

1 "Ebo Tan Ebo Ku? Yoruba Indigenous Religion's Viewpoint on
2 the Death of Jesus Christ as the Final Sacrifice"

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6

7 **Abstract**

8 E?bo? is an offering made to the Deity, the divinities and other agents considered by the
9 Yoru?ba? to be responsible for the imbalances in the life of humanity, in order to correct the
10 inevitable disequilibrium or to show appreciation. The offering of e?bo? could be on daily
11 basis for those who are priests and priestesses. Personal or communal exigencies determine the
12 frequency of sacrifice, except offerings for thanksgiving for success and good health which are
13 regular. However, in Christian religion, it is a general belief that Jesus Christ came to the
14 world to die for the salvation of humanity. According to Christians, Christ offered himself as
15 the final sacrifice for the sins of the whole world. Therefore, there is no reason for further
16 offering of e?bo? of any form. If this is the case, the questions one needs to ask are; if Jesus
17 truly came for the salvation of man from sin and the sacrifice has been made once and for all,
18 why do we still have sicknesses of all kinds in the world today? Can we say his own manner of
19 salvation does not cover sickness, pestilence and other social vices like murder and stealing?
20 Why is it that some Christians still carry on in the tradition of offering e?bo? till today? Why
21 is it that god has not struck the adherents of African Indigenous Religion who still offer
22 sacrifices in Yoru?ba?land? These are some of the questions that this paper tried to answer.
23 Data were collected through oral interview and was subjected to descriptive analysis.

24

25 ***Index terms***— ebo?? the yoru?ba?, ifa?, jes?us, christian.

26 ebo? ? the yoruba, ifa, jes? us, christian. view as related by Olaleye, which opines that e? bo? Abstract-E?
27 bo? is an offering made to the Deity, the divinities and other agents considered by the Yoruba?to be responsible
28 for the imbalances in the life of humanity, in order to correct the inevitable disequilibrium or to show appreciation.
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37 it that some Christians still carry on in the tradition of offering e? bo? till today? Why is it that god has not
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39 the questions that this paper tried to answer. Data were collected through oral interview and was subjected to
40 descriptive analysis.

41 his is my beloved son in whom I am well pleased" (Matt. 3:17). This was the message that came down
42 from above as Jesus was baptized by his forerunner, John the Baptist, in the river Jordan, affirming his divine
43 status as the begotten son of god. John 3:16, perhaps the most popular verse in the Bible in present times,

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44 expressly states "For God so loved the world, that he gave his only begotten son, that whosoever believes in
45 him will not perish but have eternal life." Hence Jesus Christ, the beloved begotten son of god, in whom the
46 father is well pleased, was sent by the father himself, as a sacrificial lamb, who, though he led a sinless life, was,
47 by divine arrangement led to be crucified in order to activate god's ultimate salvation plan for mankind and
48 to reconcile His most precious creation to Himself. This divine orchestration thus marks "T Another approach
49 to this theme, which is worthy of note, is the juxtaposition of African religion's concept of salvation vis-à-vis
50 Christianity's. Salvation in African belief system particularly from the perspective of the Yoruba?is more of a
51 physical and spiritual as against the spiritual perception of it in Christianity. An understanding of the concept
52 of salvation in Christianity rests on the coming of Jesus Christ as the messiah of the world, who, through his
53 sacrificial death, bore the sin of mankind and saved them from the yoke of the original sin committed by the
54 progenitors of the human race (Adam and Eve), as a result of which all men are born into sin. On the other hand,
55 salvation in African traditional religion, according to Mbiti 2 , is related to the physical welfare of life. Salvation
56 is concerned basically with physical and immediate wellbeing in terms of healing from diseases and infirmities,
57 success in business endeavors, vocations, protection from harm, danger and death, deliverance from the attacks
58 from supernatural forces (witches, sorcerers, ajogun etc.) and all forms of unpalatable situations hindering the
59 total wellbeing of the individual and community.

60 Hence while the Christian salvation is toward the end of acquiring freedom from the yoke of the original sin and
61 making heaven at the end of time, African traditional religion salvation is toward experiencing immediate freedom
62 and peace in everyday life. Put in other words, while salvation in Christianity relates an abstract experience with
63 the consciousness of making heaven and enjoying a blissful and eternal afterlife, salvation in indigenous religious
64 belief of Africa is a constant experience of physical deliverance and victory from all sorts of hindrances, towards
65 enjoying a blissful and fulfilled life. This however does not mean that there is no notion of heaven and afterlife
66 in indigenous belief system. Noteworthy is that the Yorubaf rom the perspective at which we are looking at the
67 subject matter believe that aye?la o?ko? ko? s? e ki?a to?s? e o? run, meaning, it is on earth we first live
68 before we live in heaven. It is after we have lived on earth that we can go to heaven. OlaniyiOsinbola 3 submits
69 that one of the requirements of making the good heaven-o? run rere and becoming an ancestor is to have lived
70 a good life, die at old age, and have good children that would give the person a befitting burial. Such criteria
71 as long life, leaving good children behind, leading a prosperous life, peaceful death, leaving good legacies and
72 being of amiable character are all requirements of making the good heaven and becoming an ancestor. Thus
73 salvation in indigenous religious belief in general requires constant victory against all negative forces that may
74 hinder man from achieving all untimely death, poverty, disappointments, etc., either manipulated or natural,
75 must hence be consciously resisted in order to live a life worthy of becoming an ancestor. Since it has been
76 earlier mentioned that e? bo? is an essential agent to the attainment of equilibrium in life and warding off the
77 challenges directed at man by various negative forces, the constant offering of e? bo? is, therefore, the Yoruba's
78 tool for securing a place in the good heaven through the continuous igbala?-salvation it brings to him all through
79 life's challenges, eventually enabling him live the worthy life required to become an ancestor. This is evident in
80 what Madam Hilari Adesina said: 4 It is customary, however, that whenever a dead person appeared there, he
81 or she would hold a goat in hand. This is in the area where Africans live. She said further, while the deceased
82 is being welcomed some people will get hold of the rope used in tying the animal and drag it to a place which I
83 don't know anything about. Unfortunately, whoever arrived without the goats would be neglected, scorned and
84 be given a cold reception, I was later told that the goats which the deceased brought with them were those killed
85 for them by their relatives or families shortly after their death.

86 Although no doubt, other things like i?a?character, conduct and behavior may count in the great beyond
87 but e? bo? remain an important tool to assist those virtues. Therefore, e? bo? is a continuous process in
88 the indigenous belief system, through the constant offering of e? bo? , towards attaining the final 'salvation'
89 of making heaven. This is contrary to the Christian view on salvation that postulated the death of Christ as
90 the final sacrifice. One may then ask; if truly Jesus Christ is the final sacrifice for the remission of sin, why is
91 the world so full of sickness, epidemic, pestilence and social vices, such as stealing and murder, probably more
92 than when Christ was on earth? Why the need for hospitals, drugs, huge budget on health, foreign trips for
93 medical treatment and fear that one might die from sickness? Why is it that as the world advances in science and
94 technology, so the problem of humanity advances and increases? Why do we have more wars and sophisticated
95 weapons of mass destruction than before? If Christ has truly removed the sins as emphasized, why is the world at
96 large so troubled and unpredictable today? These are some of the questions asked by Odugoke 5 , an informant.
97 FadareFamoriyo 6 is for the healing of the patient, or when one faces social, economic, political or religious
98 problems that may require offering one form of e? bo? or the other, why do Christians who believe that Christ
99 came to the world for their sins normally abandon this faith to patronize the traditionalists in times of troubles
100 like these? This is an indication that Africans in general will rather show love than religion when trouble comes.
101 This is not an indication that their religion is completely abandoned. One may also be forced to ask why some
102 Christian churches still offer e? bo? today.

103 1 Jesus Christ and his mission in the world

104 At this level, we may not concern ourselves with the birth of Jesus Christ, his early development and his ministry,
105 rather, our attention shall be on why he came from heaven to the earth, what he came to the world to do and

106 where he carried out his mission. As earlier said, it is a general belief of Christians that Jesus Christ is the
107 messiah of the world, who through his sacrificial death, bore the sin of humankind and saved them from the yoke
108 and unborn inherited sin as emphasized by Isaac Akinola 7 . However, this is debatable because, in the first
109 instance, the sin that the Bible claimed Adam and Eve committed was a sort of a bait presented to them by the
110 God of the Christians. It was a bait in the sense that, if God is omniscient (all knowing), he must have known
111 that they would do something of that nature to arouse His anger. As a result, He would not have planted the
112 seed in the first instance. He was the owner of the garden and He was the one who put them there. Therefore,
113 He is capable of blindfolding them spiritually so as not to see the fruit that made them sin against Him let
114 alone eat the forbidden thing. However, theologians 8 are of the opinion that the moral evil comes as a result of
115 disobedience to the will of God an argument supported by open-theism that God lacked a full knowledge of the
116 future because human beings have free will. 9 According to Rotimi Oti, the work of salvation that Christ came
117 to do is to acquire freedom from sin and to secure heaven for whoever believed in him at the end of his or her life.
118 As a matter of fact, it has been argued by Chris and Robert 10 that there is nowhere in the Old Testament where
119 prophecy of the coming of a world savior was made. According to them, though the Jews expected a leader to
120 emerge, who would be an earthly king from the house of David. 11 However, Jesus even emanated till today.

121 was not the messiah of the line of David because he did not succeed in becoming the undisputed king of Israel
122 who would carry arms against the enemies of the Jews then. The Jews were not expecting a God or a world
123 savior. Rather, they were expecting a political leader like David. Besides, his claim to be 'son of God' was
124 an ancient style in Middle Eastern cultures as at that time. Therefore, one must be from man-god's parentage
125 before one can successfully claim the title. According to Christian belief, Joseph, the husband of Mary was not
126 the father of Jesus. Rather, he was the offspring of a mysterious event. Therefore, if he was the son of God,
127 he could not be the royal messiah from the line of David. This is responsible for the reason why Jesus was not
128 accepted in the land of the Jews till today as a savior who came to carry their sins away like Oluorogbo who
129 Adelegan 12 called E? la?in his work. Thus, they continue to offer their different kinds of e? bo? as found in
130 their traditional religion of Judaism from where Christianity Furthermore, information in Odu?Ire? te? Meji?1
131 3 talked about Je?e?u? who is being referred to as first child of Olodumare?-the Supreme God. A lot of people
132 interpreted Jewesun to mean Jesu in Yoruba?if letters 'we' at the middle and 'n' at the back are removed from
133 the name and mean Jesus of Hebrew. Jewesun literally means 'let the leaf sleep'. However, he was not portrayed
134 by Ifa?as the savior of the world. Rather, Ifa?in the Odu?has this to say about him.

135 In the same manner, O? wo? nri? S? ogbe?1 5 is also in support of the above claim.

136 2 There Ifa ?has this to say;

137 Here, Ifa?called his name Jewesun (if we and n are removed from the spelling, what remains is Jesu which,
138 according to Yoruba?is the name of the son of God) and acknowledged him as the son of God, but not as the
139 only son of God as the Bible portrays him in Matthew 3:17. Yet another Odu?O? ye? ku?Meji?1 4 has this to
140 say about the above assertion. Though here, Ifad eclared that he was the only son of Olodumare. Here he was
141 believed to be the high priest after the order of Melchisedec in Hebrew 6:20.

142 3 14

143 4 Babawo

144 Adewale Adekanmilfagbuyi, www.osunbotanica travels.vpweb.com, retrieved on the 11 th July, 2016. 15 Babawo
145 Adewale Adekanmilfagbuyi, www.osunbotanica travels.vpweb.com, retrieved on the 11 th July, 2016. 16 The
146 child of he that spreads mat of wealth Ni?bati?o?nbe? ni?bate? mu o? mo? araye?When he was in the midst of
147 enemies E? bo? wo? n ni?ko?s? e.

148 He was asked to offer sacrifice Ero?Ipo, ero?Ofa, People of Ipo, people of Ofa E? ni gbe? ? bo? nbe? ko?to?
149 ju?oun e? bo? .

150 He who heard about sacrifice should make provision for sacrifice item

151 With the assertion made in all the Odu?Ifa?in connection to Jesus, it is believed and assumed that Ifah
152 as been on earth before the birth of Jesus. This also corroborated Olu Longe's 16 assertion in his inaugural
153 lecture entitled: "Ifa?and computer science," where he explained that computer science adopted 8-bit byte as
154 the standard unit of computer data in 1964. However, he went further to say that the 8-bit byte had been the
155 standard in Ifa?centuries before 1964.

156 Again, Jesus also viewed to be an awo by the Yoruba?if we consider the accusation in Luke 22:17-20 when he
157 was accused by the Pharisee that he was drinking blood and flesh. However, his own brand of awo, according to
158 the odu?will overshadow the rest of awo of his time, but it never said he would eradicate them and be the only
159 one. The rest of the odu?talked about how he was performing great things called miracles today. Christ with
160 the so-called voice heard from heaven that Christ is the beloved son of God (Luke 7:18). 17 the Jews believed
161 that their God, Yahweh, was the only god, besides which, others were to come and save their world when it
162 was at the verge of collapsing from where he went round the whole existing world then because his impact is
163 felt all over the world today through divination. 18 It is crucial to say that foreign religion and culture have
164 encroached upon African religion and ways of life, particularly the Yoruba. Nearly all things about Yoruba?
165 had been contaminated, including the language. It is pertinent therefore, to mention that the foreign notion of

166 salvation has largely permeated the belief system of the Yoruba? such that some traditions and interpretations
 167 of indigenous philosophies reflect an incorporation of the Christian salvation concept. Ogunade 19 relates the
 168 myth of E? la? with the story of Christ, which is one of the most popular of such traditions. Giving a brief
 169 account of the myth, he goes a step further to establish a link between the myth and Yoruba? names for the days
 170 of the week. According to Ogunade, E? la, the son of Olodumare, was sent to the human world to transform the
 171 immoral society. Challenged by the patron of evil, Es? u, who succeeded in killing him, E? la, however, declared
 172 that he would resurrect on the third day and ascend to heaven. Ogunade even goes further to establish that "the
 173 proclamation in honour of this is that, the human world would not know perfect peace until E? la? comes back
 174 to the world the second time to defeat Es? u? and establish the kingdom of Olodumare? on earth." 20 Putting
 175 it in another form, Adelegan opined that E? la? was the son of Moremi the wife of Oranmiyan who was a native
 176 of Offa in the present Kwara State. She was Igbo enemies who were continually raiding them and taking them
 177 to slavery. Before she was captured and taken to Ugboland, she had made a vow with a particular stream called
 178 Esinmirin that whatever came out first from her house on her return would be sacrificed to the stream. She
 179 fulfilled her vow by sacrificing the only child E? la? to the stream. As a res? ult, E? la? is celebrated annually
 180 by the Ife? people and Moremi became a heroine and her name changed to i?a? Aye?bogbo -mother of all.

181 Thus the words "E? la? ro? wa" -E? la? descends is an urge, hope and Yoruba? expectation for him to
 182 come and do a repair job on the damaged world. This is thus similar to the incarnation, mission, crucifixion,
 183 resurrection, ascension and expected second coming of Jesus Christ in Christianity. 21 Narrating the same story
 184 of Moremi and her son which he called Oluorogbo, McClelland draws a resemblance between the myths which
 185 could be found Relating the full story, she emphasizes that on sacrificing her son, Oluorogbo, the latter, hung
 186 dead on a tree, is believed to have risen and drawn up to heaven on a rope. Thus, according to McClelland,
 187 "certainly this This is not different from the way Mary the mother of Jes? us is celebrated especially by the
 188 Catholic Church till today. is a story of sacrifice of an only son to save a people, he dies on a tree and rises again
 189 22 ". Hence, such myths and adaptations which are efforts to contextualize foreign doctrines in traditions of
 190 Yoruba?religion reflect an incorporation of the Christian concept of salvation into indigenous religious traditions.
 191 Again, looking at been tampered with. A very good example is found in a chapter under Odu?O? wo? nri?
 192 Ogbe?2 carried out and why, we learnt that the mission of Jesus Israel. This is a statement made by Jesus Christ
 193 himself also shared. Therefore, Jesus Christ was sent to the lost sheep of Israel just as O? ru?mila?was sent to the
 194 Yoruba? een as mere idols. This is part of the belief that Jesus the one who saved the Ife? people from the hands
 195 of their in the Odu?Ifa?and the basic beliefs of the Christians. some Odu?Ifa, it seems that the authenticity of
 196 Ifa?had Pe? kutu?ye? ke? , pe? kutu?ye? ke? Pe kutu ye ke, pe kutu ye ke Awo Je?? u? lodifa? fu? Je?? u?

197 The priest of Jes? us consulted oracle for Jes? us Ni?ba? ti?to? run bo? wa?e? aye.

198 when he was coming from heaven to the earth? This may be a latter invention into Ifa? when compared with
 199 the one in Ire? te? Meji? where Ifa? called Jes? us 'Je?e?? u?' -let the leaf sleep, after Christianity came to
 200 Yoruba?and. This may be as a res? ult of finding relevance for the place of Ifa? in the new religion.

201 Ifa? divination is a means to determine the problem confronting a client to find the best solution to the
 202 problem that brought the client to the Babala?o -Ifa? Priest, while e? bo? is the ultimate solution to ensure
 203 that the problem is permanently solved. If it were a good fortune, e? bo? is used to make it come to pass and
 204 avert bad future. 24 It is the most important aspect of divination. Agboola Therefore, e? bo? is an integral part
 205 of divination. It is the third arm of divination in general. The first arm is divination. That is, when a client
 206 approached a Babala?o with a mind-boggling problem, the diviner consults Ifa? oracle to know the cause of the
 207 problem. After knowing the cause of the problem, the next stage is to imprint the Odu? that comes out of the
 208 divination tray with i?e? re? osu? -divination powder. The last stage is the offering of e? bo? , which is a way
 209 of proffering solution to the problem that brought the client to the Ifa? Priest. 25 emphasizes the essence of e?
 210 bo? to the Yoruba, asserting that whenever an individual intends to do, be it purchase of an item, going into
 211 marital relationship, employment of workers, embarking on a building project or sponsoring a religious project or
 212 activity, etc., the person should first consult Ifa? and offer e? bo? so that the endeavour may be successful and
 213 fruitful. This view is affirmed by Olaleye 26 . According to him, "It is difficult for any Yoruba? to embark on
 214 a mission, journey, business or any venture without first getting assurance from Ifa? that what he intends to do
 215 will be fruitful. This supports Idowu's 27 assertion that if it requires e? bo? , they will do so to get his approval
 216 on the matter before going ahead". This view reflects the essence of e? bo? to the average Yoruba, as a vital
 217 part of everyday life and activities. Daily survival and success of endeavours largely rest on the offering of e? bo?
 218 on virtually everything that concerns man. This is so because the gods are not left behind by the Yoruba? in all
 219 things they do either to give thanks or appeal for favour from them

220 The concept of the sacrifice of Christ as a final one totally differs from the idea of e? bo? in the Yorubabelief
 221 system. This view is not so much different from the view of other writers on divination and Yoruba? Religion.
 222 According to Abimbola 28 , e? bo? is very important for the client that consulted Ifa. Whether the outcome
 223 of divination is good or bad, e? bo? must be offered. This e? bo? , according to him is different from the one
 224 Jes? us Christ came to offer himself for. That is, e? bo? for the salvation of human kind from the yoke of sin.
 225 Rather, it is sometimes a food for the Babala?o because it forms part of what he eats if Ifa? permits, 29 since
 226 a Babala?o earns no salary. Under Odu? I?ori? Ogbe?3 0 In Elebuibon's , O? ru?mila? divine for Ele?ele ile?
 227 and Ele?ele oko where Ifa? allowed O? ru?mila? to take part of the prescriptions as his own. However, this
 228 does not happen all the time anyway, but the fact remains that consultation fee is exclusively for the Babala?o

229 whether the client offers e? bo? or not. That is the reason why the Yoruba? say "Ifa? fore Ifa? fo? bi, owo?
230 ti? a ba? fi da?i?ya? ti Babala?o ni? I s? e" -whether the result of consulting Ifa? is positive or negative,
231 consultation fee is for the Babala?o. It is also a mark of confidence for the client that what he consulted Ifa?
232 for is approved by both the visible and invisible elements. 31 view, e? bo? goes beyond a food to the Babala?o
233 or mark of confidence on the part of the client, It is also a means of averting, assuaging/propitiating the anger
234 of the divinities and spirits, means of averting and evil machinations of the enemy. In his opinion, e? bo? is so
235 important that it can be used to ward off epidemics and it can be used to fulfill a vow. The importance of e?
236 bo? is better explained by Salami 32 as the means by which one may seek to attain to the ways and words of
237 Olodumare. In his words, "e? bo? is about given up in order to use it in worship, devotion or in exchange for
238 better circumstances in life." Nevertheless, this divination has its own deficiency, for example, it is not in every
239 situation at which we offer e? bo? that we are in a worship of devotion as he said. However, the word e? bo?
240 has a much deeper meaning than the English translation of sacrifice which means 'what you forfeit, forgo or give
241 up.' 33 Volume XIX Issue II Version I The Purpose and Importance of e? bo? in Traditional Yoruba?Religion
242 24 Joseph OmosadeAwolalu, Yoruba Beliefs and sacrificial Rites, U.K.: Longman Group Limited, 1981, 132. 25
243 AgboolaFAsina, Ojulowo Oriki Ifa (ApaKini) Lagos: Project Publications Limited, 1989, 121. ??6 Olaleye, 204.
244 27 Bolaji E. Idowu, 1962, Olodumare God in Yoruba Belief, Nigeria: Longman Group Limited.
245 28 Wande Abimbola, 1968, IjinleOhunEnu Ifa ApaKini, U.K: Collings, Sons and Co Ltd, 13. 29 Ayo Salami,
246 2008, Yoruba Theology and Tradition; The Worship, Lagos: NIDD Publishing Company, 420. 30 William
247 Bascom, Ifa Divination, Communication Between Man and Gods in West Africa, London: Indiana University
248 Press, 1969, 347. 31 Yemielebuibon,
249 The Healing Power of Sacrifice, new York: AtheliaHeriette Press Inc, 200, 12. 32 Salami, 409. 33 Awolalu,
250 135.
251 with their e? bo? .
252 Besides divination, e? bo? is another means of communicating with the world of the unseen or the spirit
253 world. As mentioned earlier, e? bo? is food to the Babala?o since he doesn't earn salary anywhere and the
254 task he is engaged in is demanding. It is a task that requires almost his entire time for the sake of humanity
255 and the fact that his family must eat, therefore, e? bo? forms part of the upkeep of the Babala?o 34 . What
256 we are saying here is,Ifa? may permit Babala?o to keep part of the materials brought for sacrifice for his use or
257 personal consumption. However, we should at the same time note that it is not all e? bo? which are edible for
258 the Babala?o and his family. There are times e? bo? could be offered in its totality like that of Odu?baku in a
259 verse under O? wo? nri? Meji?3 5 . Sometimes, it could be nonphysical, e.g. a piece of advice as the one given
260 to Ma?bagbeo? la under O? ye? ku? O? ka?ra?. 36 E? bo? is also significant in the area of protection received
261 from the ancestors. Through the food we offer them in terms of e? bo? , food offered only when Ifa? gives
262 an instruction, which is occasional, at annual worship or veneration, they tend to be happy with their children
263 and family members whom they left behind. This is evident in a story narrated by one of the informants when
264 she was kidnapped by a group of people for ritual money. She couldn't be used because her mother was there
265 to protect her. According to her it was the leader of the cultic group that told her to go and offer a saraáfo?u?
266 o? run -an e? bo? to the dead mother because it was her mother who prevented them from using her for the
267 ritual. Therefore, e? bo? can also be a food for the ancestors for adequate protection for their family members
268 left behind. Although his is not an indication that they cannot survive without the food of the living members,
269 yet it does serve as a link between the living and he dead for a balance and cordial relationship. That is, a happy
270 relationship is still maintained between the living and dead through the e? bo? offered to them.
271 Nevertheless, a Babala?o will not, because of feeding his family charge more than what Ifa? has prescribed.
272 Any Babala?o who does that will surely suffer the consequence.
273 explained this further about what happened between O? ru?mila? and his Aka?o? where Ifa? says;
274 "Ebo Tan Ebo Ku? Yoruba Indigenous Religion's Viewpoint on the Death of Jesus Christ as the Final Sacrifice"
275 It was the rat, the fish; other animals and human beings that were having problems because of lack of children.
276 O? ru?mila?asked them to become his devotee. It was only human beings who agreed to the terms and took care of
277 him when he came visiting. Angered by the attitude displayed by rat, fish and other animals, O? ru?mila?decreed
278 that all those who rebelled against him should henceforth be used as an exchange for the problems that manifest
279 in the life of human beings. Asfrom that day, the animals became Irari?-buy back for human beings.
280 The significance of e? bo? cannot be overemphasised when it comes to pacifying man's enemies or perceived
281 enemies. This is where the meaning and the real work of e? bo? come to play. E? bo? means to feed, especially
282 man's foes by giving them the food they love most. Even a mere gift given to someone in the physical realm
283 will always soften the heart. Consequently, he or she tends to be happy with us because it is the belief of the
284 Yoruba?that "be? nubaje? , oju?a ti" -if one is fed, he tends to be quiet. 40 They also believe that if you eat
285 somebody's food and you are still bent on perpetrating evil against the person, the betrayal will haunt you. ©
286 2019 Global Journals 34 Salami, 42. 35 Salami, 274. 36 Salami, 79. 37 BabawoIfayemiYokelepekun, 57 years,
287 Oral Interview, Ibadan: June 2015. 38 BabawoIfasayo, 69 Years, Ifa Priest, Oral Intervies, Oluwonla, Ife Road,
288 Ibadan. 39 O? ru?mila?wi?o?lo?di sila?ila?O? ru?mila?spoke, he said it is shivering Ifa?mo lo?di silo?ilo?Ifa, I
289 said it has returned trembling. O? mo? eku ns? e sila?sila?the child of a mouse is shivering, On s? e silo?ilo?It
290 is trembling Moni?ki?i?ns? e sila?ila, silo?ilo?i, I asked, why is it trembling O? mo? eku ni?nitori?o? mo? ni.

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291 The child of a mouse said it is because of its child O? ru?mila?ni?s? e i?o? o? mo? eku o?sin? O? ru?mila?asked
292 mouse, would you be my devotee?

293 E? bo? is additionally significant and an important tool for buying back difficult situations; it is a kind of
294 reparation or redemption. To every problem, there is always a corresponding e? bo? to be offered. Hardly do
295 we an instruction or warning against certain things which, if done, will have dire consequences could serve as
296 e? bo? . 38 This is the reason why Ifa?call items for such as an e? bo? see Odu Ifa without one form of e?
297 bo? or the other. Even 'irari?Aka?o' -buyback for the ori. Ogu?da?Otuá?3 9 E? bo? according to Fadoro 41
298 is also a messenger or errand boy for the client to the spiritual world and sometimes, in the physical realm as
299 explained above. In fact, every e? bo? offered is a message in one aspect or the other. There are times when
300 an e? bo? could be directed to the Creator Himself or His abode to solve one problem or the other. In Odu?
301 O? se? I?ori?4 2 , O? ru?mila? sent e? bo? to Olodumare? for the sake of his child. E? bo? fi?, e? ruda?-is
302 an aftermath enquiry made to confirm by the Babala?o from Ifa?to know e? bo? has actually been delivered
303 or not. Abimbola 43 is of the opinion that when we offer e? bo? , we feed both the ee?u? -masquerade and
304 e?i?a?-human beings. Whenever Ifa? tipulates that the Babala?o should keep part of the items for e? bo? for
305 himself, especially food items, seldom do we see him eat it alone. Rather he shares it with people around him
306 particularly the poor. There are occasions when a poor client will come to a Babala?o and he uses some of his
307 items for the client, as it happened in the case of E? le? ko? dere?in Iro?u? Meji?4 4 . Besides, Salami ??? It is
308 also the belief of the Yoruba?that any e? bo? offered by individual, or collectively is deposited in the bank stack
309 in heaven waiting for one's return in the region of the ancestors. This is part of the accounts man would render
310 to Olodumare?and the ancestors in heaven. Thus, the Yoruba?believe that "as? egbe?an kosi?a?ye, as? epamo?
311 lo?a, ka?uku?ni yíojíyí?is? ebo do? run"all our deeds are banked and, we shall all render account of our deeds in
312 heaven. This is the reason why Ifa?says in Ire? te? Otuá, explained that "Ifa?enjoins that foods, when prepared,
313 after someone had offered e? bo? , should be shared within the neighbourhood so that everyone would have a
314 share of the bounties of Olodumare?". This is the reason why Abimbola said further that by providing food for
315 people around, there is an assurance that ee?u? -masquerade, Oris? a?-divinities and wise people around are in
316 support of what that person intends to do. This is the reason why Ifa?says e? nula?bo? nife? -it is mouth that
317 we worship at Ife? . 46 that; 41 FadoroOluwadareEniola, 45 years, Traditional Worshiper, Oral Interview, Ose
318 Meji Temple, Ibadan: December 2015. 42 AsaoluFausui, 61 years, Ifa Priest, Oral Interview, Lagos: December
319 2015. 43 Wande Abimbola 44 Wande Abimbola, IjinleOhunEnu Ifa Apakini, 13. ??? Salami, Yoruba Theology
320 and Tradition: 274. ??? AsaoluFasusi, 61 years, Ifa Priest, Oral Interview, Lagos: December 2015.

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7 O? se? paà?bi?oko

322 Ancient Ose like oko I?ori?jo?wo? lo? bíf rado? n

323 The tender Iwori like radon A difa?fu? O? ru?mila?A divination was cast for O? ru?mila? oó?ra? akirinbiti
324 e? bo? sa?ade o? run He will send a huge sacrifice to heaven Nitiri?o? mo? re? Because of his child. E? bo?
325 ma?bagbe?o jíyí? Sacrifice does not forget to delivergood message Akirinbiti Huge sacrifice Toó ba?do? run to?o
326 ba?ti jíyí? aje.

327 When you get to heaven and deliver the message of wealth Ko?o raje?rere wa?The pleasant wealth should
328 come our way Akirinbiti Huge sacrifice Ma?gbagbe?o jíyí? Don't forget to deliver good message To?o ba?ti do?
329 run to?o ba?ti jíyí? aya, When you get to heaven sought for wives Ka?ra?ya rere fe? ? that we may have good
330 wives?

331 Ojo?patapata?ni?bo ese? ole?For it's the drop of rain that covers the footprints of a thief A difa?fu? O?
332 ru?mila?A divination is cast for O? ru?mila? ijo? ti?nreè?je? jo? aka?o?ni?e? Olodumare On the day he
333 was going to respond to accusation of Akapoin the house of OlodumareÒ jo?patapata?ni?bose? ole?A difa?fu?
334 Aka?o?The drops of rain cover the footprint of a thief Cast divination for Akapo Nlo? reè?pe O? ru?mila?le?
335 jo? ni?e?Olodumare?He was going to sue O? ru?mila?in the court of Olodumare?

8 II. Conclusion

336 Foreign religions, education, civilization, science and technology have encroached into every aspect of Yoruba?
337 way of life. Nevertheless, despite all these influences, the Yoruba? still believe that aru?u? le? bo? ,
338 agbaku?adura? -offering of e? bo? is to the end of life,while we shall pray till death because the death of Christ
339 has not taken away all sicknesses and problems bedeviling humanity, especially when humans face challenges.
340 Thus, offering of e? bo? is still present in both traditions; I mean Christianity and African traditional religion.
341 Today, there are different kinds of e? bo? that are offered in Christian circle like celestial Church of Christ and
342 Cherubim and Seraphim Church. There are also e? bo? o? pe? -thanksgiving offering and e? bo? ijo? -dance
343 offering among others as mentioned earlier in all the churches in the country today. While the Christians may
344 accept the death of Christ as the final sacrifice therefore, the Yoruba? may not accept the idea based on the
345 point raised above.

9 Endnotes

Awo?wa? n wa?The early cult, Ni?s? awo ile?aye?Is the cult of the earth O? ja?i?bara?Ojanigbara Nii?s? awo ode o? run	Is the cult of heaven? They both establish the cult of charms
A?o? n mejeji?lo?fidi?oogu? so? le?	They both establish the cult of charms
Ti?wo? n ko? le?awo wo? nso?e?iget?They built the house of their cult at okeigeti Nibi ti?oogu? pin si?The edge and pinnacle of charm A?o? n mejeji?yi?naá?lo?s? efa?f?O?odumare?The duo consulted Ifa?for Olodumare? i?ba?to?n reti?o? mo?	while he waiting for a child
Ti?o?wa?gba?oni?i?lode isa?aye?That will come and on earth E?i?ta?o re? o?bori?gbogbo awo to?ti n be? ?	Whose cult will out- whelm other cults?
Ata?pako?ku?o?le? se?	The absesnce of toes
Gbogbo ara o?jo? ri? pe?Makes all body parts move incomplete	
Bi?a ba?pe oku?ni?po?o?When death is called at away of a distance	
Alaà?e?ni?ng dahu?	It's living being that will response to the call
A difa?fu? Je?e?u? - Almighty- (Jesu?-Kristi)	Prognosticated Ifa?for Jewesun the son of (Jesus Christ)
Ti?s? e o? ka?bi?Olodumare?ago? tu?	The only child of Olodumare?Agotun
O? lo? mo? ate? ni?o? la?le? ge? le? ge? fori?s? agbeji	

Figure 1:

¹”Ebo Tan Ebo Ku? Yoruba Indigenous Religion’s Viewpoint on the Death of Jesus Christ as the Final Sacrifice”

<p>Again, concerning where his mission was was carried out in the land of the Jewish nation. Though his mission was universal, he focused on his immediate environment because he was sent to the lost sheep of in Matthew 15:22-26 when a O? wo? nri? so?Owonrin so, Ogbe?so, A difa?fun O? ru?mila?The alias of Diviners cast IfaforO? ru?milaB aba nlo? te? Jewesun nifa?When he wanted to pass Jewesun into Ifa, E? bo? wo? n ni?ko?? e,</p> <p>Nje? Jewesun s? e rere</p> <p>Jewesun O? mo? o? pe?</p>	<p>Ogbe so, He was ad- vised to make sacrifice. Jewesun was prosperous Jewesun the son of Ope "Ifa"</p>
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Figure 2:

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 5
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 19 Raymond Ogunade, Yoruba Religious Worship in Modern Context.
 IFE: Journal of the Institute of Cultural Studies-Special edition,
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[Note: 17 Marcus J. Bond and N.T. Wright, *The Meaning of Jesus: Two Visions*, New York: Harper Collins publishers Inc., 1999, 31.18 E. Bolaji Idowu, *Olodumare God in Yoruba Belief*, Lagos: Longman Nigeria Limited, 1977, 76. 20 Adelegan Adegbola, *Ile-Ife: The Source of Yoruba civilization*, Lagos: Oduduwa International Communications, 2009, 114. 21 Adegbola, 112. 22 McClell, *The Cult of Ifa among the Yoruba: Folk Practice and the Art*, Volume I, London: Ethonogbaphica, 1982, 115. 23 Ayo Salami, 2002, *Ifa: A Complete Divination*, Lagos: NIDD Publishing company, 2002, 274.]

Figure 3:

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