphasis on *Ìwà*, but high premium is placed on individualism which is a product of European influences, and had whittled down the dominance of *Ìwà* and super arrogates strange values on it which has been responsible for the poor show of neighbourliness in the modern age.

Honesty is an indispensable virtue to Christian believers, no wonder, the Bible says righteousness exalts a nation, but sin is a reproach to any people (Prov.14:34). It is equally important to mention tolerance/gentleness as a major player in the exhibition of *Ìwà*, howbeit, Yorùbá says '*sùúrù ní bàbá Ìwà*', that is tolerance/temperate is the begetter of character. African traditional ethos requires that for a society to be harmonious, character as a virtue, with its exhibition of contentment, patience, gentleness, avoidance of vindictiveness, temperance and seeking the goodwill of all are highly demanded.<sup>380</sup>

Idowu advances this further by seeing *Ìwà* as a sterling conduct of human prerogative, making such person to be accountable to Olodumare and the Deities who are the society's custodian.<sup>381</sup> He further asserts that in Yorùbá indigenous society, good conduct or *Ìwà* includes charity, honesty, hospitality, good neighbourliness.

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<sup>378</sup> E.B. Idowu. 1973. *African Traditional Religion: A definition*. 69

<sup>379</sup> E. B. Idowu. *African Traditional Religion: A definition*. 54

<sup>380</sup> A Dzurgba. 2000. *Principles of Ethics*, Ibadan: Agape Publications .87

<sup>381</sup> E.B. Idowu 1966. *Olodumare; God in Yoruba belief* .147

While bad conduct is embodied by lying, selfishness, hypocrisy, nepotism, envy, greed, murder etc.<sup>382</sup> To him, a person who behaves well is called *Omólúàbí* while the one who act contrary is known as *ikà èniyàn*. The behaviour of individuals is a great concern for both himself, the family and the society because a good conduct of an individual can add to the honour, prestige and reputation to both his family and the society that produces him/her.

More importantly, a good conduct attracts divine blessing for the well being of the society.<sup>383</sup> In this context, one is made to understand Idowu's choice of the word "Character" which means a moral nature of a person. It is made up of sterling qualities that distinguishes a person from his peer group.<sup>384</sup> In the Yorùbá traditional thought, the value of *Ìwà* is of great relevance to re-incarnation existence of mankind. This shows that human's soul is indestructible and immortal with a desire to re-incarnate and seek for more self-realization and happiness in a cyclical form.

A given Yorùbá family expects an ancestor with "*Ìwà rere*" to be re-born in such family to perpetuate his sound moral attitude, the reason why such names, *Bàbátúndé*, *Yétúndé* or *Ìyábò* resonate in such a family, which means our revered father or mother is reproduced again in the family.<sup>385</sup> On the other hand, no family will want a wicked person to be re-incarnated in their world.

### 5.3.2 *Ìyónú ati Ìbòwò fún ara Eni (compassion and mutual respect)*

Yorùbá as a people value respect as a celebrated virtue to identify *Omólúàbí*. As asserted by Ògúnṣọ́lá, Yorùbá traditional society plays premium of respect for Elders, this to identify a child with a proper upbringing, respect for elders in form of greetings and the humility being demonstrated is a pointer to identify such a child as *Omólúàbí*.<sup>386</sup>

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<sup>382</sup> J.O. Awolalu and P.A. Dopamu 1979. *West African Traditional Religion citing Idowu's Thought on Morality in Olodumare: God in Yoruba Belief*, 79-91 Ibadan: Onibonje Press and Books Industries. 88

<sup>383</sup> C.N. Kegley 1981. "Religion and Values" in *Absolute Values in search for the Peace of Mankind*, Vol.1/1. New York: International Cultural Foundation .28

<sup>384</sup> K.E.Obasala. 2015. *A Critical Analysis of the Role of Moral Values as a Catalyst for Social and Political Development among People in Nigeria*, Asia Pacific Journal of Multidisciplinary Research,1-8.

<sup>385</sup> A. Dzugba 2014. Idowu and Yoruba Religious thought in *Under the Shelter of Olodumare, Essays in Memory of Professor E. Bolaji Idowu*, edited by S.O. Abogunrin & I.D. Ayegboyin.111-120, Ibadan: John Archers Publishers Limited. 119

<sup>386</sup> M.O. Ogunmola, Interview Respondent, the Otun Alaafin of Oyo, a retired School Administrator, Interview granted in his home, Akeetan, Oyo, aged 90 years, 8<sup>th</sup> March, 2018

A deep concern for the need of one's neighbor is value discovered in an *Omólúàbí*. Makinde express this further by saying mutual respect as a demonstration of *Omólúàbí* virtue ameliorates the sufferings of one neighbour, in the other words, as one thinks of himself, others' interest must be considered alongside.<sup>387</sup> Mutual respect allows society to flourish like a little paradise on earth and play down strife and disharmony in human society which is a required attribute discovered in the attitude of *Omólúàbí* in Yorùbáland. Since the young ones of now are the expected adult of the futurer, they are supposed to be trained to be responsible through respect for elders and respect for the right of others.<sup>388</sup> This was corroborated by Lateju when he views proper upbringing as a tool to inject mutual respect in children so that they can become useful to themselves, their families and the larger society.<sup>389</sup>

McClendon added that parents should explore the opportunity of biblical teaching to mould their children from the cradle sandwiched by sound African cultural values in order to become virtuous citizens in their world.<sup>390</sup> Oyibo opines that when this rule is properly applied, it avails the young generation the opportunity to serve their God faithfully and equally equip them with their responsibilities towards their fellows and all mankind in general regardless of tribe and religious affiliation.<sup>391</sup> With all these in vogue, social vice like thuggery, malfeasance, arson etc can be reduced to a barest minimum especially when the principle of mutual respect is injected into the younger generation from their formative years. This idea is supported by a Yorùbá maxim that says “*ojúkan ló ñ bímọ, igba ojú ló máa ñwòó*” (A couple begets a child, but several hands are responsible for the upbringing).

Williams Comte opines that African world is a space that reserves a deepest regard for the old age, even if there is nothing in an old man that commands respect, African mind does not easily forget the admiration for grey hairs which naturally command courtesy and politeness towards such an old man.<sup>392</sup> Respect for elders begins from one's

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<sup>387</sup> Adebayo Makinde, Interview Respondent, the Sagbua of Oyo & Otun Areonakakanfo of Yoruba, aged 83 years, 8<sup>th</sup> March, 2018

<sup>388</sup> A. A. Akinwale. 2000. Religion and Politics: Philosophical Origin of a Separation in *Orita*, *Journal of Religious Studies*, 15 – 30, XXXII. 1/2. 18

<sup>389</sup> R. A. Lateju. 2004. Children Ministry and Nation Building in *Ogbomoso Journal of Theology*, 80 – 90, 9/2. 88

<sup>390</sup> J. Mc-Cledon. 2002. *Ethics: A Systematic Theology*, 1 & 2 Nashville: Abingdon Press .115

<sup>391</sup> A. Oyinbo. 2010. *The Moral Significance of the Golden Rule to the Contemporary Society: Essay in honour of P. Ade Dopamu*, Eldoret: Moi University Press. 208 - 209

<sup>392</sup> C. William .1966. *The Africans*, London: Intersarsity Press. 21



immediate family. For severally reasons, elders are given respect, for instance, they are seen as public teachers who direct the conduct of behaviour in young people, that is why in Yorùbá dictum, it is said *Ọ̀rọ̀ àgbà, ọ̀rọ̀ ọgbón ni*(the words of elders are words of wisdom).

Also, an English proverb says, listening to an elder is likened to consultation with the oracle because oracles are believed to give infallible truth, therefore, elders must always stand by the truth for the promotion of good behaviour among the youths in the society.<sup>393</sup>

Moreover, elders among the Yorùbá are considered as the repository of wisdom, therefore, leadership positions are conceded for them in the affairs of the people because it is believed that elder are ranked next to the ancestors, thus legitimate power rests on the instructions issued by ancestral order where elders act as its custodians, anyone that disregards such order automatically abused his/her right of belonging in such a society.<sup>394</sup> However, elders so entrusted with such a sacred responsibility through the ancestral command must not abuse it, thus, the honour reserved for elders has its practical effect in the maintenance of custom and tradition in Yorùbá traditional society.

### **5.3.3 Ìfẹ̀ Ará (Sense of good human relations)**

Life in the African community is based on the Philosophy of live and “let live”. This principle is based on the concept of inter communal relationship which is being demonstrated in the interpersonal relationship among various dwellers of African communities for the expression of ideal traditional African concept of humane living.<sup>395</sup>

Among African people, community-based relationship is emphatically centred upon human interest and values, a model that is evidently characterized by empathy, sympathy, egalitarianism and compassion for human beings.<sup>396</sup>

Relationship between individuals is recognized by the attitude displayed in the worth of humanity contrary to their status, religious affiliation and origin. African people help

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<sup>393</sup> A. Aland .1981. *An Introduction to Cultural Anthropology*, New York: Orlean Press .33

<sup>394</sup> B. Davidson 1969. *The African Heavens*, Boston: Boston Press 200

<sup>395</sup> O. Oliver 1991. *African Thought, Religion and Culture*, Enugu: Grapeville Publisher. 19

<sup>396</sup> J. A. Sofola 1982. *African Culture and African Personality* Ibadan: Daystar Press. 18

one another without requesting for remuneration or reciprocal advantage. In African community, it is believed that, individual members are conscious of what to contribute to the welfare of their fellow. This is illustrated in Hausa proverb which was translated in English as thus “friendship with a ferryman right from the dry season implies that when the rain comes, one will be the first to cross to the sea shore”,<sup>397</sup> the proverb emphasizes constancy in friendship, through it, the worth of the ferryman as human being is not determined ultimately by what he can offer during the raining season, but started right from the summer when his occupation is not strictly demanded.

A good human relationship based on interpersonal communication has always been the emphasis in the African global space especially in the traditional Yorùbá environment. Intimacy among Yorùbá is not an exclusive term for a particular friend, but to a wider group of people who find themselves together rendering assistance in any given circumstance, thus in the African traditional community, everyone is accommodated, this accounts for why, the weak, the aged, the sick, the helpless and the victims of any assault were affectionately being taking care of as a demonstration of African rich cultural virtue.<sup>398</sup> Atmosphere of comfort is provided by the communal spirit rather than individualistic force. Communal system is a pattern of life that ultimately rest on the “eagle and the kit principle”, a principle that defines the right and the duties, responsibilities and obligation towards the afflicted and the assaulted ones and those who are one way or the other incapacitated in the society.<sup>399</sup>

For instance, in the African society, a wealthy man has a duty towards the widows and the orphans of his dead relation, while a traveller whose co-traveller is seen assaulted on the way has a duty towards his co- traveller by rescuing his threatening situation. Failure to be responsible to the victims who require urgent support or rehabilitation attracts cacophonous criticism in the African traditional Society, this made it somehow difficult among indigenous African setting to see anyone in crisis without a helper at any given time, even though in such a cherished era, not everybody proves neighbourly, yet, there were *Omólúàbí* in a reasonable number who behaved responsibly. Similarly, in most Yorùbá society then when values are celebrated, murder and man-slaughter is not only

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<sup>397</sup> Hausas in docks Gruppen in Western Von Nigeria

<sup>398</sup> O. Oliver. 1991. *African Church, Religion and Culture*. 21

<sup>399</sup> E. Amade. 1982. *Ethics in Nigerian Culture*, Ibadan: African University Press. 58

a crime, but an abomination which attract capital punishment or banishment from the community.

Offences like theft, adultery, harlotry, swindling which today are committed with pride, even with the accused evading prosecution or penalty were not handled with kid-gloves in a sane African traditional society. Often times, such offences lead to the disruption of a peaceful co-existence of a peaceful community. Anytime there is a misplacement of African communal relationship and brotherly love, it promotes hatred, nepotism and avarice. In an ideal African brotherhood, the ideals of brotherliness in a community is spread into the neighbouring communities through virtuous conduct, with this, exhibition of sterling virtues makes a Yorùbá man treats the other man either in another Yorùbá sub-ethnic group or in a wider African society or elsewhere other than his own as a brother and human being created by God in a courteous manner.

This conduct is reinforced by a Yorùbá proverbs that says “*bi a ba ka ara ti a si ka iyekan eni, a o ripe ebi ku si bomiran*” (if numbering one’s family and relations becomes expedient, one will discover that relations are extended beyond one’s immediate reach). Therefore, to sustain the values and sense of good human relations, Yorùbá land particularly detests violence and shedding of blood especially if it is not compulsorily demanded by gods for libation, this is not to say that a traditional Yorùbá society is infallible, it is only circumstances that determined shedding of blood especially when some people become a threat to the peace of a society through indiscriminate killing, armed robbery, kidnapping or ritual murder, if such people are caught, they will be sentenced to death immediately to serve as deterrent to others and to rid the society of bad eggs.

Aside from that, aboriginal Yorùbá communities placed high regard to sanctity of life. In many African societies, it is seen as antithetical to slay one another under any guise. Thus, to further appreciate the sacredness of life, if a murderer is executed on the order of Monarch-in-council, his family will be required to perform some rites in order to absolve them of the consequences of the bloodshed and to ward off the anger of the gods<sup>400</sup>. This idea of sanctity of life makes it an anathema for anyone to commit suicide regardless of any circumstance. Also, any ambition to acquire materials benefits at the

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<sup>400</sup> E. Amade.1982. *Ethics in African Culture*.58

expense of the comfort of others is high prohibited and repudiated in Yorùbá cultural existence.

### **5.3.4 *Ìsoore ati Àánú* (hospitality and mercy)**

Sense of hospitality and mercy are few of the major values that are very indigenous in African family system. Any stranger that has no evil machination is easily incorporated in Yorùbáland, access to live and being integrated are the pleasant disposition of the Yorùbá to its intending Sojourners. Strangers are given land on communal sharing formula to farm which will be reverted to the owners after a period of cultivation.

In Yorùbáland, the idea of rescuing the wayfarers and re-integrating him/her is a cherished feature among the Yorùbá in such a way that the stranger himself/herself will immediately enjoy a sense of belonging. In various communities in Yorùbáland, visitors are entreated with coconut, kolanut and traditional gin in order for such visitor to feel at home.

According to Okafor, whenever there is food to be consumed, everyone present will be invited to participate, even if the food is prepared without anticipating the arrival of the visitors<sup>401</sup>, since the African world is communalistic, it will be a repudiation of *Ọmọ̀lúàbí* virtue among the Yorùbá to engage in nepotism, therefore, anything available in the indigenous Yorùbá setting are shared with the visitors and those in need of attention of a benefaction. African and particularly, the Yorùbá sense of accommodation is legendary, this explains why the weak, the sick, old people, the victim of war and violence are treated affectionately in a comforting family atmosphere<sup>402</sup>.

In the opinion of Echina, hospitality among Africa people is an unconditional readiness to share and willingness to give help, to assist, to love and to carry one another's burden without demanding for any profit or reward<sup>403</sup>. As opined by Oduyoye, it is a vital aspect of existence among African people, it is an intrinsic practice in Yorùbá traditional society despite the pressure or influence of European culture<sup>404</sup>. Kindness and compassionate disposition in Africa is embedded in cultural and moral values which have practical demonstration wherever cultural ethics is yet to be manipulated by

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<sup>401</sup> F. C. Okafor. 1974. *Africa at Crossroad*, New York: Abingdon Books Ltd. 35

<sup>402</sup> F. C. Okafor .1974. *Africa at Crossroad*. 22

<sup>403</sup> C. C. Echina. 1979. *Traditional humane living among the Igbo*, Enugu: Fourth dimension .54

<sup>404</sup> M. A. Oduyoye.2001. *Hospitality among Africans*, Legon: Afrik Books. 94

European force, in fact, it is at home with the Africans as instinctive virtues that are mainly natural without being imposed upon by any African man or through any religious force and obligation<sup>405</sup>

To complement that assertion, Sofola avers that in most Yorùbá communities, festivals such as Christmas, New Year day, Easter and Id' El-Kabir (festival after Ramadan fast) are used as opportunities for communal feasting where those who are economically buoyant will provide for the less privileged in cash and kind, it is seen as an occasion not only for religious gathering but also for communal brotherhood to demonstrate mercy, generosity and hospitality without discrimination<sup>406</sup>

Yorùbá hospitality is a powerful tool that unites most African communities as well as uniting them with their ancestors, it is assumed among the Yorùbá that their dead ancestors are still living in a invisible manner among them, therefore, from time to time, they are very kind to people who are mostly invalids, victims of war and disabled believing that the ancestors are keeping watch on the way they run the community after their demise. This is seen by Okolugbo as a practice that is compatible with the gospel of Christ whereby Christ teaches his followers to be merciful and be hospitable to others as a fulfilment to biblical mandate<sup>407</sup>.

As viewed by Tutu, every traditional African community recognizes the fact that their humanity are bound up in others created like them, therefore, they do volunteer themselves for the well-being of others especially the vulnerable ones.<sup>408</sup> In some Yorùbá communities particularly in *Ekiti*, anyone who operates contrary to this norm will be despised through satiric songs during their cultural festival.

In practical terms, African hospitality expresses the African sense of communality, in Mbiti's viewpoint, the essence of African existences is "I am because we are" or "I am related therefore I am" (*cogito ergo sum*)<sup>409</sup>, this suggests and places emphasis on mutual interdependence in African kindness and hospitality. This means for a society to prosper, cooperation, mutual support, communality are required to enhance its success. This

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<sup>405</sup> B. Davidson. 1969. *The African Genius*, Boston: Atlantic Press .95

<sup>406</sup> J. A. Sofola .1982. *African Culture and the African Personality*, Ibadan: Daystar Press. 28 - 29

<sup>407</sup> E. O Okolugbo. 1984. *History of Christianity in Nigeria*, Ibadan: Daystar Press.102

<sup>408</sup> D. Tutu. *The Archbishop of South Africa who championed African Theology in the Era of Apartheid in South Africa*

<sup>409</sup> J. Healey & D. Sybertz. 1996. *Towards An African Narrative Theology*, Nairobi: Pauliness Press. 211

begins from family unit until it extends to bigger dimension, confirming this with the warning of Christ that a house divided against itself cannot stand (Matt 12:25).<sup>410</sup>

African hospitality is characterised by the emphasis on interrelatedness, this is in agreement with Pauline theology echoed from the standpoint of Christology, particularly on the certainty that we are one body, one people of God – despite our various gifts, talents, economic advantage and status of individuals bestowed upon each person by God. This invites us to share whatever we have for the sake of the general prosperity of the society, to also encourage and edify one another. In communal hospitality, affluent persons are expected to assist in providing for the needs of another in form of food, clothing and shelter and to equally render support services to anyone in need,<sup>411</sup> thus, hospitality among the Yorùbá is identified with grace and divine purpose and a means to participate in God’s gracious acts of doing well to others including effort to improve the economic and social wellbeing of individuals and the society in general. Hospitality among the Yorùbá plays the role of the life affirming and life sustaining, as such, individual is never alone.<sup>412</sup>

According to Mbiti, there is joy in being hospitable and it eradicates loneliness.<sup>413</sup> Yorùbá hospitality is not only limited to placing a meal before a guest but, also extends giving material support on auspicious occasions such as marriage, funeral, support on bankrolling medical bills and giving assistance to victims of affliction.<sup>414</sup>

In Yorùbá land, one of the traits of *Omólúàbí* is known when they treat one another as brother in the manner of “many mansions in one’s father’s house”. In other words, one’s brethren is not restricted to someone from one’s community or family unit but by extension to everyone everywhere, this shows that Yorùbá land is a home away from home to every dweller, thus, a virtuous African person is naturally raised to be good to others who come around him/her. This trait has over the years singled out Yorùbá society as a shining star among other ethnic groups in the world over as a loving people who promotes peaceful co-existence especially in this dispensation of the globalization. The

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<sup>410</sup> G. C. Olikeye. 2001. *African Hospitality: A Model for the Communication of the Gospel in the African Cultural Context*, Nettetal: Worsmitt. 105

<sup>411</sup> K. A. Dickson 1984. *Theology in Africa*, New York: Orbis Books. 198

<sup>412</sup> J. Gathogo. 2001. *The Truth about African hospitality Hope for Africa*, Mombasa: salt press Ltd 82

<sup>413</sup> J. S. Mbiti 2002. *A Person who eats alone dies alone: Death as a point of Dialogue between African Religion and Christianity*, Geneva: Lutheran World Federation. 83

<sup>414</sup> M. A. Oduoye. 2001: *African Women doing Theology*, Sheffield: Sheffield Academic Press. 94-95

concept of hardwork is another component that makes an *Omólúàbí*, because through that, he will be sufficiently equipped to render hospitality in term of giving assistance to people who are in desperate need through kind action from time to time.

### **5.3.5 *Ìbòwò fún Òfin Ìgbéyàwó (Respect for marriage and human sexuality)***

In Yorùbá land, respect for chastity in marriage is well treasured, thus an *Omólúàbí* in both gender in traditional African system is not expected to engage in pre-marital or pre-nuptial adultery prior to the tying of the nuptial knot, a woman who is deflowered prior to her marriage is not only a disgrace to herself, but also to her entire family.<sup>415</sup> Similarly, a married man is expected to be responsible and well equipped so that he does not get involved in extra-marital affairs.

Immorality of all forms is detested among the Yorùbá, from time immemorial in Africa, immoral people are treated with disdain in the society. More importantly, marriageable damsels are known with the virtue of keeping their virginity in order that they might be able to earn respect and dignity from their intending matrimonial homes and among their peer group. The raising of children to be responsible citizens in the society is known as the mother's duty, no wonder, a child first language is regarded as the mother's tongue and not that of the father.<sup>416</sup> With those enormity of domestic responsibilities entrusted with the women at home, their values must be treasured and respected by their husbands and the society at large instead of judging them as a result of their children's juvenile delinquencies.

In the opinion of Fadipe, human sexuality is to a large extent associated with behavioural compatibility, gratification and personality between male and female in both individual and collective assessment,<sup>417</sup> since the traditional Yorùbá society build its houses in circular structures and setting, marriage between the intending couples are approved and sealed within such family house, such a practice was as a medium of forcing the families to endorse the marriage contract, unlike nowadays when the couple to be must have put

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<sup>415</sup> O. O. Famulusi. 2012. African Culture and the Status of Women: Yoruba Example quoting E. Bolaji Idowu. 1976. Olodumare: God in Yoruba Belief, in *the Journal of Pan African Studies*, 299-313, 5/ 1. 300

<sup>416</sup> B. O Lawal. 2005. *African Traditional Education: Nigerian Experience in Oguntomisin, G.O and Edo*, V. O (Eds), *African Culture and Civilization*, Ibadan: GSP University of Ibadan. 131

<sup>417</sup> N. A. Fadipe. 1970. *The Sociology of the Yoruba*, Ibadan: Ibadan University Press .38

themselves in the family way, contrary to the traditional practice when it is forbidden to remove a bride's virginity until the night of her wedlock.

In a related vein, respect for human sexuality compels the new bride to respect every child born in her matrimonial home prior to her marriage by coining pet names for each of them because it is a mark of pride for her to call them by their traditional names, this is known as *orúkò àdàpè* such as; *Ìbàdíàrán, Èyinafé, Awéléwà, Akòwé* etc. Respect for human sexuality is also discovered in the traditional Yorùbá setting when male and female children are to be circumcised, the girl child is separated from her male counterpart especially when such children are circumcised as adult, this is to instil mutual respect for the sexuality in both gender as they grow up.<sup>418</sup> Even though, there is nothing wrong in Yorùbá mentality for a man to engage in polygyny because it is a fulfilment of his masculine creation, yet, it is forbidden for a woman to be caught in adultery or to be engaged in polyandry, sequel to that, women are still expected to respect the sexual superiority of their husband provided the husband does not deny any of his harem of wives her sexual pleasure and fulfilment.

Sexual promiscuity in Yorùbá land is seen as a disregard to human sexuality and iniquity against the gods and prosperity of Yorùbá land in antiquity which requires purification to enhance re-fertility and the offenders were to be punished to serve as deterrent to others.<sup>419</sup> A man who engages in adultery aside the harem of his wives violated the respect for sexual sanctity and a woman found with adulterous life contravenes the respect entrenched in the virtue of womanhood and a disgrace to women folks.

Another greater disregard for human sexuality among Yorùbá is incest whereby a man or a woman decides to assault someone of his/her same biological relationship in sexual spree, which is not only ignominious but also condemnable in its totality in Yorùbá traditional setting.<sup>420</sup> At such a time, sexual abuse or to rape people like teenagers and minors attracts a grave consequence like banishment in a traditional Yorùbá society because it is seen as a gross violation of the sexual order of the society.<sup>421</sup>

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<sup>418</sup> C. Daryll. 1951. *The Yoruba speaking People of Western Nigerian*, London: International African Institute. 2-3

<sup>419</sup> P. O. Ogunwale. 1969. *Asa Ibile Yoruba*, Ibadan: Oxford University Press. 2

<sup>420</sup> D. Faniyi. 1975. *Ekun Iyawo: A Yoruba Nuptial Chant in Wande Abimbola (ed) Yoruba Traditional Oral Poetry in Music, Dance and Drama*, Ife: Ibadan University Press. 77-79

<sup>421</sup> G. T. A. Ojo. 1966. *Yoruba Culture*, London: London University Press. 5



Furthermore, respect for human sexuality centres around heterosexual partners, that is, between a man and a woman for the purpose of procreation and mutual companionship as found in Gen 1:28 and a wholesome channel for the expression of human sexuality expected to be optimally treasured.<sup>422</sup> Ojo maintains that sexuality is a divine creation that is fundamental to human experience, and Yorùbá culture identifies with this ideal of Christian faith in its totality.<sup>423</sup>

Yorùbá culture shares the same advocacy with the Christian scripture in the expression of human sexuality which should be exercised with chastity and virtuous moderation.<sup>424</sup> Ojo further reiterated that virtue inherent in human sexuality is expected to be within the married partners of the opposite sex which is the original intention of God who factored *abinitio* gender distinction and biological differences into creation and thereby entrusted humanity with the responsibility of productivity (Gen 1:26-28). This implies that any other sexual orientation among human beings in a pseudo creative order like homosexuality, lesbianism and bestiality are not recognized because they do not fit into the ideal of God for human sexuality and also at variance with the cultural norms in Africa.<sup>425</sup>

Unfortunately, respect for human sexuality is daily being abused in Christianity and even in our culture as a result of the importation of other methods of sexual improvisation that are alien to our cultural setting. That sexual orientation was originally identified in Greek culture called *παιδεραστία (paiderastia)* meaning “child or boy love” known in English as pederasty with several eminent Greek men who engaged in it.<sup>426</sup> In their human development, a boy began by having such sexual erosion with his bisexual mentor and when his female counterpart engaged in such, it was referred to as lesbianism.<sup>427</sup>

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<sup>422</sup> D.G. MC-Carthy & E. J. Bayer. 1983. *Handbook on Critical Sexual Issue*, Missouri: Pope John Paul Centre. 4

<sup>423</sup> M. A. Ojo. 2005. Religion and Sexuality: Individuality Choice and Sexual Right in Nigerian Christianity, in *understanding Human Sexuality Seminar Series.6*

<sup>424</sup> T. Nagel. 2006. *Sexual Perversion in the Philosophy of Sex*, Oxford : Rowman and Littlefield Publishers. 136

<sup>425</sup> M. A. Ojo. 2005. Religion and Sexuality: Individuality Choice and Sexual Right in Nigerian Christianity, in *understanding Human Sexuality Seminar Series.6*

<sup>426</sup> L. Crompton 2003. *Homosexuality and Civilization*, Cambridge: Belknap University Press. 2 - 3

<sup>427</sup> N. Whitehead and B. Whitehead.1999. *My Genes made me do it: A Scientific cook at sexual Orientation*, USA: Huntington House Publisher. 118

Those kinds of sexual union and homoerotic arts are found in the ideas of Greek authors like Homer, Plato and Aristotle. It mostly occurred with men in their adulthood attracting sexual partners among teen age boys to evade the hostility of heterosexual partners.<sup>428</sup> Such practice in the ancient Greek did not have the conception of sexual orientation as an identity social class being presented in the contemporary western society. To the Greeks, there is no distinction between sexual desire and behaviour on account of gender, but rather by the role each participant played in the sex act by either active penetrator or passive penetrated.

Within the tradition of the pederasty in Greek society, active/passive polarization corresponds with either dominant or submissive social roles. While active penetrative role was associated with masculinity, higher social status and adulthood, passive role is identified with femininity, lower social status, and Youths, and as soon as such Youths become an adult, he will be initiated by initiatory rite. In the opinion of Dover, pederasty should not be classified as homosexuality as long as it is entered into mutually without coercion by the older partner with the dominant role and his co-lover in the union with a decision to take passive role<sup>429</sup>

It is important to mention that all these sexual revision are not within the creative order of the Divine, rather, it was an importation of foreign sexual orientation as a result of civilization and undue liberty which spread through human generations. Even in Islamic tenet, Prophet Mohammed scolded men who possessed lust after their male counterparts and considered it as an abomination in the presence of Allah, thus, the *hadith* recommends punishment for anyone found in active same-sex relations by stoning such to death as agent of *Ashytan*.<sup>430</sup>(Agent of Satan). This is highly denounced as a gross violation of sexual regulation in various global cultural practices prior to the era of globalization.

Even though, heterosexual relationship remains the only legitimate and valued human sexuality in Africa which sustains the virtues of African society and preserve its cultural

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<sup>428</sup> D. Cohen. 2004. *Law, Sexuality and Society: The enforcement of Morals in the classical Athens*, Cambridge: Cambridge University Press. 46

<sup>429</sup> K.J.Dover. 1978. *Greek Homosexuality*, Oxford: Vintage Books. 9

<sup>430</sup> G. L. Anita 1971. *Theory of Profane Love among the Arabs: The Development of the Genre*, New York: York University Press. 99

and religious values, however, divorce, harlotry, fornication are vices among the African people particularly, the Yorùbá which intimidates and threatens the lofty respect for human sexuality apart from sexual revisionist agenda already mentioned.<sup>431</sup> Aderinto and Essien claim that homosexuality is still alien to Africa, because it is considered as a moral pestilence, yet, it cannot be held for certainty whether some individuals in Africa who had contact with that monster in the whiteman's Nation do not show sympathy for the homosexual practitioners to show that even in Africa, respect for human sexuality is gradually eroding owing to undue mingling with the western culture because homosexuality can never be said to be indigenous with the Africans.<sup>432</sup>

In holding human sexuality in high esteem in Yorùbáland, marriage must be held between two opposite sex partners as a means of bringing up virtuous children that will bring sanctity, orderliness and prosperity to the society, known in Yorùbá parlance as *Omólúàbí* through parental discipline and influence.<sup>433</sup> Fabunmi, the Odole Atobatele of Ile-Ife, a living encyclopedia of the rich oral history of Ife ancient tradition says *Omólúàbí* are found in both male and female especially in the exhibition of virtues such as, marital fidelity and respect for elders, he identified Moremi Ajasoro as the premier model in Yorùbáland who enticed the leaders of Ugbo people with her beauty, but preserve her feminine privacy to save her Ife people with a view to know their secret, yet she did not offer herself for cheap sexual advancement of the Ugbo king until she knew their secret and fled to rescue her people from Ugbo's invasion.

He added that no matter the gravity of seduction, a person that has high regard for marital fidelity will never succumb.<sup>434</sup> Unlawful sexual intercourse known as *πορνεία* (*porneia*) in Greek is dangerous for sexual fidelity as taught in the Bible and also in Yorùbá cultural ethos.

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<sup>431</sup> N. Hoad. 2007. *African Intimacies: Race, Homosexuality and Globalization*, Minneapolis: Minneapolis Press. 11

<sup>432</sup> S. Aderinto & K. Essien. 2009 "Cutting the Head of a Roaring Monster: Homosexuality Repression in Africa" *African Study Monographs*, 121 – 135, 30/3. 132

<sup>433</sup> O. Daramola ati Jeje. 1985. *Awon Asa ati Orisa Ile Yoruba*, Ibadan: Onibonjo Press. 63 - 64

<sup>434</sup> O. Fabunmi, The Odole Atobatele of Ile Ife, Interview Respondent, aged, 74 years, 23<sup>rd</sup> June, 2018, Enuwa's Palace, Ile-Ife.

#### 5.4 Causes of the decline of *Ọmọ̀lúàbí*'s virtues in Yorùbáland

The age long concept of “*Ọmọ̀lúàbí*” has almost faded into limbo in Yorùbáland. Materialism and the quest to get rich quick has overridden the fabric of our society, this cankerworm eats deep into the nerve centre of the contemporary Yorùbá society with a common slogan among the Youth that says “*Sùúrù kò lérè mọ́, Ọlórúnsògó nilé agbójú wá*”<sup>435</sup> (Patience is no longer profitable, quick breakthrough lies with the smart thinkers).

*Ọmọ̀lúàbí* has become an aberration while corruption is widely celebrated,<sup>436</sup> therefore there is an urgent need to re-establish and transmit the Yorùbá culture to the incoming generation of young people so that it does not descend into extinction. Yorùbá boys conventionally prostrate and girls kneel down to salute elderly ones, that practice is gradually fading out in most elitist homes where the lingua franca is English.<sup>437</sup>

It is highly disgusting that the Yorùbá cultural values, ethics and norms have been bastardised in the name of civilization and western education, belief in the essence of “*Ọmọ̀lúàbí*” has nose-dived like a meteor in the night sky and the younger ones find it difficult to respect their elders. The neglect of Yorùbá cultural value is a thing of concern to the wise in Yorùbáland, consequently, *Ọmọ̀lúàbí* model should be restored to its valued position in the society. Innovation is fine, but its substitution with the eminent culture and tradition of the Yorùbá is hazardous. The Yorùbá Language which is a propeller of Yorùbá cherished cultural heritage should not be relegated to the background, else, it leads to decimation of virtues.<sup>438</sup>

Adolescent who are expected to be trained in the language of the Yorùbá cultural values as soon as they start to talk in the elementary through high schools are left unattended to. As a result, they were badly influenced by the corrupt environmental vices in which they found themselves.

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<sup>435</sup>A. Ogundeji & A.Akangbe. 2009. *Ọmọ̀lúàbí*, Its Concept and Education in Yorubaland, *Igbimo agba Yoruba Proceedings of the Seminar on Ọmọ̀lúàbí*, Ibadan: Ibadan Cultural Studies Group. 15

<sup>436</sup>J. Reyhner & E.Tennant.1995. Maintaining and renewing native Languages. *Bilingual Research Journal*, 279-304, 19/2, 300

<sup>437</sup>G. Hofstede. 1997. *Cultures and Organizations: Software of the Mind*. New York: McGraw Hill.119

<sup>438</sup>A.B. Fafunwa. 1974. *History of Education in Nigeria*, Ibadan: NPS Educational Publishers Ltd.10

Aside, most of the core values of the Yorùbá are eradicated chiefly among the Elites<sup>439</sup>. The unmentioned are some of those ideals already consigned to the dustbin, such as: salutation, regard for elders, compassion, mutuality, etc. thus, it is a necessity for amend to appreciate our culture because failure to do that can be perilous for posterity, to act in accordance with that will go a long way to rehabilitate our cultural values.

With the increase in the trend for modernisation, globalization and technology, the rich and the prized Yorùbá culture and tradition has almost gone into oblivion. The fledging generation, especially the younger ones in the estimation of Bascom are no longer fascinated by the culture but in an alternative embrace the European orientation sheepishly.<sup>440</sup>

### **5.5 Restoration of the traits of *Ọmọ̀lúàbí* virtue among the Yorùbá**

Yorùbá people emphasize various virtues that are multi-dimensional when discussing the concept of *Ọmọ̀lúàbí*, the reason for these emphasis on the rich virtue of *Ọmọ̀lúàbí* as an attribute is because Yorùbá society is dynamic as generation of its people advance, despite the dynamism of its society, the description of *Ọmọ̀lúàbí* remains immutable, for anyone to be addressed as such, he/she must seem to be above board, always exhibiting traits of sterling virtues regardless of the rot in any given dispensation.

In the view of Ọbáyàn cited by Management Association Information Resources (MAIR), *Ọmọ̀lúàbí* is conceptualised to appraise the whole intention of indigenous African traditional education<sup>441</sup>. Ọbáyàn's idea recaptured by Oyèrindé is assessed in an individual endowed with Ìwà (sterling character), guided by the recreation of utmost good and genuine compassion which exude love and conveys ideals of showing an unbiased neighbourliness from time to time.

These virtues and lots more are at the centre of the indigenous African education which Yorùbá people echo from time immemorial in their conventional scheme of learning is to produce individuals with behavioural pattern of *Ọmọ̀lúàbí* for effective community

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<sup>113</sup> J.A Olaogun. 2012. *Pandemonium in the Land- Social Value System to the Rescue*, Ado Ekiti: Ekiti State University Press.50

<sup>440</sup> W. Bascom .1969. *The Yoruba of SouthWestern Nigeria*, New York: Bouston Press.23

<sup>441</sup> P. Obayan 2005. *Culture in Education and Education in Culture. A Paper presented at the fifth Conference of African Ministers of Culture in Nairobi, Kenya. 15*

citizenship.<sup>442</sup> Community patriotism, a core virtue of *Ọmọ̀lúàbí* is equally in line with four pillars of education, which are; learning to know, learning to do, learning to live together and learning to be identified with others. In summary, *Ọmọ̀lúàbí* concept and its various traits stand for all the virtues that one can think of regardless of religious persuasion, background and environment.<sup>443</sup>

Prior to the introduction of western education in the traditional Yorùbá society, Yorùbá people will always inculcate in their children an indigenous mode of learning focusing on the transmission and internalization of the socio-cultural values from infancy till adulthood, the curriculum, though non-formal was loaded to attain the best practice and instill virtues in order to make their children responsible citizens with the aim of giving positive impact to their society. An agenda that will also promote mutual cohesion, solidarity and egalitarianism in the community where such children co-habit in Yorùbáland.

These traits gradually diminish with the arrogation of western civilization as superior method of education to the traditional ethos,<sup>444</sup> allowing superiority complex on those with Western Education over those without such traditional upbringing, an idea considered detrimental to the principles of *Ọmọ̀lúàbí* which instalmentally promotes individualism contrary to communalistic structure of Yorùbá indigenous society.

One should not see the western education as anything bad, but the danger it portends is its super imposition on traditional education, instead of projecting it as complementary system of education to indigenous educational practice. In the light of this research, effort is made for the re-integration of *Ọmọ̀lúàbí* virtue which Rao called “Man-making and character making education.”<sup>445</sup> This can easily be acquired through civics, religious studies, social studies and traditional history. It should be noted that devaluation of *Ọmọ̀lúàbí* concept will always retard the growth of any human institution, the moment

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<sup>442</sup> O.A. Oyerinde. 1991. *Ọmọ̀lúàbí: The Concept of Good Character in Yoruba Traditional Education: An Appraisal* in S.F. Ogundare, .190-203, Andrian Forum, Vol.4/1. 198

<sup>443</sup> A.A. Jekayinfa, E.O. Mofoluwawo & M.A. Oladiran. 2015. Implementation of Civic Education Curriculum in Nigeria Challenges for Social Studies teachers in *International Journal of Modern Education Research*, 13-19, 3/3. 15

<sup>444</sup> S.V. Kobiowu. 2012. *Social Foundation and Sociology of Education*, Ile-Ife: Obafemi Awolowo University Press.132

<sup>445</sup> B.S. Rao. 2003. *Values in Higher Education in J.B.G. Tilak (Ed.) Education, Society and Development: National and International Perspectives*,595-600, New Delhi: APH Publishing Corporation. 597

the citizens are not raised in virtuous traits, they become lawless which promotes anarchy, hostility, dishonesty, intolerance and vandalism. Those rampant moral malfeasance destabilize the prime aims of traditional education which kills easily the survival of our various Nigerian societies, particularly, the Yorùbáland.

Moral education which is a product of religious instructions should also be largely emphasized in public and private schools with proper monitoring in order to bring a rebirth to *Omọ̀lúàbí* concept. The call to imbibe what *Omọ̀lúàbí* stand for is to make education a value-added and worthwhile venture in Nigerian society.<sup>446</sup> The undermentioned are sterling characteristics identified with *Omọ̀lúàbí* if it must experience urgent rebirth.

#### **5.6 Causes of Ineffective Neighbourliness among the Yorùbá**

Neighbourliness in Yorùbá is traceable to its cherished governance that promotes communalism, egalitarianism and just society. Ilesanmi opines that Yorùbá communal administration stems out of its avowed traditional structure and culture.<sup>447</sup> The structure which identifies the Monarch as the ultimate authority of the judicial institution in any given Yorùbá Community through his Monarch-in-Council in the appointment of *Baálè*, (The Provincial head) to administer vassal communities and *Baálé* (the leader of the extended family).

The family system in traditional Yorùbá society is knitted with clustered houses (Akodi) where the *Baálé* superintends. Each of the family units as directed by the Monarch is to ensure that there is orderliness, peaceful co-existence through the settlement of disputes by either the Provincial Head or the extended family Head. It must be mentioned that the Oba-in-Council settles knotty disputes beyond the control of the aforementioned leaders. That type of political administration are dispensed with in the hierarchical order. Despite the submission that the Monarch's rule is the ultimate authority, yet, the chieftaincy institution act as checks and balances so that a Monarch does not become autocratic.<sup>448</sup>

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<sup>446</sup> J. Delors. 1996. *Learning; the Treasure within Report to UNESCO of the International Commission on Education for the Twenty First Century*, Frances: UNESCO

<sup>447</sup> D. Olowu and J. Erero. 2002. *Indigenous Governance System in Nigeria*, Ile-Ife: LISDP. 4

<sup>448</sup> T. M. Ilesanmi. 2004. *Yoruba Culture and Literature: A cultural Analysis*, Ile-Ife: OAU Press. 36

Aside, the communal system of living in Yorùbá enhances corporate relationship that makes people to be closely united with one another. In the traditional system of the Yorùbá, peer group assist one another in a chosen occupation of assignment without demanding for payment. Also, the wife of one's friend is one's wife in an indirect manner and by extension to the children, as such, a trustworthy friend will never allow any embarrassment or assault to befall the family of his co-friend, although that does not rule out a traitor among friends who may attempt seducing their peer group wives. Unfortunately in the contemporary Yorùbá setting, the practices have been ineffective leading to the breakdown of the values of the cherished indigenous culture among the Yorùbá of the modern Society.

This section therefore looks at the causes of this ineffectiveness and the consequences it has on the image of *Omólúàbí* perception in Yorùbáland if the trend remains unabated. It is equally noted in this research that conflict is unavoidable in Yorùbá society like every human institution, but how such conflict is managed determines largely on the quality of human relationship and neighbourliness that ensue later on. Among several factors that promote ineffective neighbourliness among the Yorùbá is the abandonment of Ethical values with its attendant taboos.

Moral values are embedded in ethics and culture of Yorùbá people, this ethics controls every aspect of Yorùbá life like social relationship, ceremonial, economic and the political life.<sup>449</sup> The do's and the don'ts associated with these values make Yorùbá people to be proactive in their sincerity in keeping to the norms because its negligence can attract due consequences either for the immediate family of the rule- breaker or his entire community from the Deity.<sup>450</sup>

In the modern day Yorùbá, the fear of such taboo had been seen to be a mirage owing to the teaching from imported religion especially Christianity that teaches that grace covers multitude of sin which provide avenues for serial repentance for wilful transgression, this portends grave danger because everybody does what he/ she likes without due recourse to the feelings of his/her next neighbour, even the immediate family. Oseni thus added that those golden rules were the key issues in Yorùbá ethics, its governance and

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<sup>449</sup> E. B. Idowu . 1973. *African Traditional Religion: A definition*, Maryknoll, N.Y: Orbis Books, 46

<sup>450</sup> S. N. Lawal, N. O. Sadiku & P. A. Dopamu. 1988. *Understanding Yoruba Life and Culture*, Trenton: Africa World Press. 156



tradition prior to the take-off of Christian enterprise and Islamic movement in Yorùbáland.<sup>451</sup>

Moreover, the expression that says “do to others as you want them do unto you” negates the elements of egoism and self-centredness or individualism as expressed in the foreign religion and practices, it is astonishing today that the expression had been negatively modified as “do to me as you like and vice versa”. Also, in Yorùbá cultural milieu, there are codes of conduct which prevents its citizens from wrong doing, those values had almost been broken down to a degree that nobody is attracted to the need of his neighbours any longer. Those values in the ancient times are taught in folktales, customs, fables and the traditional beliefs of Yorùbá people guiding their day to day corporate life affairs which have been discountenanced as obsolete and archaic in the contemporary Yorùbá society.<sup>452</sup>

In the opinion of Fawole, the crisis of economic and industrial doldrum contribute largely to ineffective neighbourliness, everyone in the society suspects his/her neighbours for the retrogression in his/her life adventures, especially in the family circle where neighbourliness should first manifest, many young couples who are still waiting for the fruit of the womb suspect older members of their families especially, Step-Mothers, Aunties and Uncles etc for their misfortunes and always want to dissociate themselves from having any relationship with them.<sup>453</sup>

Aside, the cultural Yorùbá society is purely agrarian, but with the industrial revolution of the modern age that makes one to search for greener pasture, most job seekers in a given family abandon their families, peer groups and associates and settle to pursue their careers contrary to the ancient practice of being the community watch-dogs. Many as a result do not even care about the well-being of their aged Parents, families and even the community in which they were brought up any longer, thus they pitch their tents

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<sup>451</sup> Z. I. Oseni. 2001. *The Golden Rule: Islamic and African Religious Perspectives in P.Ade Dopamu (ed), African Culture, Modern Science and Religious Thoughts*, Ilorin: African Centre for Religion and Science (ACRS). 187

<sup>452</sup> P. A. Dopamu and E. O. Alana. 1995, *Ethical Systems in S. N. Lawal, N. O. Sadiku and P. A. Dopamu (eds), Understanding Yoruba Culture, modern Science and Religious thoughts*, Ilorin: African centre for Religion and Science (ACRS). 187

<sup>453</sup> O. O. Fawole, Interview Respondent, aged 60yrs, Ode-aje street, Aremo, Ibadan, a retired Civil Servant and Politician, currently Serving as the People’s Warden, Cathedral Church of St. Peter, Aremo, Ibadan, 24<sup>th</sup> April, 2018

individually in their new places of abode where values for neighbourliness is at a low-ebb.

Agboola in his own view, considers colonialism and the practice of neo-colonialism by the post-independence Elites and political class as a major cause of ineffective neighbourliness. He said colonial masters and their trainees of post-independence Elites were Saboteurs who had little or no regard for African/Yorùbá value system, under them mutual respect, respect for traditional values and ethics are considered inconsequential, he mentioned the idea of ethnicity/tribalism, nepotism, selfish interest etc that are products of colonial heritage. The traditional courts with valid evidences before prosecution is made is now being replaced with magisterial courts where most times a guilty person is discharged guiltless and acquitted if he can acquire the services of a seasoned and skilful legal expert(s) with the mastery of manipulation of the law, as such, the plaintiff becomes the loser because he was too poor to engage a skilful defense Counsel, this always create a wild gulf among neighbours and can be devastating to a degree that the both of them who go into such judicial litigation can hardly in life be in talking terms.<sup>454</sup>

Also, a situation where a looter, kidnapper, assassin are arranged before the law courts for punishable offence, but for the case to drag for years without any judicial pronouncement until the case is struck out for lack of merit owing to the subjective consideration of the Judge do create a lasting hatred in the mind of the families of those kidnapped, looted or assassinated and will never ever be neighbourly to anyone that cause the ordeal of their Benefactors or Bread-winners.

Adelakun posits that apart from the afore-mentioned, another bane affecting effective neighbourliness is erosion of hospitality which was a customary norm of the Yorùbá, giving to the needy nowadays has become a pastime, especially those who are distressed, victim of one violence or the other, those who are genuinely poor are abandoned from receiving attention from those who are materially endowed, often times, these needy populace have their wards recruited into hooliganism, thuggery and kidnapping who turned out to terrorise their communities, inflicting hardship on both the high profile and low level individuals. This trend from time to time widen the gulf of relationship

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<sup>454</sup>Kunmi Agboola, Interview Respondent, aged 75yrs, Ojagbo, Ibadan, 28th April 2018, A Synod Delegate to Ibadan North (Ang) Diocese

contrary to the customary norms of being supportive, generous and keepers of one's brother from time immemorial.<sup>455</sup>

In the view of Omisakin, the Obalufe of Ilé-Ifè, the failure of the political leaders is another major index that precipitates in-effective neighbourliness, he traces the political governance of Nigeria to era of deceit and failed promises after winning elections, he said most of them during the electioneering campaign can condescend to any level, after winning elections, they turn to tin-gods, some even thereafter, withdraw themselves from the reach of the electorates. He further submitted that most of them who collect fund for constituency projects have nothing to show for the fund collected.

He also cited the current political administration in Nigeria who during their electioneering campaign tours in 2014 went around with the "change mantra" that influenced the voting pattern of most Nigerians, almost four years after cajoling Nigerians to win election at the National level, Nigerians are still wallowing in the gravest poverty level considered unprecedented in the political history of Nigeria. Terrorism and indiscriminating killing by Herdsmen and lopsidedness in the distribution of the national wealth and positions are the order of the day. Apart from that, many State Governors continue to stash the wealth of their States for personal enrichment leaving civil Servants and Pensioners with unpaid salaries, gratuities and pensions for several months.<sup>456</sup>

The result of this is obvious, hatred, ill-feelings, communal conflict, anarchy, break down of relationship and loss of confidence. Often times, these selfish politicians find it difficult to return back to their constituencies after leaving the political office for the fear of the unknown, they often times take asylum in major cities where they are relatively known.

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<sup>455</sup> J. A. Adedokun. 2012. The Communal life of the Early Church in Act 4:32-37 as a Panacea to reduce poverty among Nigerian Christians, 41-50 in *Biblical Studies and Re-branding Campaign in Nigeria*, Ibadan: NABIS Publication, Textlink Publishers.43

<sup>456</sup> Moses A. Omisakin; Interview Respondent , aged 83, the Obalufe of Ile-Ife and the Vice Chairman of Ife traditional Council, interviewed 26th July, 2018 at Palace square, Enuwa Ile-Ife

### 5.7 Consequences of Ineffective Neighbourliness among the Yorùbá

As discussed earlier, Yorùbá people are known for tradition of neighbourliness, hospitality compassion and egalitarianism, unfortunately these respected attributes are no longer in existence for various reasons already discussed. Thus, if the trend of these unneighbourly defects are not properly checkmated, the consequences will be too grievous to bear.

In the view of Adamo, prior to the advent of European invasion in Africa, Africans have a rich culture, history, languages and their own anthropological and artistic development as old as the people, these rich African cultural traditions were responsible for the people's neighbourly love, compassion, family unit and administration before the white men came and ascribed wrong nomenclature to them by forceful coercion which led gradually to the decline of these values, especially in Yorùbáland,<sup>457</sup> therefore, if the poor and shabby treatment of these virtues which in the time past promoted egalitarianism, neighbourliness and corporate human relationship is not properly addressed, it will continue to widen the gulf of discrimination and human relations in Africa particularly among the Yorùbá who were earlier known as the fertile crescent of *Omọ̀lúàbí*.

According to Mbiti, Africans are incurably religious and this religious peculiarity of Africans are the basis for their traditions and cultural values, stripping a man of his religion in Africa is tantamount to erosion of his culture which will no doubt affect the change in his values and orientation,<sup>458</sup> the visit of the Missionaries and Explorers to Yorùbáland from the 19th century through the imposition of the whiteman's culture and religion with individualistic traits were responsible for the neglect of Yorùbá practice of consanguinity, this is not an attempt to discredit the value of Christianity and the Missionaries' effort in introducing new orientation, but to stress the fact that a new orientation with a self-imposed civilization without references to the recipients' cultural practices will be counter-productive which hassled the Yorùbá people into this current state of value depreciating life style.

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<sup>457</sup> D. T. Adamo .2001. *Reading and Interpreting the Bible in African Indigenous Churches*, Benin: Eugene and Stock Publishers. 92

<sup>458</sup> J. S. Mbiti.1975. *Introduction to African Traditional Religion*, London: Heinemann Books. 64

In the opinion of Ayo-Ladigbolu, African Religion for instance have a day each for the commemoration of its ancestor who were gallant heroes while on the earth planet and were deified after death, but the Missionaries came and termed them idolatry, tactically, they replaced it with the commemoration of their own heroes and heroine and called it Saint days as they introduced Christianity, is that not idolatrous as well? is there any difference between the idea of the duo apart from the methodology? The consequence was the neglect of the rich values associated with the Yorùbá religion already interchanged with the nepotistic values of the Missionaries that discarded communality in preference for individuality.<sup>459</sup> Equally, Yorùbá culture encourages the merging of extended family to stay closely together for the continuity of togetherness which they have been introduced to since childhood.

To cement this, family land are acquired and secured so that each person can build his house on the approved plots of land, at times, several housing units are built within same plots of land with a common fence uniting a clustered family, wives married into such extended families relate together as one united family, same is extended to their children, even if the bread winners of each nuclear family went for business trips or vocational engagement, they return back after their adventures to their extended family compound, this is carried out to build strong family ties and neighbourly love which is extended to non-family members in need or in distress, but today, the European culture of urbanization and self-serving tradition at present in Yorùbáland had caused separation of families through relocation to various dwelling places not contiguous to one another, for years, many do not even bother to visit their source of origin, let alone knowing the difficulties their family members back at home are facing.

More devastating is the fact that biological children who live in the same city, do not visit one another, most of their children are also not known to one another, the danger is that they can engage in love affairs among themselves unknowingly in their various institutions since their Parents forbid their association with their extended family relations.<sup>460</sup>

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<sup>459</sup> L. S. Ayo-Ladigbolu, *Interview Respondent, retired Methodist Archbishop, 80years, at his home, Apewo Mega Estate, Oyo, 25th April, 2018*

<sup>460</sup> J. J. Oke, *Interview Respondent, age 46 years, a Secondary School Teacher, interviewed at her home, Ogbere aba Onide, Akanran area, Ibadan, 28th April 2018*

Furthermore, if Christianity must be seen as a new orientation in Yorùbá land, careful approach must be adopted to distinguish between the Sayings of Jesus Christ in the Gospel as the standard for godly life and the doctrines of man as taught in the Epistles by his Apostles, the didactic discourses of Jesus Christ as seen in the Gospel mostly in his parables teach the values of human relationship especially the Good Samaritan narrative, the Prodigal son's discourse and parable of the rich man and Lazarus (Luke 10:30-37, 15:11-24, 16:19-31).

These are informative enough in the sense that good and bad deeds have their rewards both in the mortal and immortal lives, these teachings often times allow the guilty ones who are conscientious to amend their ways and turn over a new leaf in order to earn commendation, unlike most of the doctrines of some of his Apostles and their Successors that emphasize that grace covers multitude of sin with a caveat that the judgement for the evil doers, the wicked and those who did not show neighbourly love will be delivered eschatologically, a doctrine that does not create room for immediate repentance for the ungodly who continue in the ungodliness until a particular age in Christianity when they must have "satisfied their ego".

Many Christians because of this "Sufficiency of God's grace as taught in the Apostles' letters indulge in hypocrisy with their profession of Christian faith. Therefore, there is a need for the church to separate the real teachings of Jesus as found in the Gospel which teach morality, ethical norms and values of human relationship different from human doctrines as found in the teaching of the Apostles and that of the Church Founders that have ensnared the church to its whims and caprices. It is apposite to mention that the teaching of Jesus Christ through his sermons, parables and direct messages are intended to teach moral virtues in the life here and in the hereafter, these are with the intention to repudiate the delinquencies of the established religious order of his day.<sup>461</sup> In comparison, that may be in tandem with the indigenous tradition of the Yorùbá with the aim of injecting morality in its society and equally establish taboos to prevent violation.<sup>462</sup>

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<sup>461</sup> A. Shorter. 1998. *Towards a Theology of Inculturation*, Britain: Geoffery Champion Publication. 29-30

<sup>462</sup> J. Omosade Awolalu. 1979. *Yoruba Beliefs and Sacrificial Rites*, London: Longman Press. 56

In a similar vein, to reduce the trend of ineffective neighbourliness, there is a need for the ministers of the Gospel who ostensibly engage in prosperity ministry to tread with caution, especially among Pentecostal Church ministers who always do so with the intention of personal enrichment at the expense of those who desperately search for miracles. Those Churches being pastored by dubious ministers are growing faster in Africa because of poverty and economic crises. Pastors swim in opulence while the congregation wallows in squalor, thus creating a wide gulf in the relationship between the Pastors and their members.<sup>463</sup>

Moreover, cultural values of Yorùbá allow a man to be engaged in polygamy<sup>464</sup> if only he will be responsible for the upkeep and sustenance of his harem of wives who will in turn assist the husband in the harvest of his agricultural products, that type of marriage is seen as a vehicle to project neighbourliness in the African society; often times, a childless marriage for a prolonged period of time spurs the first wife to encourage the husband to take a second wife who when giving birth, the first issue is always made to see her step-mother as his/her biological mother to justify Yorùbá sympathy and neighbourliness, if at a later time in life the senior wife give birth, her children will be trained to see their step-brother/ sister as the first born of their mother and look up to him/her for directives and guidance.

Also, if with intention to raise several children, the husband marries many wives, all the children are mostly raised to see themselves as offsprings of same biological lineage, at times, the younger wives serve as domestic helpers to the older wives depending on the family condition. That practice safeguards the younger wives from being single mothers or engaged in concubinnage in the event of no sufficient suitors to marry them in a monogamous marital setting, thus.

Polygamy as a matrimonial practice in Yorùbáland serves the following agenda; socially, it supports women to have a husband called their own and keeps them away from unwholesome sexual affection. Economically, it makes the society economically

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<sup>463</sup> S. O. Abogunrin. 2005. Decolonizing New Testament Interpretation in African *in Decolonization of Biblical Interpretation in Africa*, 248-279, Nigeria Association for Biblical studies series, Ibadan: Alofe Nig, Enterprises. 250

<sup>464</sup> O. O. Obijole. 2011. St. Paul's Concept of Marriage in the Comparative Context of the Yoruba *in Orita, Journal of Religious Studies*, 105-128, Vol. 18/2, Ibadan: Samprints and Graphics Co. 126

buoyant as many people will be involved in the occupation of the husbands to feed both the extended family and by extension the society. Politically, it provides prestige and save the man from public ridicule, if the husband is maltreated outside, his large family will unite together to rescue their breadwinner from any embarrassment since politics is a game of number.

Unfortunate, these advantages were suppressed with the incursion of Christianity that advocates monogamy, it was seriously enforced in such a way that if anyone is a Polygamist, he will be denied of certain rights and opportunities brought by the European Adventurers, to further succeed in strict monogamy as a legitimate system of marriage, those who were into polygamy prior to the acceptance of White man's religion were advised to disown other junior wives and stick only to their first love as the only legitimate wife, a decision that birthed hatred, animosity, disunity and family polarity.

Many victims of that were left with no one to re-marry them thereafter, forcing them to be involved in sinful sexual attraction against their wish, most children of the victim women were abandoned with their mothers which later generates anarchy in the family units and society. Sequel to this, Children of the same father were at dagger-drawn planning to eliminate one another. Such children who were abandoned without helpers turned street urchins and unleash terrorism on the society. Some who struggled to make it in life refuse to be compassionate or kind to anybody including their irrational fathers and their step-siblings because they still nurse the bitterness they were subjected to by the decision of their thoughtless fathers.

However, that is not to arrogate superiority of marital perfection to polygamy, it is important to mention that polygamy as an indigenous marriage in Africa, if not carefully handled has the potentiality of creating more seriously ineffective neighbourliness than monogamy because it encourages easy bickering, dissension and favouritism within a family unit, but if holistically addressed by the Practitioners, it fosters unity, neighbourliness and togetherness more than any other form of marriage.

Another consequence of ineffective neighbourliness among the Yorùbá is moral debauchery which does not treasure good name in the traditional African society, good name is cherished more than riches and material possessions, unfortunately, *Omọ̀lúàbí*



as an highly esteemed virtue that lays emphasis on integrity and moral consciousness had been pushed to the background.<sup>465</sup>

The widening gulf between political class and Nigerian teeming youth is a great disservice to neighbourliness, many talented youths are wandering about with intimidating credentials while our political Elites are smiling to their fat bank accounts every time, the only time one see them around is during electioneering when they engage those young and vibrant youths in difficult task as political thugs and abductors who after the election continue in their heinous crime of robbing the society of its required peace and calmness.<sup>466</sup>

The incidence of robbery, cyber-crime, looting and swindling in our society are by-products of parental negligence in training their children in traditional ethos and values. The non-challant attitude of religious institutions like Churches, Mosques and the so-called Custodians of traditional religion in addition to parental care-free attitude on the contemporary young people is another parameter for infraction on ideal neighbourliness, instead of placing rigorous values on future investment by training young people, quantum attention is placed on ephemeral things at the detriment of raising Christ-like generation of youths.

If young people are properly brought up to be leaders of the future Nation, they will not be involved in anything that will put their neighbour in despair and trauma.<sup>467</sup> Lee added that the conditions of life into which a child was born and nurtured will determine his/her inherited characteristics.<sup>468</sup> Therefore, if parents and religious institutions fail in that responsibilities towards the society as the conscience of the Nation by preaching and teaching their teeming wards and congregation the values of life and ethical revolution in theory and practice respectively, they too will share largely in the repercussion of the

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<sup>465</sup> S. M. Mepaiyeda 2012. The Role of Nigerian Youths in Rebranding Nigerian Society in *D. O Akintunde (ed) Biblical Studies and Rebanding Campaign in Nigeria*, 179-186, Ibadan: NABIS, Western Zone Book Series, Textlinks Publishers. 184

<sup>466</sup> F. F Bruce. 1983. *The Hard Sayings of Jesus*. Downers Grove, Ill: Intervarsity Press. 79

<sup>467</sup> J. T. Oderinde .2009. *Understanding and Applying Social Ethics in Contemporary African Society*, Ilorin: Delina and Sons Ltd. 33

<sup>468</sup> C. Lee. 1973. *Women and Child care in China*, USA: Pengium Books. 173

headache, maladministration, intimidation, insurgency, assassination, abduction, child-abuse and trafficking that the negligence portends<sup>469</sup>.

### 5.8 Prospects of *Omólúàbí* Image in Yorùbá Land

To restore back the image of *Omólúàbí* to its proper context in Yorùbáland, there is a need for reorientation, re-evaluation of our value system, inculcation of the optimal spirit of patriotism and loyalty to our cultural heritage. This must start, from the home as the nucleus of the Society. Contemporary parents must go back to be taught in civic and cultural education because most modern parents are even naive of those indigenous values after which they will be properly equipped to raise their wards in same rehabilitation process through home training.

Respect for elders, corporate relationship, communality, kindness, hospitality, patriotism and neighbourly services contrary to the individualistic perception to life of the modern age must be held. Aside, our Schools' curriculum must be thoroughly overhauled to reflect civic education at all levels.

Ògúnmólá, an high Chief and an Elder statesman stated some of the prospects inherent if the values are resuscitated, which are societal sanctity, credibility and truthfulness.<sup>470</sup> According to him, the characteristics embedded in *Omólúàbí* are already elusive in this modern era, if the virtue of *Omólúàbí* can be reinvented, injustice, lawlessness, anarchy, violence and malfeasance of all kinds will give way to have an egalitarian society where everyone will be devoted in serving his God with honesty, dealing with his neighbours in brotherly love and loyal to the society to make it great and a little paradise on earth.

Further to his submission, Yorùbáland and the Nation can only flourish in righteousness with character resuscitation, the fruit of virtuous conduct will only thrive if the values of *Omólúàbí* is given a domineering influence in Yorùbáland, without which prospects for qualitative life will be a daydream. He equally included the safety of the society if *Omólúàbí* attitude is made a practical norms among the Yorùbá people, as such, everyone will be security conscious and raise alarm if anybody is planning mischief

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<sup>469</sup> E. B. Adegbola, Interview Respondent, a Retired Baptist Pastor, aged 66 years, Iyayi Quarters, Oyo, 8th March, 2018

<sup>470</sup> M. O. Ogunmola, Interview Respondent, aged 90 years, the Otun Alaafin of Oyo, a Baptist church member, interviewed in his house, New Akeetan, Oyo, 8th March 2018

unlike the current trend where nobody feels concern about the good of the society and the welfare of the citizens therein.

Adejumo, a Scholar in Linguistic Studies on her own does not see any prospect in sight in revamping *Omọ̀lúàbí* image with the present beaurecracy in our value and educational system considering the decadence it has experienced, however, she does not lose hope in its recreation but with a radical approach. According to her, Yorùbá cultural norms had been badly eroded by the individualistic culture of greed and corruption in a large scale,<sup>471</sup> she reminisced that in Yorùbá indigenous practice, there was a laid down curse for wrong doing, the consequence nobody dares to experience, unlike the culture of Christianity and Islam where their Deities are too lenient with evil doers, she therefore canvassed for a Christianity or Islamic religious tenets that will incorporate African values and ethical enactment.

Equally, she advocates for a curriculum of education that will re-evaluate varieties of culture of Yorùbá people into the educational revolution of our country so that citizens can have paradigm shift to life and practices contrary to the existing strange culture of impunity, religious extremism, selfishness and greed, if these radical strategies could be adopted, there is prospect for recreation of *Omọ̀lúàbí* particularly among the Yorùbá and Africa in general.

Okanlawon submits that Christianity should not only be seen as a behavioural principle of salvation to only inherit eternal life, but equally as a practical step to be Christlike, as Christ lived as a model in his perverted society without compromise, those who professed to be Christians must live in a manner akin to evangelical humanism,<sup>472</sup> that is, a life that put the interest of humanity in the forefront as God's image like oneself. If this value is injected into the Christianity being practiced among the Yorùbá citizens, the image of *Omọ̀lúàbí* will be speedily revitalized.

Fowler, corroborates this while submitting that believers in Jesus should allow his atonement to be voluntarily applied to their selfish tendencies by terminating nepotistic

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<sup>471</sup> A. Adejumo, Interview Respondent, aged 62 years, Former Head, Department of Linguistics, University of Ibadan and a native of Modakeke-Ile-Ife, Osun State, interviewed in her Office, 18th February, 2018

<sup>472</sup> S. O. Okanlawon. 2011. The Theological Significance of Jesus Christ's death on the Cross and the behavioural Implication for National Development, 157-176 in *Orita, Ibadan Journal of Religious Studies*, XLIII/2, Ibadan: Samprints and Graphics Co. 168

behavioural expression.<sup>473</sup> Religious instructions that portray basic ingredients of unity, love and neighbourliness must be entrenched in our educational orientation to replace educational delivery that does not project patriotic values in the schools' syllabi. Also, Christian assemblies in Yorùbáland likely to be the largest of all geo-political zones in Nigeria, should therefore be at the fore front of campaigning for change of attitude in the society with the Church ministers taking the lead through modest life style, exemplary conduct and living according to the words of God, they should demonstrate their preaching through practical honesty, accountability and morality.<sup>474</sup>

In a similar vein, Trueman added his own submission to the prospect of revamping *Omólúàbí* virtue by saying that, any position one finds himself/herself, it must not be seen as an avenue for Lordship but rather a privilege to serve and devotion to the benefits of others.<sup>475</sup>

### **5.9 Relativity between the Good Samaritan's virtues in Luke and the Yorùbá *Episteme of Omólúàbí***

In this section, initiating a perception of virtue in Luke, most especially in the teachings and some parables of Jesus, especially the "Good Samaritan discourse" which is the chosen text (Luke 10:30-37) and its context, the character traits of *Omólúàbí*, becomes the focal points in this sub-theme, the inherent virtuous traits include "LOVE" which is expected to be unconditional and sacrificial regardless of social ties,<sup>476</sup> with respect to that, no restriction must be placed on the quantum of care and obligation to one's neighbour. The discourse under consideration utterly rejects the toga of prejudice, discrimination, religious and nationalistic sentiments when it requires a privileged person to assist a dehumanized fellow.

The essence of Lucan teaching does not primarily centre on the outcasts only as advocated by some Scholars, but equally an emphasis to demonstrate love towards one's enemy. Thus, the imperative "To go and do likewise" does not turn a man with a mania

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<sup>473</sup> J. Fowler. 2008. *The Cross of Christ*, Microsoft Encarta (DVD) Redmond; W. A, Microsoft Corporation, accessed 20<sup>th</sup> July, 2018. 2 of 2

<sup>474</sup>R. Omotoye 2010. *A Comparison of Common Phenomena in African Indigenous Churches: Pentecostal and Theatre Arts in Yorubaland*, Ilorin: CSS books Ltd. 470

<sup>475</sup> C. Trueman. 2008. *Luther's Theology of the Cross*, Microsoft Encarta, (DVD) Redmond; W. A, Microsoft Corporation, accessed 20<sup>th</sup> July, 2018. 5 of 6

<sup>476</sup> S. W. Perpich. 1984. *A Critique of Structuralist Exegesis with Specific Reference to Luke 10:29-37*, Lanham: University Press of America. 210

for creeds, but an anemia for deeds and practice which must be consciously pursued with all vigor, even though with its attendant difficulties, yet, it is a requirement for virtues and a demand to be Christlike.<sup>477</sup>

Corollary to that in the Lucan identification of virtues as a personality trait “is the visit of a friend in the Night” in Luke 11:5-13 as a follow-up to the teaching on the Lord’s prayer. Jesus asked rhetorically, which of you would his friend visit in the night even without prior notice will not try to give a little attention regardless of the stress involved. According to Bailey, it is seen as the highpoint of virtue in the Middle Eastern custom to provide food for guests, even more than needed as a mark of honour and respect for visitors which is a demonstration of hospitality in any given circumstance.<sup>478</sup> The host is expected to try his best to offer his guest with the best thing, such as an unbroken loaf and an sufficient measure of bread.

The discourse about the rich fool is another evidence of showcasing virtue in Luke, even though, the setting appears in contrast to virtuous disposition, but the end-product justifies the value of virtue whereby the accumulation of wealth and its utilization in a selfish manner is decried as an anathema. Jesus himself taught his hearers the appropriate use of wealth contrary to the spirit of covetousness that bedeviled the rich man which is also contrary to the virtue of *Omólúàbí* in Yorùbáland.

The Jews were already biased against any act of acquiring wealth, but Nolland opines that Lucan audience were educated on the fact that becoming wealthy is a virtuous thing in life provided it is utilized in a godly way and to promote the good of others (Luke 12:16).<sup>479</sup> Beavis berates the rich fool for withholding his grains for public consumption as at when due, but storing it up until the time of scarcity when his grain will drive up market prices, a contrary conduct to virtue of life that must be discountenanced, this was planned ostensibly by the rich fool for selfish motive and not for the communal benefit,

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<sup>477</sup> R. Zimmermann. 2008. *The Etho-Poietic of the Parable of the Good Samaritan (Luke 10:25-37) Verbum Ecclesia*, 29/2. 292

<sup>478</sup> J. S. Bailey. 2001. *Poet and Peasant, 121-125, it is an excessive conjecture that the Petitioner intends to wander from house to house to get various food except for three loaves in the midst of the night as an act of courtesy in the Middle Eastern Custom.*

<sup>479</sup> F. Nolland. 2002. *The God of Old: the Role of the Lucan Parables in the Purpose of Luke’s Gospel*, Oxford: University Press. 83

thus he addressed his soul with vivid and colourful words. “Eat, merry and drink”, which reflects the epitome of epicurean value.<sup>480</sup>

That shows that the rich man was an Atheist who does not see God as having relevance in his life and conduct or at worse, thinks that God does not exist at all or that his existence does not have any value to his existence, his life was thus short-circuit and he ended ingloriously. In Yorùbá cultural context, the benefit of richness is to be used for the well being of others, else such a rich man will be treated in the public as a leper.

The narrative about the lost sheep in Luke 15:1-7 is another paradigm to project virtue which appears both in Matthean and Lucan accounts, it is seen in both as an exhortation to the leadership of the Church to be responsible to the plight of the flock. Apart, the narrative has similarity in the “Gospel of Thomas and the Gospel of Truth” used by the gnostic movement.<sup>481</sup> The narrative is seen as a pedagogue against the negative trend of shepherding by the Jewish Leaders. In the Old Testament, the image of a Shepherd is that of a caring one in the manner of God himself as the chief Shepherd of His people (Psalm 23).

The picture in the mind of Jesus was not directly to the herdsmen, but rather, a designation to people in various positions of authority like the kings, rich men and others in the leadership status to be virtuous in their conduct, a common image used in the literature of antiquity such as writings from Egypt, Mesopotamia, Greece and Rome to give an unbeatable orientation in the virtue expected in leadership.<sup>482</sup> The figure of the Sheep left behind by that Shepherd to look for the missing one shows the quality of the care on the part of the Shepherd, if not, he would have been contended with the ninety nine left over, however, there were argument that he was careless or unkind to abandon such a number in search for only one mindless of the fate of the ninety nine, but the fact

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<sup>480</sup> M. A. Beavis. 1997. *The Foolish Land owner (LK 12:16b-20) in V. George Shillington, Jesus and His Parables*, Edinburgh: T&T Clark .55-58

<sup>481</sup> W. L. Peterson 1981. *The Parable of the lost sheep in the Gospel of Thomas and the Synoptics*, Calif: Polebridge Press.71

<sup>482</sup> D. Wenham. 1985. *The Tradition of Jesus outside the Gospels*, Sheffield: JSOT Press. 156-157

that he came back to meet the ninety nine intact shows that he did not neglect the sheep, but as a responsible Shepherd, kept them in a safe custody.<sup>483</sup>

On a literary level, it shows that, to the Shepherd, each sheep is valuable to him, it was even a great risk for the Shepherd to search tirelessly until the missing one is found.<sup>484</sup> The same concern is equally expressed on the lost coin later found by the owner. That shows a non-complacency to the trust of God entrusted in one's care which portrays a caring approach to value of life and that of compassion expected of a good Shepherd of the flock, an antecedent found in the ancient near East and the Greco-Roman world,<sup>485</sup> which is expressed in the book of Isaiah (Isa. 40:11), which says "he will feed his flock like a shepherd, he will gather the lambs in his arms, will carry them in his bosom". This antecedent is to justify the fact that compassion, care, hospitality is not alien to the people of the past, a disposition which by extension was enjoyed by domestic animals from their owners. A similar convention among the ancient Yorùbá in the demonstration of the value of *Omólúàbí*.

In a more appealing virtue, the narrative of the prodigal son stands out to reflect another evidence for virtuous character as found in Luke 15:11-24, Luke does not only present the parable in the context of Eschatology but also as a practical dimension to enhance harmonious living in any human establishment. The prodigal son was a Profligate and wasted the resources shared for him by the father.

The Greek word *ἐσπαγγισθη* reveals that the father was a virtuous man who forgave his son's profligacy and had compassion on him, he was not vengeful, else he would have shut his door against him. The action of the father was equally a protection to the prodigal son from being laughed to scorn from the community who perhaps would have treated his arrival with hostility.<sup>486</sup> Even though the elderly son was indignant of the father's treatment of the younger son's prodigality who by all implications is expected

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<sup>483</sup> D. Wenham 1992. *The Parables of Jesus: Pictures of Revolution, quoting EFF. Bishop 1962. The Parable of the Lost and the Wandering Sheep: Matt 18:10-14, Luke 15:3-7*, St Louis: Concordia Publishing House 72-73

<sup>484</sup> C. F. Derrett 1979. *Fresh Light on the Lost Sheep and the Lost Coin, NTS 26*, Snodgrass: Flame House Publishing Co. 36-37

<sup>485</sup> J. Finegan 1959. *Light from the Ancient Past, Archaeological background of Judaism and Christianity*, Princeton: Princeton University Press. 478

<sup>486</sup> K. E. Bailey.1998. *Jacob and the Prodigal son: How Jesus re-told Israel's Story*, Downer Grove, Illinois: Intervarsity Press. 142. Here, he tried to draw the meaning of Incarnation (The father running outward and embraced the costly action of the Child).

to be disowned, yet, the father makes the older son aware that against any backdrop of waywardness, the younger son is still his blood with the phrase “ὁ ἀδελφός του τούτου”,<sup>487</sup> indicates that regardless of one’s iniquity, the bond of brotherliness must be seen to be stronger than the cord of enmity.

The narrative creates an impression in the minds of his hearers to address a virtue of forgiveness towards their offenders as God himself always forgive our shortcomings and demonstrate compassion regardless of the gravity of our offences. This is in comparison with Joseph’s attitude in forgiving his brothers despite all their ill-treatment towards him (Gen 42 and 45).<sup>488</sup> Rohrbaugh suggests a sociological approach to the discourse which he regarded as a virtue of propriety to reunite a dysfunctional family on the principle of reconciliation to both the immediate family concerned and the community which is a needed demand from a virtuous person.<sup>489</sup> Green views the discourse of the prodigal son as the hall mark of fostering ideal human relationship.<sup>490</sup> In some aspect of psycho-analytic theory, this intends to recreates a serious bond on an impaired relationship involving a triangular connection, the father, the prodigal son and the elder son who needed pacification, an approach that brings remedy to a battered relationship.<sup>491</sup>

Lucan concept of virtuous personality traits in comparison with the Yorùbá characterisation of *Ọmọ̀lúàbí*, have substantial relative values. A notable trait of an *Ọmọ̀lúàbí* depicts a sense of responsibility, that is, devotion to duty when it calls without any sentimental attachment. In Yorùbá parlance, a virtuous person is a trustworthy, efficient and reliable individual.<sup>492</sup> Viewing this in the perspective of the Good Samaritan and several other narratives in the Gospel of Luke, the essence of unconditional responsibility towards the victim of the armed robbery in particular has

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<sup>487</sup> T. Corlett 1988. The Brother of Yours in *Journal of Expository Times*.216

<sup>488</sup> K. E. Bailey 1997. *Jacob and the Prodigal Son: A New Identity Story, a Comparison between the Parable of the Prodigal Son and Genesis Chapters 41-45*, *Theological Review*.18

<sup>489</sup> B. R. Rohrbaugh 1997. *A Dysfunctional Family and its Neighbours (Luke 15:11b-32) Perspectives on Parable Images of Jesus in the Contemporary Setting*, Edinburgh: I&T Clark. 63-64

<sup>490</sup> J. B. Green 1997. *The Gospel of Luke*, Grand Rapids: Eerdmann. 581-582

<sup>491</sup> K. Pargament 1997. *The Psychology and Religion of Coping: Theory, Practice and Research*, New York: Guildford. 54

<sup>492</sup> Ogunro, K. V. & Tolu, L. 2012 *Combating Corruption in Nigeria*, *International Journal of Academic Research in Economics and Management Sciences* 1.4: 6-7.



no emotional attachment, there is no warranty for sentiment because the Samaritan supporter never knew the identity of the victim.

In the submission of Omoregbe, in both cases there are mutual concern for the salvation of other people who are found to be suffering, therefore, a man of virtue will definitely demonstrate a sense of responsibility to anyone found in a difficult situation to make life easier and comfortable to live.<sup>493</sup> It is therefore expedient for a virtuous person as found in that sage Samaritan and on the description of *Omólúàbí* to consider assistance as an indirect duty to God and direct commitment to friends, relations and fellow human being in all situation regardless of any emotional feeling.<sup>494</sup>

In Yorùbáland, *Omólúàbí* virtue is expected to be demonstrated to everybody and in any given circumstance, as such, the virtue has no other synonym, it is neither an accidental nor coincidental value among the Yorùbá people, but that narrative as presented by Jesus in Luke was the first of its kind among inter-tribal dwellers which makes it to look coincidental different from the view of *Omólúàbí* concept among Yorùbá people.

In the traditional Yorùbá belief, autochthonous religion is the food basket of *Omólúàbí* virtue because it is usually the source out of which good conduct is fully defined, but in the discourse of the Good Samaritan, religion played no role in the conduct of the Samaritan, even those who claimed to be religious did not offer any helping hand to the wounded man, but a Samaritan who in the estimation of the Jews is irreligious became the saviour of the victim.

Similarly, every religion, be it Judaism, Christianity, Islam, Traditional African religion lay claims to mutual duty towards one another as a bounden virtue, good citizenship, human dignity and value. Unfortunately, only indigenous African religion places taboos for violation to checkmate its practitioners from being complacent, others allow rooms for escaping the responsibility at times on the altar of devoted pietism, particularly, Judaism which provides an alternative to escape duties towards one another on the altar of tenacity towards religious object, Christianity also emphasizes too much of Grace as

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<sup>493</sup> S. N. Iwe. 1991. Socio-Ethical Issues in Nigeria, Uruoualu Obosi: Pacific Publishers.118

<sup>494</sup> A. Akinola 1999. *Yoruba Ethics and Metaphysics*, Ogbomosho: Valour Publishing Ventures Limited. 34

an avenue for violation.<sup>495</sup> Also, Islamic religion has its cover up on seeing only Muslim brethren as their fellows to be supported at any given time while non-Muslim are treated as *Kafir* who can be discountenanced or worst still be exterminated.<sup>496</sup>

As taught by Jesus in the Good Samaritan discourse, moral virtue are to be extended to everyone including one's detractors, but in Yorùbá parlance, it does not make anyone a less *Omólúàbí* to avoid an enemy's camp<sup>497</sup> because Yorùbá dictum says *mòjà mọ̀sá lafi ìmọ akikanjú lójú ogun, akikanjú tó mọ̀jà sùgbón tí kò mọ̀sá ma ñbógun lẹ̀ ni* (a gallant warrior is known by his skill of advancing and retreating on the war-front so that he can live to fight another battle, if he does not, such warrior easily perishes on the war-front).

In another relative context, character determines who is an *Omólúàbí*, this is abridged in several Yorùbá proverbs like *Ìwà lẹ̀sìn* (character is the ultimate religion), *Ìwà lewa* (character is a person's beauty),<sup>498</sup> *Ìwà rere lẹ̀sọ̀ ènià, gégébi eyin funfun ti ñsẹ̀ èso ẹnu* (Good character is a designer for a person just as white teeth design one's mouth).<sup>499</sup>

That shows that religion is a charade unless it is portrayed with Good character by the practitioners. In a similar vein, the legendary Samaritan would have been known as common Samaritan, but for his sterling character which stood him out of others in the Lucan narrative. Similarly, human being would have remained a mere figure without virtue (*Ìwà*), it is a virtue that transforms a mere human figure to a distinguished figure called *Omólúàbí*. In another dimension, it makes a creature to be like the Creator who begets him/her,<sup>500</sup> since human source of being is God, mankind should therefore conduct himself in a manner similar to his Creator. Equally, the personality trait of that fateful Samaritan cosmologically describes him as a being created by God regardless of his background to behave as a moral agent saturated with moral consciousness .

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<sup>495</sup> J. Scott 1984. *Issue Facing Christians Today*, London: Marshal Morgan and Scott. 149

<sup>496</sup> I. C. Akinola 1993. *Islamic Moral values in Abubakre R. D (ed) Studies in Religious Understanding in Nigeria* Ilorin: NASR. 80

<sup>497</sup> N. A. Fadipe. 1970. *The Sociology of the Yoruba*, Ibadan: Ibadan University Press. 28-29

<sup>498</sup> T. A. Awoniyi. 1975. "*Omólúàbí*". *The Fundamental Basis of Yoruba Traditional Education in W. Abimbola (Ed) Yoruba Oral tradition Poetry in Music, Dance and Drama*, Ibadan: Ibadan University Press. 55

<sup>499</sup> R. C. Abraham 1970. *Dictionary of Modern Yoruba*, London: London University Press. 328

<sup>500</sup> S. Oluwole. 1984. The Rational Basis of Yoruba Ethical Thinking in *Nigerian Journal of Philosophy*, 14-25, Department of Philosophy, University of Lagos, 4(1x2). 23

It is apposite to mention that the Good Samaritan disposition crosses spiritual, physical socio-cultural and racial boundaries with his singular conduct, same with *Ọmọlúàbí* virtue in Yorùbáland who shares the same characteristics as seen in the Good Samaritan, even though in Yorùbáland, it is more of socio-cultural convention among the people of same tribal family which by extension could be expressed to others whenever it is discovered not to be too risky<sup>501</sup>. No wonder, a Yorùbá dictum says “*iwon tun wonsi loye Ọmọlúàbí*”, in order words, a virtuous person must be moderate in whatever good he renders so that it does not have himself/herself to be blamed which is in line with Aristotle’s Nichomachean Ethics which he calls “mean”, that is, virtuous disposition must be carried out only when it is considered harmless.<sup>502</sup>

In Yorùbáland, inspite of the fact that *Ọmọlúàbí* is a socio-cultural virtue cherished and celebrated in the traditional setting, yet, not all Yorùbá people choose to be virtuous, there are several others who engage in various vices and injustice like stealing, ritual killing, waywardness etc. Also, among several Samaritans and their community mentioned in the Gospel accounts, particularly Luke 9:51-56, John 4:1-12, Matthew 10:1-5, there is virtually no where, a virtue of kindness, neighbourliness and friendliness were mentioned except in the Good Samaritan discourse where that fateful Samaritan depicts a distinct virtuous characteristics different from his counterpart Samaritans.

That shows virtuous traits as found both in Yorùbá *Ọmọlúàbí* and the Good Samaritan is not a generalized terminology, but an individual inner disposition that distinguishes a man from the others.<sup>503</sup> Thus, Bewaji as a result of this submits that each person is a representative of himself or herself first, prior to his/her extension to the family and community where he or she originates from. In the other words, by implication, an individual action is a pointer primarily to who the person is before anyone makes a reference to the family or community that produces him/her.<sup>504</sup>

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<sup>501</sup> M. Stick 2016. *The Good Samaritan in Luke 10:25-37, Christian Apologetics and Research Ministry: <https://carors.com/parables/good-samaritan> accessed 19<sup>th</sup> September, 2018. 12*

<sup>502</sup> O. B. Lawuyi 1988. The Tortoise and the Snail: Animal Identities and Ethical Issues Concerning Behavior among Yoruba of Nigeria in *Africology: Journal of Pan African studies*, 29-41, Vol. 109/ 2. 31

<sup>503</sup> J. Perry and M. Bratman (eds). 1986. *Introduction to Philosophy: Classical and Contemporary Readings*, New York: Oxford University Press. 627

<sup>504</sup> J. A. Bewaji. 2004. Ethics and Morality in Yoruba Culture, Companion to African Philosophy in *Africology, Journal of Pan African studies*, 12-22, Vol. 10/ 9, London: Macmillan Publishers.16

In Yorùbá belief system, one of the attribute of *Ọmọ́lúàbí* is a path of character that adds happiness to the existence of other being, therefore every good and noble life must be underwritten primarily in virtuous activities, this is equally akin to the conduct of the Good Samaritan who brought happiness to the victim of violence on the blood-bath Jericho road through his compassionate disposition. According to Taylor, the core elements of virtue as discovered both in the Yorùbá description of *Ọmọ́lúàbí* and the Good Samaritan's conduct are generosity, hospitality, love, altruism and courageous trait.<sup>505</sup>

In the Pentateuch, which is the scriptural guide of the Samaritans, they were exhorted to love their God with their whole heart and their neighbours as themselves (Lev. 19:17-18, Deut 10:18-19, Lev. 19:34), this is seen as emphasis of virtuous character to engender an orderly society which possibly must have influenced the virtuous Samaritan and informed his neighbourly disposition. Also, in the traditional Yorùbá setting, oracular divination which is its own guide for a just society as found in *Odu Ifa* places emphasis on the importance of virtuous character, right attitude, a cardinal trait that distinguishes an *Ọmọ́lúàbí* among his Peers.<sup>506</sup>

The disposition of the Samaritan exemplifies a neighbourly and hospitable strategies to be supportive to the needy<sup>507</sup> which is equally a relative term in the demonstration of *Ọmọ́lúàbí* attribute who by all estimation should be hospitable and neighbourly in conduct.

John Chrysostom presents a Samaritan who should be a model for any would-be kind person to be imitated because he sacrificed his personal comfort and liberty with a desire to help the victim of circumstance through courage and confidence.<sup>508</sup>

Also, in Yorùbáland, an *Ọmọ́lúàbí* is a figure of exemplariness who out of his inner passion forgoes his freedom for the good of others both in season and out of season.

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<sup>505</sup> R. Neudecker. 1992. *And You shall love your Neighbour as Yourself – I am the Lord (Lev 19:18) in the Pentateuchal Interpretation*, Biblica, 73; 106-517

<sup>506</sup> *Odu Ifa are verses of Divination in a Divination Chains that regulates the conduct of the Yoruba in its Traditional Setting and also Projects what future holds for Individuals.*

<sup>507</sup> G. Gutierrez. 1988. *A Theology of Liberation in the Journal of Theological studies*, 317-325, Maryknoll: Orbis Books. 320

<sup>508</sup> R. J. Karris. 2001. *St. Bonaventure's Commentary on the Gospel of Luke*, Bonaventure: Franciscan Institute Publication. 381

### 5.10 Relativity between Neighbourliness in Luke 10:30-37 and in Yorùbáland

Luke's perception of Neighbourliness and Yorùbá episteme of same concept have both areas of convergences and divergences based on environment and cultural background. Luke was an Hellenist, therefore his perception of neighbourliness may be different from the Jewish understanding, while Yorùbá people among the Africans may see same phenomenon different from the views of other African communities.

Luke advocates boundariless neighbourliness in his presentation irrespective of ethnic, religious affiliation and social ties, in Luke's perception, neighbourly concern must not be narrowed down to one's tribal fellows, rather, it must be seen to cut across to include one's perceived enemies. In other words, care and obligation must be unconditionally offered to all regardless of socio-cultural leaning. In Lucan's account as well, neighbourliness abhors prejudice, discrimination and hatred towards anyone, in a similar manner.

Yorùbá enjoins its citizens to always be neighbourly in same manner from time to time without any coercion simply because it is a customary practice, it is an hallmark of virtue and a cherished characteristic among the Yorùbá, with an exception that Yorùbá must be careful the way they show neighbourliness to enemies both known and perceived, this is confirmed by a proverb that says "*Ategun to wo yewu to kaso ninu pakiti, eni to wo ti e sorun ko kiyesara*. A wind that blows off clothes from the portmanteaux inside the room, he that studs his own on his body should beware. It is a warning to be watchful of the degree of one's benefaction so that one does not regret his/her action. No wonder, Yorùbá also says "*Oore niwon*" goodness has limitation. The example of the Good Samaritan given by Jesus is a perfect model of Luke's world of hostility between the Jews and the Hellenists, therefore, to become virtuous, the Samaritan crossed his boundary to care for the victim of violence whose identity he never knew despite the risks involved.

Also, Lucan model of neighbourliness also encompasses agape love where horizontal love towards one's neighbour is a determinant to vertical love, that is, any relationship that claims to enjoy cordiality between a person and his/her God is tested by practical relationship in the neighbourhood, else such neighbourliness is described as a sham,<sup>509</sup>

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<sup>509</sup> L. T. Johnson. 1991. *Discipleship in Lucan Account, there he contends that love towards one's Neighbor has the same force as love towards God*, Collegeville, MN: Liturgical. 174

whereas, the test of good and orderly society that engender neighbourliness among the Yorùbá is vertically approved by the Deities or by Elders who are the Custodians of the traditional values through the enforcement of taboos (*èèwọ*). In other words, in the Yorùbá indigenous Society, the vertical rules determine the horizontal operation which is vice-versa in the Lucan world. The approved conduct therefore is expected to manifest in any person before such could be described as a cultured person, else he loses the very essence and value for living.<sup>510</sup> Among the Yorùbá, only a well mannered person will have his/her conduct approved by the deities through virtuous action.<sup>511</sup>

According to Dodd, the original intention of the Good Samaritan episode on neighbourliness and love is seen as a channel to enter the kingdom of God and to live peacefully in the approved kingdom of man, this was informed by the response of Jesus to the enquiring Lawyer in the Good Samaritan narrative “to go and do likewise and live” irrespective of gender or tribal affiliation,<sup>512</sup> meanwhile, the requirement to be neighbourly in Yorùbá parlance has no direct connection with eternal kingdom, but to make terrestrial kingdom worth living, a kingdom that is expected to be devoid of acrimony and chaos because the Deities and the Ancestors are believed to be living in the same kingdom in an invisible manner.<sup>513</sup> Moreso that the Africans, particularly the Yorùbá people are jealously concerned about the security, preservation and the survival of their social and environmental life more than any other preference in their domain.<sup>514</sup>

In another dimension, prior to the time of Lucan’s writing, the position of women was degraded, to an extent that women cannot be classified as dignified neighbour, but mere chattels, it is expedient that Luke’s writing upgraded the status of women as dignified people to be reckoned with, several of them were mentioned in his account in association with Jesus, notably among are Virgin Mary -Jesus’ mother (Luke 1:26-28), Elizabeth, mother of John the Baptist (Luke 1:39-58), Anna, the Prophetess (Luke 2:36-38) and others, a practice seen to be contrary to the status quo of the Jews.

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<sup>510</sup> J. S. Mbiti. 1969. *Africa Religion and Philosophy*. 73

<sup>511</sup> W. Abimbola. 1968. *Ijinle Ohun Enu Ifa, Apa Kinni*, Ibadan: Oxford University Press. 164

<sup>512</sup> C. H. Dodd. 1961. *The Parables of the Kingdom*. 14-15

<sup>513</sup> T. Babawale. 2012. *Promoting Cultural Security and International Understanding in a globalising World through Partnership and Collaboration*, Abeokuta: Centre for Human Security. 250-251

<sup>514</sup> E. N. Chinwokwo. 2011. “Localizing the Global: Revisiting the New Testament Christology in the African context”, *An article presented at the 6th General meeting of the Society for the New Testament Studies*. 8-24, Annandale-on-Houston: New York Press. 10-11

The situation was worse prior, such that a Rabbi is forbidden to discuss with women in the public.<sup>515</sup> Luke's agenda of Christ's redemptive work is to involve all in a comely neighbourly love regardless of gender or sex. In a traditional Yorùbá society as well, despite its high moral standard, the treatment of women as a comrade-neighbour was denounced, women were regarded as sex objects, procreators of children and to operate in subservience to their husbands.<sup>516</sup> Despite this degrading treatment of womenfolk in the traditional society of the Yorùbá, an *Omólúàbí* is required to treat women in a courteous manner as he will do to his male counterparts. At such a time, a responsible male child will be taught to prostrate to great his both parents,<sup>517</sup> also a virtuous husband is taught to treat his wife as a compatriot and a vessel to treasure with a view to enter into a deeper interpersonal communion.<sup>518</sup>

The caring for old people is another dimension in Yorùbáland for neighbourliness, this include one biological related elders and non-biological related, the care and respect Yorùbá people lavish on elders is legendary to an extent that others look up to the tribe as a model, this is a sterling qualities being clearly expressed prior to colonial assimilation.<sup>519</sup> Apart from elders, those with one challenge or the other are being attended to in a manner that one may forsake his personal comfort for the sake of the needy as a cherished virtue in Yorùbáland.<sup>520</sup>

The African value of fecundity according to Okoro which is "live and let-live" is a principle that defines rights and duties towards one's neighbour especially the less-privileged ones, like widows, orphans, the bereaved, the incapacitated and so on,<sup>521</sup> failure to do these earn a Yorùbá man an opprobrium. Anytime the African sense of neighbourliness is mortgaged, it promotes nepotism.

It is noteworthy also to infer that Lucan analogy to project an ideal society rests heavily on godly standard as taught by Jesus in the Sacred Scripture and not the way human beings rationalise such standard, whereas in the traditional Yorùbá society, it is *Odu Ifa*,

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<sup>515</sup> F. F. Bruce. 1969. *The New Testament History*, London: Nelson Publishers. 31

<sup>516</sup> R. O. Oke. 2001. Inheritance in Africa and the Right of Female-child in *D. O. Akintunde (Ed) African Culture and the Quest for Women's Right*, Ibadan: Sefers Books. 8

<sup>517</sup> O. Daramola ati T. Jeje. 1985. *Awon Asa ati Orisa Ile Yoruba*, Ibadan: Onibonoje Press. 55

<sup>518</sup> D. R. Mace. 1993. *What God has joined together*, Lagos: Epworth Press. 14

<sup>519</sup> J. A. Sofola. 1982. *African Culture and the African Personality*, Ibadan: Daystar Press .14-16

<sup>520</sup> O. U. Kalu. 1978. *African Cultural Development*, Enugu: Fourth Dimension. 51

<sup>521</sup> C. B. Okolo. 1985. *The Igbo Experience of Christian Value: Dimension of Dialogal Encounter*, Obosi: Pacific College. 34

the traditional Divine source through the elders who are the custodians of values that places emphasis on the importance of virtuous character as a panacea to a well ordered society, this is because Yorùbáland is believed to be governed by both supernatural and natural forces that demand for moral consciousness to attain a just and communalistic human habitation.<sup>522</sup>

It is equally important to mention that Luke's world was an heterogeneous one with different nationals of different socio-cultural background living together whose appreciation for value of neighbourliness was un-uniform, namely, the Jews, the Samaritan, the Romans, the Greeks etc, thus to bridge them together, there was a need for consistent advocacy and education so that brotherliness without barrier of frontiers can exist, but the Yorùbá people are socio-cultural homogenous with established codes of virtue of neighbourliness among themselves without serious emphasis on advocacy, therefore, if anyone is found wanting of practicing the virtue among the Yorùbá, such is regarded as *Eniakenia* (mannerless person).

Yorùbá people equally possess the spirit of accommodation which is already enshrined in its cultural practices, that is why settlers of varied background live in their midst without any stress, they provide shelter, food, land for cultivation at no fee, even if the tenants do not reciprocate the gesture. there is hardly a visible enmity that could be identified between the Yorùbá people and their neighbours in the traditional setting, engaging in any pursuit of neighbourly orientation to bridge the gap between the tenants and the hosts as seen in the Lucan world may not necessarily arise, even, if the tenant proves nagging, Yorùbá people will employ native intelligence to refrain from such a tenant, that is why Yorùbá axiomatic expression says *oore lore nwoo to lehin*, that is, reciprocating a magnanimous deed is an invitation to more generosity.

Moreover, Lucan episode of neighbourliness as found in the Good Samaritan narrative particularly does not recommend support services only for emergencies, rather, it is a deepest and profoundest concern to build strong relationship and continuous solidarity in human society. The command issued by Jesus as a parting statement to the enquiring lawyer "Go and do likewise" is an indicator for that life-long neighbourly ties.

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<sup>522</sup> W. Abimbola. 1975. *Iwapele. The Concept of Good Character in Ifa Literary Corpus in Wande Abimbola (Ed) Yoruba Oral Tradition.* 390



Similarly, in Yorùbá perspective, neighbourliness as a virtuous conduct is strongly required to be a regular affairs among various co-habitants in order to inject a just and egalitarian society.

Furthermore, neighbourliness in Lucan narratives does not mirror only people with same social class, it goes further to teach hospitality in which the privileged class should consider it a responsibility on their part to assist their needy co-neighbours as seen in the communal life of the nascent Christianity in the Acts of the Apostles (Acts 2:42-47, 4:32-35)<sup>523</sup>.

In a similar vein, Yorùbá ideal of neighbourliness equally encompasses generosity, friendliness, responding to the need of one's co-neighbours not only to one's counterparts who can easily reciprocate, but also to those who have nothing in reciprocal both in difficult and pleasant circumstances, this is confirm by a Yorùbá dictum that says "*Ore ki dun nigba adun nikan, eni duro tini lojo ogun niyekan*" (that is, friendship is not restricted to pleasant circumstances, a true neighbour is known also in difficult times).

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<sup>523</sup> S. Ringe. 2002. *Luke's Gospel: Good News to the Poor and for the Non-Poor in the New Testament*, Maryknoll: Orbis Books . 65

## 5.11 Demographic data of the Respondents

**Table 5.1**

### (i) Socio-demographic features of the Respondents

| Variables      | Frequency | Percentage | Cumulative Percentage |
|----------------|-----------|------------|-----------------------|
| 20-30Years     | 50        | 20.0       | 20.0                  |
| 31-50 Years    | 128       | 51.2       | 71.2                  |
| 51-69 Years    | 65        | 26.0       | 97.2                  |
| Above 70 Years | 7         | 2.8        | 100.0                 |
| Total          | 250       | 100.0      | 100.0                 |

### (ii) Gender

| Variables | Frequency | Percentage | Cumulative Percentage |
|-----------|-----------|------------|-----------------------|
| Male      | 145       | 58.0       | 58.0                  |
| Female    | 105       | 42.0       | 100.0                 |
| Total     | 250       | 100.0      | 100.0                 |

### (iii) Religion

| Variable               | Frequency | Percentage | Cumulative Percentage |
|------------------------|-----------|------------|-----------------------|
| Christianity           | 250       | 100.0      | 100.0                 |
| Other Religious Faiths | 00        | 00.0       | 100.0                 |

### (iv) Locality

| Variables | Frequency | Percentage | Cumulative Percentage |
|-----------|-----------|------------|-----------------------|
| Ibadan    | 103       | 41.2       | 41.2                  |
| Oyo       | 80        | 32.0       | 73.2                  |
| Ile-Ife   | 67        | 26.8       | 100.0                 |
| Total     | 250       | 100.0      | 100.0                 |

*Source:* Field Survey, 2018

Table 5.1 (i) It is a representation of the age range of the Respondents by their socio-demographic variables. It was seen that 20.0% of the Respondents age fell within the range of 20 – 30years, 51.2% are within 31-50years, 26.0% fell between the age of 51 – 69 years while the remaining 2.8% of the Respondents' age are above 70 years. In total, it was seen that the Respondents whose age fell between the range of 31 – 50years have the highest percentage of participation on the Questionnaire distribution in this research work. This established the fact that from age 20 and above, everyone is old enough to be held accountable for his/her opinion. In a nutshell, Respondents to the chart were not limited to a particular age grade, regardless of their age differences, they were all matured enough to respond to the biblical text chosen, ( Luke 10:30-27 ) in relation to the Yorùbá perception of *Omọ̀lúàbí* and their submissions can be held valid.

Table 5.1 (ii) indicated that 58.0% of the Respondents are male while the remaining 42.0% of the Respondents are female in all the three Communities chosen as the scope of this work. In the overall, there are more men than women among those who responded to the Questionnaire. Therefore, it could be viewed that the concept of *Omọ̀lúàbí* viz-a-viz its relationship to the Good Samaritan Parable can be more assessed easily among the male Respondents. In the inference above, men who returned their copies of questionnaire are more than women with no staggering difference, which showed that both gender are more interested in the subject matter and want *Omọ̀lúàbí* virtue to be restored back considering the backlash that had enveloped the virtuous conduct in the contemporary society using biblical tool as a backup.

Likewise, 5.1 (iii) showcased that all the Respondents in this research questions were distributed among Christians of core Yorùbá origin since the concept of the Good Samaritan is domiciled in the Bible and its relativity to the characterisation of the Yorùbá *Episteme* of *Omọ̀lúàbí* is within the framework of the Yorùbá tradition. It is important to state that since the Good Samaritan Parable is a text in the New Testament, underscoring its relativity with *Omọ̀lúàbí Episteme* was a task that should be carried out among the Christians who are well grounded in the socio-cultural values of the Yorùbá. One may raise a poser why no other Religious Adherents who were from the selected communities given copies to respond to, it was an assumption that since the Independent variable of the work is situated in the Bible, non-Christian might decide not to be interested.

Similarly, Table 5.1 (iv) indicates the localities of the Respondents, it was seen that 41.2% of the Respondents are from Ibadan and 32.0% are from Oyo while the remaining 26.8% are from Ile-Ife. In upshot, Respondents who are from Ibadan have the highest percentage in this research work. The three localities listed above were to justify the scope of the work, while the variations in the number was due to the population range assigned to each community

5.11.1 Evaluation of *Ọmọlúàbí* in Yorùbá *Episteme*

Table 5.2: *Ìwà* as the Chief Characteristic of *Ọmọlúàbí* embodying other Virtues

| Variables | Frequency | Percentage | Cumulative Percentage |
|-----------|-----------|------------|-----------------------|
| Agreed    | 240       | 96.0       | 96.0                  |
| Disagreed | -         | -          | -                     |
| Undecided | 10        | 4.0        | 100.0                 |
| Total     | 250       | 100        | 100.0                 |

*Source:* Field Survey, 2018

Table 5.2 shows that 96% of the total retrieved copies of the questionnaire distributed, this indicates that almost all the Respondents in the three selected metropolis align with the thought that *Ìwà* is one of the chief characteristics of *Ọmọ̀lúàbí* in Yorùbá epistemological belief, but with a caveat that before one can be referred to as an *Ọmọ̀lúàbí*, he or she must portray good character. Since all the Respondents are Yoruba of high integrity who are also conversant with the Biblical story, they averred that since the character displayed by the Good Samaritan distinguished him from other Samaritans elsewhere in the scripture which is described in Greek word as *ἐπιεκεια*, that is, application of good conscience to override every other sentimental consideration, then *Ìwà* as a cardinal virtue stands out an *Ọmọ̀lúàbí* from a worthless person.

Commented [I1]:

Bolaji Adegbola, one of those interviewed in Oyo on the, 8th March, 2018 said:

*Ìwà* is an embodiment of neighbourliness, if anyone does not possess the virtue, it will be difficult for such to be neighbourly. He used the Good Samaritan discourse to buttress his point, he said Jesus Christ pungently identified the Good Samaritan in the parable to pinpoint indispensable character traits different from other actors in the discourse, from his innate virtue of character, he undertake the risk in the rescue mission of the dying victim on the Jericho road which is synonymous to the traditional Yorùbá belief system of a communalistic society of which *Ọmọ̀lúàbí* factor is responsible for its architecture.<sup>524</sup>

Ayo-Ladigbolu, corroborated this by saying *Ìwà* therefore must be consistently one's watchword. *Ìwà* becomes a reincarnation in human beings as evident in good moral conduct. This becomes *Ìwà rere* (good character) in whoever chooses to be good and *Ìwà buburu* (bad conduct) in whoever chooses to be wayward. *Ìwà rere* (good conduct) plays a prominent role in the making of a man, a characteristic without which no human in Yorùbá traditional society is considered responsible.

“*Ìwà* is not an article of purchase in the open market or acquired through academic pursuit or attained by accidental assimilation, but as a result of sound parental upbringing. This he calls ‘*Bìbìrè tí kò ẹ̀fowó rà*’ (Good upbringing which can never be purchased). Thus, if anyone is well bred with qualitative parental influence, such a person cannot do less than what was exhibited by the Good Samaritan in the Christian scripture because his attributes are

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<sup>524</sup> Bolaji Adegbola, Interviewed Respondent, aged, 65years, a retired Baptist Minister, Iyayi quarters, Oyo, 8<sup>th</sup> March, 2018

replica of what Yorùbá in the traditional milieu discover in a person before such is called an *Omólúàbí*".<sup>525</sup>

Adejumo views good character as a non-negotiable virtue in identifying *Omólúàbí*, a value which is now a charade because of the infiltration and over-domineering influence of European culture over that of the African;

however, she maintains that despite the bane of falsehood pervading the society, *Omólúàbí* virtue has no substitute and *Ìwà* as its cardinal compass is its index of identity.<sup>526</sup>

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<sup>525</sup> L.S. Ayo-Ladigbolu, Interview Respondent, aged 80 years, a retired Methodist Archbishop and a Prince of Alaafin lineage, Apewo Mega Estate, Ladigbolu Quarter, Oyo, 25<sup>th</sup> April, 2018

<sup>526</sup> Arinpe Adejumo, Interview Respondent, a native of Modakeke, Ife, a Professor at the Dept. of Linguistics, University of Ibadan, aged, 61years, 18<sup>th</sup> February, 2018

**Table 5.3: Love as the primary characteristic of *Qmqlúàbí***

| <b>Variables</b> | <b>Frequency</b> | <b>Percentage</b> | <b>Cumulative Percentage</b> |
|------------------|------------------|-------------------|------------------------------|
| Agreed           | 236              | 94.4              | 94.4                         |
| Disagreed        | 4                | 1.6               | 96.0                         |
| Undecided        | 10               | 4.0               | 100.0                        |
| Total            | 250              | 100.0             | 100.0                        |

*Source:* Field Survey, 2018



The table above indicates that 94.4% supports the assertion that genuine love is a primary characteristic of *Omoluàbí*, while 1.6% of the Respondents denounced the motion, with 4% undecided. With this discovery, it becomes vividly clear that almost all the Respondents concurred that unconditional love in the manner demonstrated by the Good Samaritan is a required feature of *Omoluàbí*. Aside from other relative virtues that characterise *Omoluàbí* and the Good Samaritan, it is evident in the table above that love is a core value of a virtuous person and a non-negotiable attribute to identify an *Omoluàbí*.

Olálẹ̀yẹ, one of my interview Respondents described the expression of love as a Virtue that is not limited to greetings and humility before the Elders alone or any religious inclination. Therefore to reinvent *Omoluàbí*, there is an urgent need to have a recourse to Yorùbá traditional values and practices being embedded in communality and civic-centred society.

He went further to say love include, showing compassion for value of life in a manner that is practical to life.<sup>527</sup>

He added that love is a cherished virtue in a traditional society of the Yoruba irrespective of the religious leaning of individuals Dada, during the interview in his office opined that love is a noble virtue found in Justice, honesty, faithfulness and altruism. According to him it is a complete quality a virtuous being, if love is subtracted from *Omoluàbí*, the rest is a sham, emptiness and valueless, this could be likened to the example discovered in the Good Samaritan Parable and a replica of Yorùbá indigenous identity of *Omoluàbí*.<sup>528</sup>

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<sup>527</sup> S.K. Olaleye, Interview Respondent, a Lecturer in African Traditional Religion, Dept. of Religious Studies, University of Ibadan, aged 54 years, 14<sup>th</sup> April, 2018

<sup>528</sup> Adekunle. O. Dada, Interview Respondent, an Ibadan Resident, a Professor of Old Testament Studies, Dept. of Religious Studies University of Ibadan, aged 50 years, 18th February, 2018

**Table 5.4: Hospitality, kindness and compassion as core attributes of *Omólúàbí***

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 248              | 99.2           | 0.8                       |
| Disagreed        | 2                | 0.8            | 100.0                     |
| Undecided        | -                | -              | -                         |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018

Table 5.4 affirmed that 0.8% of the Respondents discarded the opinion that an *Omoluàbí* is known for being hospitable, compassionate and kind while 99.2% submitted that hospitality, compassion and kindness are core values that are congenital in *Omoluàbí*, with no one indifferent to the submission. In total, almost all the Respondents subscribed that for someone to be called an *Omoluàbí*, he must demonstrate magnanimity, generosity and benevolence to people around him/her. This no doubt agreed with the characteristics discovered in the Good Samaritan in the chosen Parable such as Ἐσπλαγχνίζησις (compassion), and ἐπιμέλενη (hospitality) (Luke 10:33), thus, gauging God's own compassion towards human beings which are the driving motives behind the Samaritan's behaviour towards the victim of the armed-robbery.

Oke, another interview respondent who lives at Ogbere baba Onide, along Akanran area of Ibadan, during an interaction with her on the 28th April, 2018 posits that the modern system of architecture where houses are built independently with co-neighbours inability to see one another, relate and celebrate together is another bane for magnanimous and kind disposition in the contemporary society.

She narrated that in her new site of occupation, she could hardly see her co-neighbours within the same locality, a different structure from her "face-me and I face you" housing system where she had lived for years, she added that her children on weekends find no peer group around in their new environment to relate with, thus forcing them to go to their former settlement to recreate with their play mates.<sup>529</sup>

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<sup>529</sup> J. J. Oke, Interview Respondent, 46 years, a school Teacher and a Mother of four children, living in Ogbere baba Onide, along Akanran area of Ibadan, 28th April, 2018

**Table 5.5: Necessity for *Qmqliàbí* to have respect for marriage and human sexuality**

|           | Frequency | Percent | Cumulative Percent |
|-----------|-----------|---------|--------------------|
| Agreed    | 232       | 92.8    | 92.8               |
| Disagreed | 12        | 4.8     | 97.6               |
| Undecided | 6         | 2.4     | 100.0              |
| Total     | 250       | 100.0   | 100.0              |

*Source:* Field Survey, 2018

The table above mentioned reveals that 4.8% of the Respondents made it clear that it is not necessary for *Omọlúàbí* to have respect for human sexuality, while 92.8% supported that it is necessary and expedient for an *Omọlúàbí* to have respect for sexual dignity in the creative order, however, 2.4% remain neutral on the ground that sexual orientation is a matter of choice which has nothing to do with the virtue of *Omọlúàbí*. In all, majority opined that it is a required ethics in Yorùbáland for an *Omọlúàbí* to have regard for heterosexual practice which was the creative order of the Creator in order to combat the new sexual order of homosexuality and lesbianism prevalent in the western world.

Olajide Fatoba, the Chief Priest of Ifeland reinforced that assertion with a view that in the ancient times;

The potential suitors are only allowed to meet their brides-to-be through a liason man<sup>530</sup>. Thus, because of the long procedure to get a bride prior to her marriage to the Suitor, the respect and value for marriage was highly treasured by the Groom who proves to be *Omọlúàbí* and equally the bride who protect herself from pre-nuptial adultery or any kind of invirtuous sexual advances before marriage inimical to the sanctity of connubial union approved by the ancestors.

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<sup>530</sup> O. Fatoba, The Oluawo of Ile-Ife, Interview Respondent, aged, 68 years, 23<sup>rd</sup> June, 2018, Enuwa Palace, Ile-Ife.

**Table 5.6** *Ọmọlúàbí* be known for other characteristics that are not mentioned above

| Variables | Frequency | Percent | Cumulative Percent |
|-----------|-----------|---------|--------------------|
| Agreed    | 220       | 88.0    | 88.0               |
| Disagreed | 14        | 5.6     | 93.6               |
| Undecided | 16        | 6.4     | 100.0              |
| Total     | 250       | 100.0   | 100.0              |

*Source:* Field Survey, 2018

88% of table 5.6 shows that *Ọmọ̀lúàbí* is known for endless sterling characteristics that are not mentioned here because of space and time constraints, while 5.6% of the Respondents disagreed, notwithstanding, 6.4% remained undecided consequent upon the fact that they prefer to address specific issues bordering on the values associated with *Ọmọ̀lúàbí*. In upshot, majority asserted that an *Ọmọ̀lúàbí* is known for other characteristics that are not mentioned in the data because of a Yorùbá adage say “*melo ni a o ka leyin adepele...*” that is, there are innumerable characteristics that underpin the virtue of *Ọmọ̀lúàbí* and some of these include discipline, humanitarianism, politeness, courtesy, keeping to promises, positive thinking etc.

**5.11.2 Panoramic views of the causes of the Ineffective Neighbourliness among the Yorùbá**

**Table 5.7: Assesment that Ineffective Neighbourliness among the Yorùbá is caused by neglect of Yorùbá cultural values**

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 201              | 80.4           | 80.4                      |
| Disagreed        | 17               | 6.8            | 87.2                      |
| Undecided        | 32               | 12.8           | 100.0                     |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018



Table 5.7 shows that 80.4% concurred with the motion that the ineffective neighbourliness among the Yorùbá it is caused by neglect of Yorùbá cultural values, while 6.8% debunked it, but 12.8 % were neutral as a result of the relative understanding of who a neighbour is. In total, it is crystal clear that most of the Respondents admitted that ineffective neighbourliness among the Yorùbá is caused by the neglect of Yorùbá cultural value. This is due to the current trend of globalization that is fast gaining ascendancy on the rich cultural heritage of the Yorùbá. However, it is important to mention that neighbourly character is one of the virtues applauded by Jesus in the Good Samaritan Parable which is known in the Greek parlance as *πλησίον* being expressed in compassion, care, and mercy, equally recited in *Ifá* corpus as the queen of all virtues, it also agrees with the summary of the Mosaic law being replicated in Mark 12:29-31. This shows that Neighbourliness or neighbourly character is not only celebrated among the Yorùbá but in other localities, particularly, the Greco-Roman tradition among whom Jesus lived and grew.

Adekunle, an Interview Respondent and a School Principal and the head Usher, St. Peter's Cathedral, Aremo, Ibadan on the 22nd April, 2018 added a caveat; he viewed proliferation of Christian Churches as a major factor for poor neighbourliness and the decline of *Omọ̀lúàbí*, he said, the Church that is expected to project the image of *Omọ̀lúàbí* and ideal neighbourliness has become a vehicle for disaffection and discrimination with their preponderance of self-made doctrinal beliefs which ultimately widen the gulf of disunity. The Christian Association of Nigeria (CAN) which is the apex governing body of Churches in Nigeria that should foster unity and bridge the estranged relationship is also embroiled in fractionalization because of complex, each of the leaders is biased in promoting the ideals of his denomination other than the ideals of Christian unity, brotherliness and neighbourliness.<sup>531</sup>

With this, the society suffers the cankerworm of discord as a result of which some parents and children who belong to different denominations hardly relate owing to "holier than thou" disposition through the orientations received from their Churches.

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<sup>531</sup> F. Adekunle, Interview Respondent, aged, 54 years, a School Principal, head Usher, St. Peter's Cathedral, Aremo, Ibadan, 22nd April, 2018, in the Cathedral Compound, Aremo, Ibadan

**Table 5.8: Ineffective Neighbourliness among the Yorùbá as a result of the influences of Western orientation and attraction to modern values**

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 152              | 60.8           | 31.2                      |
| Disagreed        | 78               | 31.2           | 92.0                      |
| Undecided        | 20               | 8.0            | 100.0                     |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018

This table above indicates that 60.8% of the Respondents in this research work aligned with the motion that the ineffective neighbourliness among the Yorùbá is caused by the influences of western orientation and attraction to modern values, however, 31.2% did not subscribe to the submission, while 8% were neutral. In summary, it becomes clearer that higher percentage of the Respondents subscribe to the view. Those who remained neutral added that it is when such orientation becomes excessive among the Yoruba that it can lead to an un-neighbourly attitude.

Adeyeye, another Interviewee and a palace Chief in Ile-Ife added his opinion why ineffective neighbourliness is rampant in Yorùbáland which is as a result of the neglect of the cherished tradition and culture of which custodians are the traditional institution under the leadership of a given traditional Rulers or Provincial Chief. According to him, the *Oba-in-Council* in the time past was vested with the authority to make sure that people are treated fairly and justice apportioned accordingly and whoever that erred must be made to pass through disciplinary measure to checkmate other potential dissidents, he said most families and communities with major and minor crises who by now could have been at arm's length have their conflicts resolved amicably by the palace court. He said until Traditional Rulers-in-Council are allowed to govern their people in line with natural law and culture, neighbourliness will continue to be a day dream in Yorùbáland.<sup>532</sup>

The above mentioned submission was reinforced by Oladosu when he averred that in the traditional setting, tradition Rulers were fully empowered with their council to regulate the spheres of the conduct and actions of their Subjects with a view to curtail any action that will be tantamount to polarizing corporate existence and put virtuous attitude in jeopardy, this overtime had promotes inter-personal and intra-personal relationship within a given community under an *Oba-in-Council* or *Baálè-in-Council* depending on the status of the community.<sup>533</sup>

Oguntoyinbo-Atere added that to engender a rehabilitation of neighbourliness, a cherished custom of the Yorùbá which has been in precipice owing to the individuality and egocentrism, thus, the social values of Yorùbá culture has to be resuscitated so that

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<sup>532</sup>Adekola Adeyeye, an Interview Respondent, He is an Ile-Ife high Chief, he rose from Emese Ooni to become the third in rank to the Ooni, the Paramount Ruler of Ile-Ife, aged 68years, he was interviewed at Moore, his home in Ile-Ife on 26th July, 2018

<sup>533</sup> O. A. Oladosu. 2012. The Roles of the Traditional Leaders in Motivating people towards New life and National Re-branding in *Biblical Studies and Re-branding Campaign in Nigeria*, 245-256 Ibadan: NABIS Publication, Textlink Publishers. 253

Yorùbá people can return back to a world where respect for life is upheld over vicious waste of life and arson.<sup>534</sup> If these golden values are re-treasured in the psyche of Yorùbá people, effective neighbourliness, compassion, kindness and love will replace the current trend of hatred, wickedness, kidnapping and orgies of nepotism.

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<sup>534</sup> M. A. Oguntoyinbo – Atere. 2012. *Safeguarding the Unchanging Values in a Dynamic Socio-Cultural Context: A Re-appraisal of I Cor. 3:10 – 15*. 25

**Table 5.9: Possible of deficient upbringing to be responsible for the Ineffective Neighbourliness among the Yorùbá**

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 142              | 56.8           | 56.8                      |
| Disagreed        | 81               | 32.4           | 89.2                      |
| Undecided        | 27               | 10.8           | 100.0                     |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018

Table 5. 9 shows that 56.8 % of the Respondents subscribed to the claim that ineffective neighbourliness among the Yorùbá is caused by a deficient upbringing, while 32.4% disagreed with the motion, nonetheless, 10.8% decided to be neutral in the submission owing to the fact that there are few exception who had improper upbringing, yet certain positive conditions influenced their lives as they move on in life and are found to be responsible and responsive in their human relationship, although, people in such category are limited in number. It is evident in the upshot that there is no child that is properly brought up in an ideal way that will not reflect in his relationship with others. Ogunwusi however averred that Yorùbá people should by cultural demand be allowed to engage in any system of marriage of their choice so as to foster collective children upbringing in order to cement clustered brotherhood from childhood which will be extended to neighbourhood as they grow up in a diverse multi-cultural society, contrary to un-neighbourly practice of coerced church-centred monogamy where children are brought up independent of their extended family setting with pampered parental development.

He said, Yorùbá is at home with plurality of wives where several children are raised under the same roof, from there, they learn the habit of tolerance, accommodating spirit and neighbourly love from their extended homes which they transfer to the larger society, but the European's culture and religion advocate monogamy where few children are raised, either under direct parents or with foster-parents in secluded environment, such children might be far from having exposure to neighbourliness, the type expected in ideal cultural milieu. To a large extent, half-brothers born by same fathers but different mothers owing to this European orientation refuse to help one another because of the suspicion of hypnotism and attack from their close relations and families.<sup>535</sup>

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<sup>535</sup>Adegboyega A. Ogunwusi, 56years, the Sooko Laekun of Ife and the Aremo of the ruling house of Ife Kingdom, an Interview Respondent, interviewed at his Isokan residence, Akala way, Akobo Ibadan, 22nd July, 2018

**Table 5.10 Evaluation of other cause(s) responsible for the Ineffective Neighbourliness among the Yorùbá**

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 200              | 80             | 80                        |
| Disagreed        | 19               | 7.6            | 87.6                      |
| Undecided        | 31               | 12.4           | 100.0                     |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018

In Table 5.10, 80 % of the Respondents agreed with the notion that there is/are other cause(s) responsible for ineffective Neighbourliness among the Yorùbá, while 7.6% was at variance, however, 12.4% were neutral. In all, it is very clear that majority aligned with the viewpoint. For instance, the phasing out of Yorùbá communality or support services is seen as one of the other numerous factors leading to the ineffective neighbourliness.



**5.11.3 Assessment of the consequences of Ineffective Neighbourliness among the Yorùbá**

**Table 5.11 Possibility of the Ineffective Neighbourliness as a precipitation of the loss of the values of Ọmọlúùbí and the promotion of Individualism among the Contemporary Yorùbá**

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 201              | 80.4           | 80.4                      |
| Disagreed        | 13               | 5.2            | 85.6                      |
| Undecided        | 36               | 14.4           | 100.0                     |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018

Table 5.11 specified that 80.4% of the Respondents concurred with the notion that the ineffective neighbourliness among the Yorùbá may lead to the loss of the values of *Ọmọ̀lúàbí* among the contemporary Yorùbá and lead to the promotion of Individualism, while 5.2% discarded the idea, nonetheless, 14.4 % of the whole were neutral. In all, it is clear that most of the Respondents succumbed to the fact that the Ineffective Neighbourliness among the Yorùbá may lead to the loss of the values of *Ọmọ̀lúàbí* among the modern day Yorùbá and advance the course of nepotism. The fact is that effective Neighbourliness leads to the cherished value of *Ọmọ̀lúàbí* as the contrary does otherwise. In a corporate relationship in Yorùbáland, there is an axiomatic expression that says “*Karin-kapo-yiye ni yeni*” (Communal relationship strengthens bond of Fellowship). Failure to embrace comradeship among the Yorùbá will lead to individualism in the opinion of the majority Respondents. A particular Respondent in Ifẹ̀ emphatically reacted that Individualism is a major bane of the corporate existence of the Yorùbá culture of communality.

Makinde, one of the Respondent in Oyo added that most people think the prefix to their names are the cause of the societal debauchery which made several Christians to begin changing names as being witnessed in our contemporary christendom from Sangotunde to Oluwatunde, Awodele to Jesudele ostensibly to address the ills of the society, unfortunately, it does not in any way revamp *Ọmọ̀lúàbí* image, but often times seen to project egocentrism and intra-religious bigotry. He stressed that only a conscious adjustment in one’s attitude can engineer effective Neighbourliness, restoration of virtues, paradigm shift in moral values and the sanctity of the society.<sup>536</sup>

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<sup>536</sup> Adebayo Makinde, Interview Respondent, aged 83 years Sagbua of Oyo Kingdom, a Baptist Church Member, interviewed in his church Immanuel Baptist Church, New Akeetan, Oyo, State, 8th March, 2018

**Table 5.12 Assertion that the Yorùbá Episteme of *Ọmọlúàbí* has lost its original value**

| <b>Variables</b> | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|------------------|------------------|----------------|---------------------------|
| Agreed           | 220              | 88.0           | 8.0                       |
| Disagreed        | 20               | 8.0            | 96.0                      |
| Undecided        | 10               | 4.0            | 100.0                     |
| Total            | 250              | 100.0          | 100.0                     |

*Source:* Field Survey, 2018

Table 5.12 showcased that 88.0% of the Respondents subscribed that Yorùbá Episteme of *Ọmọ̀lúàbí* has lost its original value because of animosity, lack of trust and the neglect of communalistic love among the Yorùbá, these were seen as bye-products of the compromise on cultural value among the contemporary Yorùbá, while 8% did not flow along that thought, they only saw the loss of *Ọmọ̀lúàbí* virtue as a progressive setback occasioned by the waves of civilization in the entire global landscape. Nevertheless, 4% remained neutral. From the upshot, objective evaluation can easily decipher that the heritage of oneness of Yorùbá through Oduduwa, the Progenitor of Yorùbá race is seen to have nosedived in an irredeemable proportion.

Ogunbiyi on his own avers that the barrier between virtuous conduct and ungodly behaviour lies with swapping of our value system;

“From selfless to selfishness, altruism to nepotism, love to hatred etc., he said that if *Ọmọ̀lúàbí* qualities are reintroduced through right orientation, practical and exemplary conduct, patriotism, devotion to communal well-being, then, there is a hope rising for the society with respect to economic growth and prosperity.<sup>537</sup>

He added that the decay in the modern society led him to establish an outfit called “Oyo” *Ọmọ̀lúàbí* God Samaritan Outreach” where various people are brought together annually to reinvent the virtuous spirit with the aim of raising the ethics of Yorùbá culture regardless of religious affiliation, an outfit established four years ago with more than seven hundred active members in its nominal roll within and outside Oyo metropolis. Apart from its campaign strategy for cultural renaissance, the outfit is also packaged to render assistance to various people in need of assistance, according to him, it had bankrolled the hospital bill of some patients who cannot afford to pay, it has also equipped some others in their choice of vocational training who had no money to procure equipment

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<sup>537</sup> C. A. Ogunniyi, *Interview Respondent, aged 82 years, a Retired Bishop, Gospel Baptist Church, Nigeria and the Founder, Oyo Ọmọ̀lúàbí Good Samaritan Outreach and Proprietor, Labamba Hotel and Resorts, Oyo, Interviewed in his private Residence, Aawe, Oyo Alaafin, 8th March 2018.*

## 5.12 Findings

In tandem with research questions, the Good Samaritan was a full-blood human being like others in the parable who failed to assist. Also, the fact that he was travelling through Jericho-Jerusalem route, a popular Jewish territory might make him to suspect that the victim was a Jew and complement the wickedness of the armed-bandits in murdering him judging by the aged long hatred between his tribe and the Jews, but instead, he saved his life because he was endowed with *ó καλος* which is a divine deposit in a magnanimous person as himself

Furthermore, the exegesis carried out on the Good Samaritan's exceptional attitude portrayed him as an exemplary figure and model of emulation which is synonymous to the description of *Omólúàbí* in Yorùbá epistemological understanding. Thus, nobody can be addressed as *Omólúàbí* in the traditional Yorùbá world-view unless his life and conduct are exceptional. Therefore, contemporary readers should understand that for anybody to be addressed as exemplary global figure, he must be virtuous both intrinsically and extrinsically because virtues are neither acquired through material acquisition nor by academic laurels, those parameters perish with life, but good name in the likeness of the Good Samaritan and *Omólúàbí* outlives its bearers.

The Good Samaritan Parable in Lucan account and the Yorùbá Episteme of *Omólúàbí* are known with exceptional humanitarianism such as, hospitality, love and care for the needy, especially the ostracised party regardless of the risks involved, thus, the call "to do likewise" is a clarion invitation to the privileged ones to always allow the *ó καλος* impartation which is the attributes of God, but bestowed on willing humankind to rise to the need of the underprivileged, particularly those who are being exploited, so that our contemporary society riddled with individualism, nepotism and complacency can be rehabilitated and restructured with principles of love, altruism, communality and benevolence.

From all indications, the Good Samaritan from the chosen text, judging by the strands of virtues which he exhibited did not offer helping hands to the robbery victim on the ground of ethnicity or on any pecuniary interest, rather, he rescued the man because he saw him as God's creature like himself who deserved to live as a neighbour. That is an

exemplary lesson to be learnt by those who are benevolent only to people from their tribes.

The aim of this research was achieved, in the sense that the epistemological understanding between exemplary conduct in the New Testament world being characterised in the attitude of the Good Samaritan and the traditional Yorùbá society in the description of *Ọmọ̀lúàbí* were examined in a relative context, through the discovery, it was established that neighbourliness as a component of sterling virtues is not restricted to the Lucan world, but also at home in the socio-cultural practice of the Yorùbá.

### 5.13 Conclusion

Having examined the various strands of *Ọmọ̀lúàbí* perception in Yorùbá Episteme, one is poised to submit that the image can also be resuscitated if the traditional values of honesty, hardwork, integrity, diligence, social responsibility are re-invented back into Yorùbá scale of preference of values. In the opinion of Bewaji, a virtuous person makes a decision to do virtuous action and takes pleasure in virtuous conduct.<sup>538</sup>

It is not a pessimistic theory that it will take a longer time to re-laundry the image of *Ọmọ̀lúàbí* into the psyche of Yorùbá people, this is not to envisage the bleak in the prospect, however, several vices that had overridden the image of *Ọmọ̀lúàbí* virtue like dishonesty, manipulation, abduction, examination malpractices, promiscuity etc which are bane of morality in this contemporary generation must first be quenched. Infact, no one is exempted from the corruption, often times, it is called the survival of the fittest as a result of economic benefits assumed to be derivable from it. Also, religious institutions must be at the vanguard of denouncing vices in its totality.

Similarly, there must be change in people's orientation, to do that, every hand must be on the deck to bring back the glory of *Ọmọ̀lúàbí* virtue. In the same vein, the relativity between the two concepts are compared and contrasted, from the appraisal, the research discovered a number of areas of relativity and a few other areas of divergence. Without any iota of doubt, the Good Samaritan in Lucan episode who depicts a person of virtue is not different from the characteristics display in a person in Yorùbá traditional setting

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<sup>538</sup>J. A, Bewaji 2004. "Ethics and Morality in Yoruba culture" in Kwasi Wiredu (ed) *companion to African Philosophy*, London: Black well. 399

before such person is addressed as *Omólúàbí*. In a traditional Yorùbá society, a shared traditional value is the cement of a society, such as charity, honesty, neighbourliness, courage, temperance, hospitality, friendliness are few of the indices being identified with *Omólúàbí* in the Yorùbá worldview which also share its relevance with the biblical description of a virtuous person. Despite the differences in the environment, climate, tribe and culture, moral virtues are understood in almost the same perspective as binding principles that project an ideal society either in the Lucan worldview or Yorùbá traditional perception.

**CHAPTER SIX**  
**SUMMARY, CONCLUSION, RECOMMENDATIONS AND**  
**CONTRIBUTIONS TO KNOWLEDGE**

**6.1 Summary**

This research extensively discussed a cross-cultural relativity between the virtuous characteristics displayed by the Good Samaritan in Luke 10:30-37 with other Lucan narratives and Yorùbá concept of *Ọmọ̀lúàbí* with a view to understanding that virtuous characters as commended by Jesus in Lucan world is not in contrast with the Yorùbá *Episteme* of a virtuous conduct in the description of *Ọmọ̀lúàbí*. To validate the assertion, decolonisation theory of biblical Interpretation was adopted to contextualise the chosen text.

In a similar vein, both the qualitative and the quantitative methods through the exegesis of the text, interview and distribution of questionnaire from respondents were used and subjected to descriptive and statistical analyses respectively.

Also, relevant scholarly works were reviewed with the aim of identifying the lacuna yet to be discovered by the various authors whose works were reviewed under the following sub-headings: the Good Samaritan discourse; from allegorical interpretation, pedagogical instructions, the perspective of religious reforms and de-ontological construct.

Critical Studies carried out on the available materials assisted in the deeper understanding of the Good Samaritan episode both in the Lucan presentation and in the Yorùbá context of *Ọmọ̀lúàbí* through the logicity of cross-cultural relativity. This was to showcase that virtuous attributes as found being commended by Jesus in the New Testament particularly in the Gospel according to Luke are not alien to Yorùbá People as they are also creatures of God like the biblical characters who place values on integrity and sterling conduct.



To have a full glimpse of the narrative, severally biblical teachings and historical antecedent connecting the Good Samaritan with the Old Testament, Extra-biblical inferences and the New Testament writings were examined. These became imperative because it afforded the research the opportunity to know the history of the Semitic descendants and the relationships that existed between them in the monarchical and the Greco-Roman era so that the altruistic dispositions of the Good Samaritan could be appreciated and recommended as a template for virtuous conduct

Similarly, to distinguish this compassionate Samaritan from other Samaritans, the strands of virtues which he exhibited such as *ἔλεος, ἐπεμελητή /φιλοχενία, πλησιον, Ἄγαπη, σπλαγγιζομαι, και ἐπικεία* (Mercy, Kindness/ Hospitality/ Caring, Neighbourliness, Love, Compassion and humanitarianism) needed to be understood, this became necessary because those virtuous actions of the compassionate Samaritan propelled the New Testament Scholars to add “*ὁ καλός*” (Good) to his Samaritan’s designation outside the biblical rendition which projected him from a common Samaritan to become as an exemplary agent of morality to be emulated.

The above mentioned qualities displayed by that fateful Samaritan were discussed succinctly and exegetically in the research in order to understand the personality of the Good Samaritan and why Lucan Jesus identified him as a model for anyone whether Jew or Hellenist seeking to enter the kingdom of God.

Equally, the characterisation of *Omólúàbí* in Yorùbá Episteme was thoroughly discussed both in principles and ideology. The historical landscape of the development of *Omólúàbí* virtues in Yorùbáland was evaluated, the various traits to identify an *Omólúàbí* like character (*Ìwà*), Mutual respect (*Ìtẹ̀rìbà*), Hospitality (*Isoore*), Love/ Kindness (*Ife/ Inúre*), Good human relationship (*ibagbepo to dan moran*) etc were properly assessed in order to draw appropriate terminologies for a right attitude to life among the indigenous Yorùbá.

## 6.2 Conclusion

The research has equally justified that the indispensable virtues which Lucan Jesus saw in the sage Samaritan and recommended him as model of emulation are almost the same with what Yorùbá examines in a “being” before addressing such as *Omólúàbí*, thus making both attributes integral and correlative in the anthropocentric clime.

Finally, the Good Samaritan model and *Omólúàbí* virtues are not presented as infallible models, each of these has its own pitfalls like, risks of life, rendering assistance to unsuspecting devourers, helping a victim of violence who may later turns wolf etc, which can inflict perpetual scars on the benefactors. However, as fallible as they are, there are no better approach than these to engender peace, oneness, safety, establishing the kingdom of God in the earth surface and rehabilitation of our current socio-political and religious landscape saturated with bigotry, corruption, ethnicity and bitterness.

## 6.3 Recommendations

The research has showcased that the best scriptural teaching in the New Testament could be located in the Gospel accounts where Jesus Christ, the object of Christianity demonstrated practical examples such as the Good Samaritan episode and others, a didactic discourse recommended for the preachers of the Gospel to emphasize in their messages and conduct.

It is equally a mirror to all preachers to draw a distinction between the spoken words of Jesus Christ in the Gospel which teach morality, love, justice, reward for noble conducts and repercussion for injustice and wickedness both on the planet earth and in eternity in contrast with the epistolary teachings of his Apostles that devote more emphasis on grace, favour and mercy and presents repercussion for wrong deed till *parousia*. Unfortunately, most of the contemporary preachers accepted Christianity through this medium and present same to their hearers as an enterprise of immeasurable grace which covers multitudes of sin without recourse to the model presented in the Good Samaritan and other practical examples presented by Jesus in the Gospel accounts.

The research being an assessment of virtues between the Good Samaritan and the Yorùbá description of *Omólúàbí* has the undermentioned recommendations to its credit: In contrast to the views of Encyclopedia Britannica and Encyclopedia Americana where

foreign examples are used frequently to educate the Church, preachers of the Gospel in Africa, particularly in Yorùbáland can also make use of local stories and examples in form of “Africana Encyclopedia or Encyclopedia *Yorùbána*” (the coinage are mine) to make the gospel known to the people.

After all, the characters in the Good Samaritan narrative used by Jesus in the chosen text of this research was within the local context of the Semitic people among whom Jesus lived and grew.

Similarly, Christianity being practised in Yorùbáland should take into cognisance that for a thorough spread of its enterprise, it must recognise and appreciate the values of African, more importantly, the Yorùbá cultural ethos, particularly, the consistent emphasis on the attributes of *Ọmọlúàbí* in schools and worship centres either by cultural enforcement or through appropriate disciplinary measure on the trespassers so that it can have easy penetration and impact the lives of its recipients.

An attempt for a universal Christianity dressed with foreign garbs can be counter-productive, thus, a Christianity introduced with the incorporation of relative cultural leverage will be impactful to the people’s heart, however, such cultural practices must be tested not to be contradictory to Christian values as found in the scripture to avoid syncretism.

On a final note through the research, it was discovered that virtuous conduct is a lost virtue almost everywhere, whether in the church, mosque or shrine, every human being is competing to outshine others, hence, to revalidate the prospect, the quintessential virtues of the Good Samaritan and that of *Ọmọlúàbí* need to be re-laudered in this contemporary society regardless of religious persuasion possibly with the incorporation of commensurate discipline to an erring person irrespective of status to serve as deterrent to others.

#### **6.4 Contributions to knowledge**

As being expected in any deep scholarly research, remarkable contributions must be the hallmark with a view to making it a road map in academic enterprise, hence, this work has contributed to knowledge in a number of ways as enumerated below:

As indicated in the statement of the problem to the best of the researcher's knowledge, little or virtually nothing is found to have been carried out in relating the Good Samaritan narrative to the Yorùbá Episteme of *Omólúàbí*, thus, the relativity of the characteristics in both investigation conducted is a major milestone in biblical scholarship as found in this research.

The Greek word *ὁ καλός* translated "Good" with which the Samaritan was designated became a useful technical term to distinguish the compassionate Samaritan from other Samaritans elsewhere in the Gospel accounts and other characters mentioned in the narrative, therefore, transiting the word, *ὁ καλός* from its ordinary use to an extraordinary usage which projects that fateful Samaritan as a world class model of virtues.

The research has equally justified the fact that apart from working to fulfill the requirements to enter the kingdom of God which is the ultimate aim of the parable of the Good Samaritan and the Gospel, the responsibilities expected of any man to make the earthly kingdom worth-living is equally embedded in the discourse.

Also, contrary to the European biblical Exegetes who view commendable Bible stories and teachings applicable only to their world and cultural matrix, and the contrary as the picture of the Negroes, the submissions of Afro-biblical Scholars like Abogunrin, Adamo, Ukpog, Manus, Dada and other African Exegetes who propounded and continue to expand the "Decolonization theory of the biblical Interpretation in Africa" have repudiated the Eurocentric monopoly of Western Scholars who always portray their continent solely as a society where virtues and values are bred and cannot even be found in the middle class continent, let alone Africa which is a third world continent, nevertheless, the theory formulated by those African Biblicists were not to rewrite the bible in the African culture but to interpret it from the viewpoint of the Africans which became the domiciled theoretical framework applied in this research

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### UNAUTHORED CITED SOURCES

*According to Josephus (Ant 11:8), the Temple on Mount Gerizim was built by Sanballat during the Persian period see Odd, Lipschitz, G.N Knoppers and R. Albertz (ed) 2007 Judah and Judeans in the fourth century B.C, Winona Lake; Eisen bravn's Press Ltd.*

*According to Meier in a geographical sense, the Samaritan are inhabitants of the region of Samaria, ethnical sense presumed to be descendants of Ephraim and Manasseh. In a religious Sense, those that chose to worship God on mount Gerizim as the only true centre of worship*

*According to the inscription of Sargon, the deportation of the Northern Kingdom amounted to 27,290 inhabitants, indications that no everybody was deported moreover, the invitation to the Passover issued by king Hezekiah of Judah to the remnant of Israel to participate in the Passover feast supported this claim (2 Chr. 30:1-30:6).*

*According to Walter Wink, these second instances might have necessitated the episode of the compassionate Samaritan W. Wink. 1979, the parable of the Good Samaritan: A communal Exegetical approach. Oxford: IVP Press, 209-219.*

*Alará is the traditional Ruler of Aramoko Kingom and one of the Sixteen paramount traditional Rulers in Ekiti called Pelupelu. He is also assumed to be a direct descendant of Oduduwa*

*Ajerò of Ijero-Ekiti is the traditional Ruler of Ijero Kingdom and one of the Sixteen paramount traditional Rulers in Ekiti called Pelupelu. He is also assumed to be a direct descendant of Oduduwa*

*Aristotle is one of the leading Philosophers of the Western tradition, a student of Plato who some assumed surpassed his Teacher*

*In Luke the verb *πλαγχνίζομαι* in Luke 7:13 was used in order to express Jesus emotion at the death of the only Son of the widow of Nain. Equally in Luke 15:20 it describes the emotional state of mind of the father who sees the return of his prodigal son.*

*De Doctrina Christiana,30. I.- This Usage indicates that for Augustine, the Parable had a clear Moral Lesson that ought to be imitated by all.*

*.De VitaPhilo Contemplativa, pp 18-20 Cf Eusebius Historia Ekklesiastike, 2.13*

*The emergence of a Jewish Cultural Identity on my Jewish learning.com, reprinted from the National Foundation for the Jewish Culture, Accessed 26th January, 2016*

In CIA World Fact book. 2012. “Yorùbá 22%” out of a population of 170.1 million estimate of Nigerians.

*That Jesus says “Do this, and you will live” the Samaritan’s example shows what is implied by this command ‘to do’*

*The Bedouin was a tribe from where Mohammad was born, the genesis of its existence was traced to Ishmael, the son of Hagar and Abraham who equally shared from Patriarchal tradition.*

*The term solidarity in this context traditionally refers to inclusive friendship in social charity as a way of identifying with others for communal right relationship*

*This is a perfect obligatory requirement in Luke’s overarching pastoral aim, however, commentators do not believe that the entire story is Lucan invention.*

*This was the Inn that Jesus was to be born in Luke 2:7, but the non availability of the space suggests paucity of fund required, this suggests why Jesus was born in a Manger because his Parents could not afford the cost.*

*Altruism.<http://atrusts.org/about/atruism>, accessed January 18, 2018. See also Altruism, <http://en.wikipedia.org/wiki/Altruism> c/o 27 ethics c/o 20*

*Odu Ifa are verses of Divination in a divination chains that regulates the conduct of the Yorùbá in its traditional setting and also projects what future holds for individuals.*

*Quaestionum Evangelicarum- An indication in Augustine’s defence that the action of the Good Samaritan is indispensable.19.2, retrieved and accessed 25th March,2016*

*Rudolf Bultmann Interpretation of Σλεος, Σλεεω, Οικτιρω and Σλεεμοσνη, TDNT2, Muciano Manicardi, Le Operede misericordia, Eckzioni, CVS, Roma 2015*

*Josephus, War 2:162-166, the relationship between the Samaritan and the Jews were very bad to an extent that the Jews cursed the Samaritan and prayed that they would not share even in the coming life.*

*Jospheus war 2:162-163. The picture of the feud between the Samaritans and the Jews as at the time in question assumed an alarming proportion from the time of the Second Temple Judaism*



**PRIMARY SOURCE  
INTERVIEW RESPONDENTS**

| S/NO | NAME               | AGE | LOCATION     | STATUS  | DATE                        |
|------|--------------------|-----|--------------|---|-----------------------------|
| 1    | Adegbola, A.B.     | 65  | Oyo          | Retired Clergy of Immanuel Bapt. Church, Oyo  | 8th March, 2018             |
| 2    | Adejumo, Arinpe    | 62  | Modakeke-Ife | Former HOD of Linguistics, UI   | 18th February, 2018         |
| 3    | Adekola, Adeyeye   | 68  | Ile-Ife      | Ile-Ife High Chief  | 26th July, 2018             |
| 4    | Adekunle, F.       | 54  | Ibadan       | School Teacher & Head Usher, St. Peter's Cathedral, Aremo, Ibadan                                     | 22nd April, 2018            |
| 5    | Agboola, Kunmi     | 75  | Oyo          | Native of Oyo, Osiele quarters but lives in Ibadan and a Synod Delegate to Ibadan North (Ang) Diocese | 28th April 2018             |
| 6    | Ayo-Ladigbolu, L.S | 80  | Oyo          | Retired Methodist Archbishop  | 25th April, 2018            |
| 7    | Dada, Adekunle O   | 50  | Ibadan       | Professor of the Old Testament Studies, Religious Studies Dept., UI                                   | 14th March, 2018            |
| 8    | Fabunmi, O.        | 74  | Ile-Ife      | Odole Atobatele of Ile-Ife  | 23 <sup>rd</sup> June, 2018 |
| 9    | Fatoba, O.         | 68  | Ile-Ife      | Oluawo of Ile-Ife   | 23 <sup>rd</sup> June, 2018 |

|    |                         |    |         |   |                              |
|----|-------------------------|----|---------|---|------------------------------|
| 10 | Fawole, O.O.            | 60 | Ibadan  | Retired Civil Servant and Politician, currently People's Warden, St. Peter's Cathedral, Aremo, Ibadan | 24 <sup>th</sup> April, 2018 |
| 11 | Lawal, Olufunso         | 79 | Ibadan  | Retired Permanent Secretary, Oyo State Secretariat and St. Peter's Cathedral Historian                | 28th April, 2018             |
| 13 | Makinde, Adebayo        | 83 | Oyo     | Sagbua of Oyo & Otun Areonakakanfo of Yorùbá  | 8th March, 2018              |
| 14 | Ògúnmolá, M.O.          | 90 | Oyo     | Otun Alaafin of Oyo   | 8th March 2018               |
| 14 | Ogunniyi, C.A.          | 82 | Oyo     | Bishop Gospel Baptist Church, Oyo District  | 8th March, 2018              |
| 15 | Ogunwusi, Adegboyega A. | 56 | Ile-Ife | Arema of Ile-Ife  | 22nd July, 2018              |
| 16 | Oke, J. J.              | 46 | Ibadan  | Secondary School Teacher  | 28th April, 2018             |
| 17 | Oláléye, S.K.           | 54 | Ibadan  | Lecturer in African traditional Religion, Dept. of Religious Studies, UI                              | 14th April, 2018             |
| 18 | Omisakin, Moses A.      | 83 | Ile-Ife | the Obalufe of Ile-Ife and the Vice Chairman of Ife traditional Council                               | 26th July, 2018              |

**APPENDIX I**

**UNIVERSITY OF IBADAN, FACULTY OF ARTS  
DEPARTMENT OF RELIGIOUS STUDIES  
RESEARCH QUESTIONNAIRE**

**TITLE:**

**THE GOOD SAMARITAN IN LUKE 10:30-37 AND ITS RELATIVITY TO THE  
CHARACTERISATION OF THE YORÙBÁ EPISTEME OF *Q̄MQLÚÀBÍ***

Dear Respondent,

This questionnaire is designed to acquire facts and figure for a research to obtain the Degree of Doctor of Philosophy (Ph.D), the programme is carried out in the Department of Religious Studies, University of Ibadan. This questionnaire is to be addressed by the respondents already selected with confidence that they will support us in our drive to gather dependable information. The eventual discoveries are intended solely for academic purpose, thus, the privacy of the information to be provided is guaranteed under strict confidence.

Therefore, your assistance towards the success of this exploration will be gratefully applauded.

Yours faithfully,

Oyewole, J.Olagoke (Ven.)

## APPENDIX II

### STRUCTURED INTERVIEW GUIDE

#### THE GOOD SAMARITAN IN LUKE 10:30-37 AND ITS RELATIVITY TO THE CHARACTERISATION OF THE YORÙBÁ EPISTEME OF *Q̄M̄QLÚÀBÍ*

These are the interview questions used in this Research to elicit information for the title of the Thesis above

1. Where is your place of origin?
2. What is your religious persuasion?
3. What is your understanding of Yorùbá Episteme of *Q̄m̄qlúàbí*?
4. What are the traits of *Q̄m̄qlúàbí* in Yorùbá traditional Society?
5. Do you see any relationship between the attitudes of the Good Samaritan in Luke 10:30-37 and the Yorùbá Concept of *Q̄m̄qlúàbí*?
6. In what ways are the characteristics of *Q̄m̄qlúàbí* in Yorùbá Epistemology relates with that of the Good Samaritan in Luke 10: 30-37 ?
7. In your own opinion, what were the factors responsible for the decline of *Q̄m̄qlúàbí* among the contemporary Yorùbá?
8. What could the prospects of *Q̄m̄qlúàbí* Image in Yorùbáland?
9. How can *Q̄m̄qlúàbí* Ideology be resuscitated in our modern Society?
10. Do you agree that applying the Good Samaritan model in Luke 10:30-37 can assist in the recreation of *Q̄m̄qlúàbí* among the modern Yorù

**APPENDIX III**  
**DEMOGRAPHIC DATA OF THE RESPONDENTS**  
**PART ONE:**  
**PERSONAL INFORMATION**

Please mark the ones considered relevant from the questions below

- 1.a. Age (a) 20-29  (b) 30-49  (c) 50-69  (d) 70 and above
- b. Gender (a) Masculine  (b) Feminine
- c. Denomination: (a) Anglican  (b) Methodist  (c) Baptist  (d) African Church (e) Others
- d. Locality: (a) Ibadan  (b) Oyo  (c) Ile-Ife

**PART TWO:**  
**ỌMỌLÚÀBÍ CONCEPT AMONG THE YORÙBÁ**

Mark the options that suitably conform with your view:

- (a) Agreed  (b) Disagreed  Undecided
- 2. Ìwà as the Chief Characteristics of *Ọmọ̀lúàbí* embodying other Virtues  
(a) Agreed  (b) Disagreed  Undecided

Further comments are welcomed

.....  
.....  
.....

- 3. Love as a Primary Characteristics of *Ọmọ̀lúàbí*

(a) Agreed  (b) Disagreed  Undecided

A complementary opinion is welcomed

.....  
.....

- 4. Hospitality, Compassion and kindness are core components of *Ọmọ̀lúàbí*

(a) Agreed  (b) Disagreed  Undecided

Additional remarks can be added

.....  
.....

- 5. Necessity for *Ọmọ̀lúàbí* to have respect for Marriage and Human Sexuality

(a) Agreed  (b) Disagreed  Undecided

Further comments are required

.....  
.....

6. *Qmólúàbí* to be known for other characteristics that are not mentioned above

(a) Agreed  (b)Disagreed  Undecided

Further comments are required here

.....  
.....  
.....

**PART THREE:**

**CAUSES OF INEFFECTIVE NEIGHBOURLINESS AMONG THE YORÙBÁ**

7. Assesment that Ineffective Neighbourliness among the Yorùbá is caused by the neglect of Yorùbá Cultural values

(a) Agreed  (b)Disagreed  Undecided

Additional contribution will be appreciated here

.....  
.....  
.....

8. Ineffective Neighbourliness among the Yorùbá as a result of the influences of Western Orientation and attraction to modern values

(a) Agreed  (b)Disagreed  Undecided

Validate this assertion or otherwise

.....  
.....  
.....

9. Possibility of a deficient upbringing to be responsible for the Ineffective Neighbourliness among the Yorùbá

(a) (a) Agreed  (b)Disagreed  Undecided

Additional information can be added .....

.....  
.....

10. Evaluation of other cause(s) responsible for Ineffective Neighbourliness among the Yorùbá

(a) Agreed  (b)Disagreed  Undecided

Please state reasons for your answer .....

.....  
.....

**PART FOUR:  
CONSEQUENCES OF INEFFECTIVE NEIGHBOURLINESS AMONG THE  
YORÙBÁ**

11. Possibility of the ineffective Neighbourliness to precipitate the loss of the values of *Ọmọ̀lúàbí* and the promotion of Individualism among the contemporary Yorùbá

(a) Agreed  (b)Disagreed  Undecided

Please state your answer .....

.....  
.....

12. Assertion that the Yorùbá Episteme of *Ọmọ̀lúàbí* has lost its original value

(a) Agreed  (b)Disagreed  Undecided

Please state further opinion on this.....

.....  
.....