
Hermeneutics of *Musar* (Discipline) In Leviticus 26:3-20 and Its Implication for the Yoruba of South-Western Nigeria

Bello Oluwaniyi Samuel

In Affiliation with Ekiti State University, Ado Ekiti, Ekiti State, Nigeria. (Department of Religious Studies).

ABSTRACT

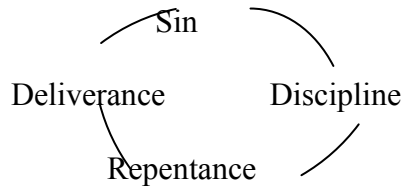
This paper examined hermeneutics of Musar (discipline) in Leviticus 26:3-20: and its implication to Yoruba (South- western) Society. As a background to this study, the paper discussed the Libras' scholarly perspectives to the study (Musar) in Leviticus 26:3-20 as bully, wickedness, tantamount to child abuse etc, as well the conservatives' scholarly responses. This research work expounded Musar in relation to the Yoruba concept of Ibawi (reprimand). Exegetic-comparative method was used to carry out the information. It was exegetical in other to pay critical analyses to the text under study so as to draw out the points intended to inculcate by the writer of the text in comparison with the Yoruba ideology of Ibawi (reprimand). The findings revealed that Yorubas of South West also have moral norms, which checkmate their rebellion - pron- man- like that of Israelites in the Old Testament but due to greed, and personal selfish interest of their appointed or elected leaders annihilated and buried discipline in their society. The work concluded and recommended certain reforms that could guarantee proper discipline. It was recommended that to wage a successful war against indiscipline in Yoruba (south western) society and Nigeria at large, all hands must be on desk, individuals must be involved, total revolution in ones ways of life and sense of value must be observed. It further recommended that if biblical Musar could be effectively practiced without favouritism, our society would be sanitized and disciplined.

KEY WORDS: *Hermeneutics, Musar (Discipline), Leviticus 26:3-2-20, Implication, Yoruba (South- Western)*

INTRODUCTION

The Bible is a Christian approach in which the theologians study the Bible from the perspective of understanding the progressive history of God revealing himself to humanity following the tenet throughout the Old and New Testaments. It particularly focuses on the epochs of the Old Testament in order to understand how each part of its ultimate points forward to fulfillment in the life mission of Jesus Christ.¹ No wonder, Christian theologians ask questions about the text such as; to what extent are God's plans revealed to his people? And how has Israel responded to God's interaction with them? The Bible describes Yahweh as the one true God who delivered Israel from Egypt and gave the Ten commandments "I am Yahweh your God who brought you out of Egypt, where you lived as slaves, you shall have no other gods to rival me" (Exodus 12:2-3), Yahweh revealed himself to Israel as a God who would not permit his people to make idols, follow gods of other nations or worship gods known by other names.²

The Jewish faith and Christian beliefs are based on the historicity of the Bible. There is no history for its own sake, but historical accounts are recorded for the lessons which they teach. No wonder, the book of judges record in details the difficulties encountered by the people of Israel during their early days in Palestine. This was a period when the people of Israel were overwhelmed by the civilized culture of Canaan and her inhabitants. This book accused Israel of idolatry, apostasy and syncretism from which the people (Israelites) operated under the formula of an incessant process of a vicious cycle thus;



However, since man could not be left to run his life without adequate safeguards to make sure that his personal choice or desires endanger or go against the very Being of the universe, then, God therefore had to devise some means of keeping the rebellion—prone—man in check so that men’s ways of living may run smoothly. The way out was achieved by the invention of certain codes of penal, and these codes were Sinai Covenant.³ In the Old Testament, the word *Musar* (מוֹשָׁר) was introduced as a result of the people’s transgression. According to Adamo, the word *musar* chastening was frequently used in wisdom literature.⁴ It is found in proverbs 1:9, 12, 13:1. In the speech of Job’s friend there was a change from the main theme of suffering as punishment for sin, in proverbs 5:17-18; the terms *Hokiah* (הִקְיָה): “chastening” and *Musar* (מוֹשָׁר) “discipline” are used. From the eschatological texts, the idea of suffering as disciplinary is also present as a prelude to future happiness. For example, Zachariah 13:9 used the synonymous terms, viz; *refine* and *test*: “And this third, I will bring into the fire; I will refine them; one refines silver and test.” Malachi 3:14 used the refiner metaphor; from verse 2, it seems to refer to the punishment of the wicked while verse 3 referred to purification, to improve the person who suffered.⁵

There is also a reference to the furnace of humiliation. *Kamino* (כִּמְיִן) and *dokimazo* (דִּקְיָמוּ). Moreover, Sirach 4:17 referred to *paidela* (Discipline) and *peirazo* (Test) that is, wisdom subjected one to God. In 721 B.C, Israel, the Northern Kingdom went into oblivion in the Assyrian Captivity, such that she lost her political and religious identity. There was neither political freedom nor social cohesion for the Israelites to practice their religion in the foreign lands and it is important to emphasize that the major cause of the fall of the Northern kingdom was idolatry. Even Judah, the southern kingdom did not learn from the fall of the Northern kingdom. Idolatry and all sorts of social injustice continued unabated with total disregard for the law of Yahweh (יהוה) as echoed vehemently by the ethical prophets. Until the day of the Lord also came upon them and they suffered humiliation in the invasion of Nebuchadnezzar, the king of Babylon who took them into captivity between 598-587 B.C. However, by 539 B.C, Babylon was captured by Cyrus, king of Persia. Israel was also subjected to him until 538 B.C when Cyrus authorized them to return to their land.⁶

Leviticus 26:3-20; was constituted mainly on two segmental condiments that is; reward for obedience *sanar b^esamar* (שָׁנַר בְּשָׁמֵר) and punishment for disobedience *honi’ah marah* (חֲוִיָּה מָרָה). Some philosophical question arose viz: if God is by nature moral and love, why did he

display segregation in the act of showing his love to the people created in his own image, and how could the justice of God be defended on this basis? This work would answer these questions, and also examine the Jewish concept of *musar* in the Old Testament, focusing on the exegesis of Leviticus 26:3-20 and the comparative study of the Yoruba ideology of *Ibawi*, the work shall also analyse the similarities and differences between both terminologies (Leviticus *musar* and Yoruba ideology of *Ibawi*), and the concept of *musar* as a panacea for *Yoruba* (south-western) society act of indiscipline.

HISTORICAL BACKGROUND OF THE JEWS IN THE OLD TESTAMENT

The history of the Jews is mainly that of the Fertile Crescent and east coast of the Mediterranean Sea. It begins among those people who occupied the area lying between the Nile, Tigris and Euphrates rivers. In Genesis 11: 28-37, Ur of Chaldeans, which has recently been identified with *Mugheir* (Muqayyar: Acadian Uriwa) an important city in ancient days; some six miles distance from the right bank of the Euphrates, and about 125 miles north-west of the Persian Gulf was the land of Canaan.⁷

The term Jews in her original meaning, refers to the people of the tribe of Judah or the people of the kingdom of Judah. The name derived from Judah, the fourth son of Jacob.⁸ Originally, the Hebrew term Jews “*Yehudi*” referred only to members of the tribe of Judah. Later, after the destruction of the northern kingdom of Israel, the term Jews was applied for the tribe of Judah, Benjamin and Levi, as well as scattered settlements from other tribes. The land of Canaan which is considered by Jews to be the Promised Land, was the place where Jewish identity was formed, although this identity was formed gradually reaching many of her current form in the exilic and post exilic periods.⁹ By the Hellenistic period (after 323 BCE), the Jews had become a self-conscious separated community based in Jerusalem.

The name Israel first appears in the stele of the Egyptian Pharaoh *Merneptah* in c1209BC. Thus, Israel was a cultural and probably political entity of the central highland; well established to be perceived by the Egyptians as a possible challenge to their hegemony, but an ethnic group rather than an organized state.¹⁰ Ancestors of the Israelites had occupied Canaan, according to modern archaeologist, they attested that sometime during Iron Age 1, a population began to identify themselves as Israelite, differentiating themselves from the Canaanites through such markers as the prohibition of intermarriage, emphasis on family history, genealogy, and religion.¹¹

The archaeological record indicated that the kingdom of Israel and Judah emerged in the Early Iron Age (Iron Age 1, 1200 – 1000 BCE). Likewise, The oldest Hebrew text ever found was discovered at the ancient Israelite settlement; “*Elah fortress*” dated between 1050 - 970 BCE; that Israel had emerged by the middle of the 9th century BCE, when the Assyrian king Shalmaneser III named Ahab king of Israel among his enemies at the battle of *Qurqar* (Kurkh monolith).¹²

From the middle of 8th century BCE, Israel came into increasing conflict with the expanding neo-Assyrian empire, which first split her territory into several smaller units and then destroyed her capital. Both the biblical and Assyrian source speak of a measure deportation of the people of Israel and their replacement with an equal large number of forced settlers from other parts of the empire, such population exchanges established part of Assyrian imperial policy.¹³

The people of Israel (also called Jewish people) trace their origin to Abraham who established the belief that there is only one God, the creator of the Universe. Abraham's son *Yitzhak* (Isaac) and his grandson Jacob (Israel) are referred to as the patriarchs of the Israelites. All the three patriarchs lived in the land of Canaan that later came to be known as the land of Israel. They and their wives are buried in the *Ma'arat Hamachpela* in Hebron (Genesis 23), the name Israel derived from the name given to Jacob (Genesis 32:29), his 12 sons were the kernels of 12 tribes that later developed into the Jewish nation.

The descendants of Abraham crystallized into a nation about 13,000 BCE after their Exodus from Egypt under the leadership of Moses. After their Exodus experience, Moses transmitted to the people of the new emerging nation the Torah (Ten Commandments; Exodus 20) after 40 years in the Sinai desert; Joshua led them to the land of Canaan that was cited in the bible as the land promised by God in 1400BCE to the descendant of the Patriarchs: Abraham, Isaac and Jacob (Genesis 17:8).¹⁴

Even the people of modern day Israel share the same language and culture shaped by the Jewish heritage and religion passed through generation, starting with the founding father Abraham (1800BCE). Thus, Jews have had continuous presence in the land of Canaan for the past 3,300 years and the rules of Israelite in the land of Canaan started with the conquests of Joshua (Ca.1250BCE). Hence, the period from 1000-587 BCE known to be the period of the kings, the most noteworthy kings were king David (1010 – 970BCE) who made Jerusalem the capital of Israel, and his Son Solomon (shlomo, 970 – 931 BCE) who built the first Temple in Jerusalem as it was prescribed in the *Tanach* (Old Testament).¹⁵

The year 587BCE marks a turning point in the history of the region as from this year onwards; the region was ruled and controlled by a succession of super power empires; Babylonian, Persian, Greek, Hellenist, Roman, Byzantines Empire, Islamic and Christian Crusaders, Ottomans Empire, and the British Empire before they attained their independence on May 14, 1940.

RELIGIO-CULTURAL CONCEPT OF *MUSAR* AMONG THE JEWS IN THE OLD TESTAMENT

Judaism from the Latin *ludaismus*, derived from the Greek *Ιουδαισμος*, and ultimately from the Hebrew יהודה *Yehudah* - "Judah". In Hebrew יהודה *Yehudah* is the distinctive characteristics of the Judean ethnos, the religion and the way of life of the Jewish people.¹⁶ Judaism is a Monotheistic religion with its foundational text, the Torah (also known as the *Tanach* or Hebrew Bible) and supplemental oral tradition represented by later texts such as; *Mishnah* (משנה) and the Talmud (תלמוד). Judaism is considered by the Jews to be the expression of the covenantal relationship that God established with the children of Israel. It includes a wide corpus of text, practices, theological positions, and form of organization.¹⁷

National violation of this covenant brings his wrath; God is nonetheless unconditionally bound to the nation by his own covenant. He promised that he would never destroy Israel his possession (Leviticus 26:14-39, Deuteronomy 4:27-31, and Jeremiah 33:25-26), and God's judgment upon his people (Israel) also profess his discipline. Israel's suffering, in spite of her ferocity at times, is intended not simply to satisfy the demands of retributive justice but also to bring the nation to

the point of national repentance. In Lamentation 3; the author confesses that “Yahweh is good to those who hope in him, and to the one who seeks him, but also recognizes that Yahweh sometimes deals harshly with his own people and no man ought to complain when punished for his sins, rather, it is recommended that each should examine his ways and return to Yahweh (Lamentation 3:25-40).

Therefore, God’s discipline makes the sinners to discover and recognize his sin and turn from it. In the Old Testament, during the earliest stage of the faith and in agreement with other Semitic religions, Israelites interpreted discipline as God’s punishment for sin, either upon a nation or individual.¹⁸ In Genesis 3:16-19, there are three folds form of punishment for the women because of the first sin: Woman bears children in pain, her desire for her husband, her domination by man in the social order; and effort for daily bread for the man is not cursed directly like the serpent. This account explained why discipline exists but part of the problem of discipline (suffering) in the scripture is its distribution: Why do the wicked prosper, while those who keep faith with God suffer?

The classic view of this effect has been well explained in the basic understanding of covenant relationship between Yahweh and Israel. Scripture consistently maintained Yahweh’s fidelity to the covenant even when Israel repeatedly broke their side of the barging. These ideals of covenant relationship are fully worked out by the Deuteronomistic theory of history which provided inspiration for the editing of the documents of Israel. The Deuteronomistic theory which opined that good and evil met their recompense and this was applied to Israel history, to kings, and individual experience of suffering. Moreover, in the narrative materials from Exodus through Deuteronomy, describing the forty years journey through the desert as the characteristic that made the whole community repeatedly grumble, rebel and got punished immediately. The incidents of the golden calf (Exodus 32:1-35), the complaint about the meat (Number 11:1,33-34), revolt of Miriam against Moses leadership (Number 12) and revolt of Koran, Dothan and Abiram (Numbers 16:1-38) also showed his discipline.¹⁹ The 8th century prophet clearly opined that; sin was unfaithfulness to Yahweh and also included social sins particularly the sins of injustice (Hosea 4: 1- 4, Isaiah 5: 22 - 24). Amos 4: 6-11 specifically described contemporary natural calamities (in the form of; hunger, drought, harvest damages, plague, sword, and earthquake) as a warning penalties preparatory to Yahweh’s final judgment.²⁰

However, wisdom literature also attested to this classical response that suffering is punishment for sin. Proverb 10:27 says: “the fear of Yahweh prolongs life but the years of the wicked will be cut short”. Ben Sirach explained further that; who set fire to the chosen city of the sanctuary, and made her streets desolate by the hand of Jeremiah, for they had afflicted him. Yet he had been consecrated to pluck up and afflict and destroy, and likewise to build and to plant (Sirach 9:6-7). Jewish ethics may be said to originate with the Hebrew Bible; its broad legal injunctions, wisdom narratives and prophetic teachings. Most subsequent Jewish ethical claims may be traced back to the text, themes and teachings of the written Torah. Among early rabbinic Judaism, the oral Torah interprets the Hebrew bible and delves afresh into many other ethical topic; ethics is a key aspect of legal literature, known as the literature of *halakhah* (Jewish traditional law; that is based on Rabbinical interpretation and supplements the scriptural laws contained in the Pentateuch). Therefore, discipline also described as placing oneself under the tutelage of a personified wisdom.

Jewish Culture is the international culture of the Jews. Since the formation of the Jewish nation in biblical term, the international community of Jewish people has been considered a tribe or an ethno- religious group, Judaism guides its adherents in both practices and belief so that it has been called not only a religion but an orthopraxy. Jewish culture in her etymological meaning returns the linkage to the land of origin, the people named for the kingdom of Judah; study Jewish texts, practice of community charity and Jewish history. The term, secular Jewish culture, therefore refers to many aspects, including: Religion and World view, Literature, Media and Cinema, Art and Architecture, Cuisine and Traditional Dress, Attitudes to gender, Marriage, Family, Social Customs and Lifestyles, Music and Dance.

Secular Judaism is a distinctive phenomenon related to Jewish secularization; a historical process of divesting all of these elements of culture from their religious belief and practice, it was derived from the philosophy of Moses. In the world, past and present, there are two major types of Jewish cultures; the Hebrew Jewish culture in Eastern part and Greek culture in Western part of the Jewish land, although, ancient Jewish culture was disappeared because, around 800 BCE, a new culture arose at the north. This new culture began to view the world very much differently than the Jewish cultures; Greek Hellenistic began to move south causing a coming together of the Greek and Jewish culture around 200 BCE.²¹

In the following 400years, the battle raged until finally the Greek culture won and virtually eliminated all trace of the ancient Jewish culture; in turn, Greeks Culture influenced all cultures including the Roman and European cultures. But to the Orthodox Jews, their culture was very unique; they lived in the middle age in their private family and community life. One might even confuse a *Hasidic* Orthodox Jews with an *Amish*. There are various sect within orthodox Jews as their culture varies too; such as *Hasidic* and *Amish* (*Yeshivish*: modern orthodox), but all orthodox Jews are called "*Frum*" that is; observant, being that all orthodox Jews abide by Jewish culture, law and customs. The *Hasidic* stream was founded over 250years ago by Rabbi (Israel Baal Shem) and *Yeshivish* by *Gra*, both are strictly observant and practice of Jewish culture tradition, keeping isolated from the secular world. The women dressed according to their Jewish tradition (Tzniyus - modest); no part of their body will be exposed except their palm and face, married women also wear shirts, *tichel* (head-scarf) but pants are forbidden. Education in *Hasidic* and *Yeshivish* schools is mostly religious, because most of their days will pass with learning *Torah* and *Talmud*.

Amish (*Yeshivish*) Jews believe in synthesizing Jewish law, with the secular modern world. They also keep Jewish traditions and lived a full Jewish lifestyle; but differ in education and in the way of accepting the modern world. In *Hasidic* and *Yeshivish* Jewish culture, tradition puts in a great amount of effort in close family relation and in these communities the levels of share (generosity and charity) is extremely high, hence, anyone who violates this cultural tradition will be punished.

OVERVIEW DESCRIPTION OF SOUTH-WESTERN YORUBA PEOPLE

Tradition stipulated that *Oduduwa* is the legendary progenitor of the Yoruba, and there are variants of the story of how he (*Oduduwa*) achieved this. The cosmogonist version also has two variants; according to cosmogonist myth, *Orisanla* (Obatala) was the arch divinity who was chosen by *Olodumare* the supreme deity to create a solid land out of the primordial waters that

constituted the earth and of populating the land with human beings. *Obatala* descended from heaven on a chain carrying a small snail shell full of earth, palm kernels and a five-toed chicken, and *Obatala* was to empty the content of the snail shell on the water after placing some pieces of iron on it, and then to place the chicken on the earth to spread it over the primordial water. From the first version of this story, *Obatala* completed this task to the satisfaction of *Olodumre*. After, *Obatala* was then given the task of making physical body of human beings after which *Olodumare* would give them (beings) the breath of life, *Obatala* the arch-divinity completed the task and this is why he was titled “*Obarisa*” the king of the *Orisa*-deities, with the completion of the creature of being and earth, Ile-Ife is then claimed as the ancestral home of the Yoruba. Furthermore, other variant of the cosmogonic myth does not credit *Obatala* with the completion of the task while it concedes that *Obatala* was given the task, it avers that *Obatala* got drunk even before he got to the earth and he (*Obatala*) was unable to do the job. *Olodumare* got worried when he did not return on time, and *Olodumare* had to send *Oduduwa* to find out what was going on, *Oduduwa* found *Obatala* drunk, he (*Oduduwa*) simply took over the task and completed it.

He (*Oduduwa*) created the land, and the sort on which he redeemed from water to become land called Ile-Ife and is now considered as the sacred and spiritual home of the Yoruba. *Obatala* was embarrassed when he woke up and due to his experience; he (*Obatala*) made it a taboo for any of his devotees to drink palm wine. *Olodumare* forgave him and gave him the responsibility of molding the physical bodies of human beings. The making of land is a symbolic reference to the founding of the Yoruba kingdom and *Oduduwa* was credited with this achievement (Lucas 2007).

However, the Yoruba people of Southwestern Nigeria are a nationality of approximately 50million people, the vast majority of who are concentrated primarily within Nigeria, but who are also spread throughout the entire world. They constitute probably the largest percentage of African that lived in the diaspora and they have made their own extraordinary contributions in virtually every field of human endeavour throughout the ages. Southwestern Yoruba people had their own form of religion before the advent of Christianity and Islam, they believed in their own deities who changed with each geographical location, and there are many deities such as *Songo* (god of thunder), *Ogun* (god of iron), *Soponna* (god of smallpox), *Yemoja* and so many other gods worshipped by these set of Yorubas.²²

These people have a very rich cultural background, and deferent form of dance, arts, music, dressing, philosophy, proverbs, and adages for communication. They occupy Lagos, Ondo, Oyo, Ogun, Osun, Ekiti and part of Kogi. They have general language called Yoruba (Yooba) which actually taught in schools in the southwest zone of Nigeria beside their dialect from different states such as; Ondo dialect, Oyo dialect, Ekiti dialect, etc.

THE CONCEPT OF *IBAWI* (REPRIMAND) IN YORUBA (SOUTH -WEST) BELIEFS AND PRACTICES

The concept of *Ibawi* according to Dopamu and Alana is an ethical system that involves moral values and religion, and with regard to Yorubaland (south-west) their religion influence all areas of life be it social, political, economic, cultural, ethical, ceremonial or ritual. The South Western Yoruba people believe that a person’s act can be spoiled by one’s action, rashness, restlessness,

impatience, disobedience, and evil deeds. At the same time, the action or conduct can affect members of the community for good or evil, what has been named taboo took their origin from the fact that people discerned that there were certain things which were morally approved or disapproved by the diety.²³ In Yoruba setting, there are certain standards or norms to be observed and failure to the rules will bring disasters to the offender and the community, these norms and codes of conduct may be seen as moral valued and it may be found in many aspect of Yoruba belief and practices e.g. *Ifa* divination, proverbs, taboo (*eewo*), customs, folktales, poem (*ewi*) and tradition. For example, any one either male or female caught to have involved in marital infidelity that person is bound to be ridiculed by the person's mates or relatives, likewise, to the person found with the sin of stealing and the rest, this sanction is referred to as satirical sanctions.²⁴

Apart from these, ostracism and banishment or death may be a penalty or severe sanction considered for any notorious or hardened criminal. Psychologically, the people would be weakened and change for better. But *Ibawi* (discipline) in this present Yoruba (south-west) society which has to involves the practice of training people to obey rules and orders and punishing offenders if they do not attempt to control their behaviours or situations that result from the way people live in a society which could be at home, working place, schools, street joints and other places of human endeavours, on the other hand, morality which constitutes a system of moral principles followed by a particular group of people concerns the issues of right and wrong, good or bad behaviour, as it affects the people and the society at large become satirical theory, where youths in general are more vulnerable to these menaces in this society.²⁵

For instance, youths and even adults have not been immuned to upsurge of crime and violence seen in southwestern Yoruba region over the past two decades, in addition to the problems such as high level of corruption, fraud and international money laundering. The whole of the people's society, particularly in the urban areas have been directly affected by the high incidence of armed robbery, the frequent assaults on the streets, abductions, disappearances and the rise of phenomena such as violent campus cults, gangs and vigilantism.

The Yoruba (South-Western) youths, most especially politicians, and our artists have increasingly become caught up in harmful drugs both as users and as peddlers, the absence of comprehensive up to date police statistics makes it difficult to assess the magnitude of the involvement of the youth in various types of criminal activities, nevertheless, accounts in the media as well as the police parading of armed robbers or robbery suspects indicate that most of those engaged in violent crime are the people's youths and adults.²⁶

The major problem confronting (South-Western) Yoruba people even Nigeria as a whole today is the general level of indiscipline and immorality, gone are the days when morality and discipline used to be virtues, but today, it is the exact opposite, citizen now live in a decadent society where morality and discipline are overboard.

Moreover, indiscipline of various forms (education, social, political, economics, religious) has become a culture and norm in Yoruba (South-Western) society even in Nigeria today, one barely see it as wrong deed but rather seen as smartness. Social indiscipline among the people and in Nigeria has become so bad to the extent that is becoming a culture in the society, particularly with no respect to the handling of public properties.²⁷

In March 1984, military decree enacted war against indiscipline (WAI), and later supported by president Buhari and General Tunde Idiagbon with the intention to instill public morality, discipline, social order, civic responsibilities and promoting Nigerian nationalism. In July 1985, Buhari administration launched the third and fourth phases focused on patriotism and eradication of economic sabotage and corruption, extinct and a contemporary Yoruba (southwest) and Nigeria society in general is another home for indiscipline. Hence, indiscipline in the society (Yoruba-southwest) is responsible for some of the challenges that citizens are facing today. Furthermore, Falana (san), also described the cost of discipline in the Country as outrageous, saying that such exorbitant fees had shut the poor out of the justice system, the judiciary was no longer the last hope of the common man among the Yoruba (south western) society. He noted that, apart from the fact that the common man was economically disabled from having a field day in court, the constitution also ousted the jurisdiction of the court to adjudicate on the provisions of the fundamental objectives and directive principle of state policy which have guaranteed the socio-economic rights of the people. No doubt, the judiciary has contributed to the protection of political and civil rights but such rights are meaningless to the majority of the poor citizens; the courts should use their judicial powers to defend and promote socio-economic rights. Falana later challenged Nigerian judges to emulate their Indian counterparts by making socio-economic rights justifiable through judicial activism.²⁸ Therefore, what the 21st century properly call Yoruba (South-Western) society referred to as discipline serve as *cater blanche* (freedom) for the political, social, economical and religious leaders to exercise injustices, and all other sort of social illness, where innocents were suffered as a prisoner while the criminals were justify in the law court today because they (criminals) have godfathers, this is so ridiculous.

Even in Nigeria context, it has been expressed in many quarters that the Nigerian leaders have failed the nation not necessarily due to lack of wise people to lead the affairs of this nation, neither is it due to poverty, because in earnest, Nigeria is a land flowing with milk and honey. The crux of the matter lies in the fact that our wise rulers failed because they lack biblical moral principles, and especially discretion and prudence, the insight which only God, the Holy one could give to those who possess divine wisdom as a result of their fear to the Lord (proverb 9:10). Thus, to go out of this calamity and predicament, both the rulers and the ruled have to embark on biblical moral principles of discipline (*Musar*), because it is a common practice to hear politicians paying lip service to development.²⁹ They talk glibly about the birth of a new nation and about rebranding. Igboin, in one of his paper titled; *Religion and Rebranding in Nigeria: Towards an Alternative Consciousness*'' said; the trade mark of the ruling class has not changed, and the rebranding efforts seem incapable of stemming the tide because it is the policy of do what I say and not what I do''. However, our nation continues to burn, leaving big scars on our image as a people. Corruption, wanton killing and related crimes characterize successive regimes, leaving an unenviable picture on the political scenario and the whole situation in the country is like a bad dream and horror film.³⁰ This assertion is a declaration that Yoruba (South-Western) people and Nigeria in general; political, religious, economic and social leaders divorced from biblical moral discipline which has absolutely create chaos and is an absolute code of conducts that ever need not to be shunned. Adelowo said, justice delayed is justice denied.³¹

SIMILARITIES AND DISSIMILARITIES BETWEEN LEVITICUS *MUSAR* (DISCIPLINE) AND YORUBA IDEOLOGY OF *IBAWI* (REPRIMAND)

The most important things in discipline are the moral norms and teachings in biblical literature and Yoruba ideology of *Ibawi*, these norms are not theoretical absolute but also attached to explicit moral problems since our social life is full of ethical judgments with the combination of facts and moral belief; factual element in an ethical judgement can be verified as well as falsified by the use of normal evidence derived from critical observation, experimentation, reason, surveys etc. From Yoruba settings, there are certain actions or behaviours which are ethical approved or disapproved by *Olodumare* (*Yahweh* of Israel), that is, *Olodumare* demands pure discipline from humankind, morality therefore is of vital important in the life of the people as well determines the situation of a person both on earth and in the hereafter. The component of the codes have been transmitted continually from generation to generation, and forbidden criminal actions include; adultery, breach of covenants, fornication, incest, kidnapping, unkindness to parent, and rape regarded as a capital sin and is punishable.

Hence, the similarities between the Leviticus *Musar* and Yoruba ideology of *Ibawi* are thereby enumerated;

- i. With the findings, the ancient Yoruba (South-Western) terminology *Ibawi* and that of Israelites *Musar* brings reconciliation, restoration, and cordial relationship between God and his people. It means that, God employed and introduced discipline in order to put pron- man- rebellion heart into check, and promote morality.
- ii. Injustices, selfish indulgence, luxurious living, oppression and all other social injustices would be condemned and cease, not because they (social injustices) are anti-social , but because they are sin against God's Will, on the other hand, there to increase moral laxity or moral revolution.
- iii. Is to lead the people to God's righteousness and justices; God keeps covenant with his people and he is expected of his followers to walk in conformity with his commandment, as their only Supreme Yahweh, Joshua 7:10-13.
- iv. Both Levitical *Musar* and Yoruba ideology of *Ibawi* enhance better future for the people and their forth coming generations (proverb 6:23)
- v. From the observation, it shows that the judgement of the offender(s) either by small pox, sickness, death (or capital sin), humiliation; famine, exile and plagues directly comes from God to show his wrath.
- vi. It helps to expedient and sanitizes the contemporary society by imbibing the fundamental religio-cultural ingredients.
- vii. To motivate sinners to repent, warn others and remove harmful influence.

One could affirm that the differences between the two nomenclatures; *musar* and *ibawi* are so few, since both term means discipline, but the argument lies on theological perspective.

1. Polytheism:

Is the worship of or belief in multiple deities usually assembled into pantheon of gods and goddesses along with their own religions and rituals. *Levitical Musar* was believed by the Israelites to be modified and executed by Yahweh, eventhough, it was transmitted

orally by Moses; failure to abide by it attracts his wrath. But in Yoruba settings, gods are categorized into *pri-mordial*, *Defiled* and *Natural* phenomenal spirit. *Pri-mordial* are gods which Yoruba people believed they were in existence with *Olodumare* from the time immemorial such as; *Esu*, *Obatala*, *Orunmila* while *Defiled* gods were originally human being and due to their moral and positive contribution to each of their society, promoted them into pantheon society through veneration e.g *Osun*, *Ogun*, *Songo* etc. generally speaking, in accord with Yoruba believe, each of these gods device their code of conduct (*eewo*) for their devotees and failure to obey their laws attract discipline.

2. Monarchical Justice:

This is another basic difference between Jewish *Levitical Musar* and Yoruba concept of *Ibawi*. Looking at the biblical history of Jew, right from their diluvial and antediluvial period up to the book of Ruth, Israelites were practiced theocracy, even when they started govern by the royal kings, yet, it was God that decrees what to do, failure to abide by his (God) rule attract punishment for the king and his domain (1king 14:1-14).

However, in Yoruba setting, royal kings(top hierarchy) do execute judgement without the consent or order from God .

3. Outrageous Justice:

Justice is the maintenance or administration of what is just, especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishment. In our present Yoruba setting, justice among our disciplinarians today become something perverse, painful, satire and irritative to the extent that people of the society never cast their last hope on our disciplinarians anymore as a result of their unrighteous, inconsistency and unfaithful judgement they executed. Moral laws in the society became things of the past and amended to suit our ruler's personal selfish interest. God never embark on this.

MUSAR IN THE OLD TESTAMENT: AN APPLICATION TO YORUBA SOUTH – WESTERN SOCIETY

From the above points of view, *musar* (discipline) is a way to promote morality in a well organized society. Then, morality points to the fact that it is concerned with the principles of good and bad, right and wrong. Since the cry for ethical revolution started, however, moral standard among Yoruba people seems to be on the wain that the leaders of the society declined. The very norms of the revolution have been broken by those who set them up, but the Yoruba were not having an ethical revolution but an ethical retrogression. Lasebikan, asks a question that, can ethical revolution be carried out by those who do not believe in the cause? Can the blind lead the blind? Will they not both fall into the pit?³²

Among the Jews, right ethical attitude was taught by different people at different stages. The home was the first institution where ethical attitude were modeled along the line of expectation, here the parents were considered the first and most effective teachers of their children. Lacking this domestic responsibility by most Yoruba milieu parents promote indiscipline from home to

the national level. In accord, Wakefield³³ affirmed that believers must not trespass on the rights of others, which are contained in the personal liberty granted under the laws of a social group.

The book of Leviticus highlights sectional penalty attached to sectional sins without favouritism but in Yoruba society today, due to the Western wind of civilization, all these social injustice became so rampant, most especially, rapping habit became famous in our society, and it is shameful that this hydra headed musty habit became so hard to burial, destroy, and eradicate in this society. No wonder, Adesina, said Nigeria was declared by the Transparency International as the most corrupt nation in the world.³⁴ This is a matter for serious concern, corruption is not only illegal, it is bad because it corrupts the very soul of the community. He explain further that, it makes nonsense of all planning and budgeting, it wastefully depletes the inadequate resources, it breeds cynicism, it promotes inequality, it renders almost impossible for a nation to address the objectives of equity and justice in the society with seriousness. Corruption destroys the social fabric of the society, leaving each individual on his own to do only whatever is best for one another.

Abe, opined in his book title "*Christian Doctrinal topical issues*" that; the society (Yoruba Southwestern) saturated with abuse of moral and cultural heritage with shameless arrogance. Immorality has become fashionable sexual promiscuity; adopted dressing habit promotes corruption and half nudity. There is lack of moral rectitude and many sunk into socio-political flippancy in wholesome proliferating wave of indecency ravaging the nation, while prostitution has gained social acceptance, and there is hardly any sense of shame or moral quilt in the society.

He further raised alarm that abuse of religious freedom has metamorphosed the church into a commercialization of religion for economic flamboyance, greediness had led a lot of smart murderous criminals to the printing of fake currency notes of mostly high denomination and innocent people have been murdered for ritual sacrifices to conjure wealth.

National or state strike has bastardizing the economy and the national productivity; for instances, Nigeria Medical Association (NMA), National Union of Petroleum and National Gas workers (NUPLNG), National Union of Local Government Employee (NULGE), Academic Staff Union of Universities (ASUU), SSANU, NASU and NAAT,³⁵ were suffering for their monthly salary which they worked for while some people assemble as the senators sharing trillions of naira.

A question arose, how could our society develop under this bondage? Amacle, Enumerated that the concept of development has been misunderstood by many and wrongly pursued mostly in the third world countries like Nigeria. He said development means the provision of social amenities or infrastructure and it is true that one cannot do without infrastructure, for instance, when a state government embarks on massive road construction, building of model schools, scholarships, and hospitality. Then fundamental questions must be asked such as; have the problems of traffic tackled, have the basic problems of education in that area such as examination malpractice solved. The same questions will beg for answer in all the sectors if effort stop at the arbitrary distribution of infrastructure and the answer will be no. Can such ventures be termed development?³⁶ Why echoing democracy while practicing capitalism system of government where richers continue to rich and the poorer continue to be poor. But it is reasonable to assume that unrepentant banned persons and heretics like Christians would incur more severe judgement.

CONCLUSION/RECOMMENDATIONS

In accord with the above view, discipline among Yoruba (S/W) and Nigeria as a nation is taking a new dimension where people of the society, most especially those that are meant or in position to execute law sees one and other as someone above the law. In fact, it is not an insult to some of these people who have been probed and found to be ethically bankrupt considering this act joyfully as ethical upright. Even some of them believe that corruption is not ethical sin but ethical smartness. Therefore, morality in term of discipline has to be properly professed among Yoruba (South Western) society and Nigeria at large, because once discipline is taken away from governance, no government any more.

REFERENCES

- i. www.ask.com/wiki/Biblicaltheology. Retrieved 22nd March, 2017
- ii. W. B. Geoffrey, *The International Standard Bible Encyclopedia* (Oxford University press, 2008)117
- iii. G.O. Abe, *Covenant Theology in the Old Testament* (Ibadan Ph.D Thesis,1983)200
- iv. E. Adamo, *A Commentary on the Books of the Prophets Joel and Amos* (Philadelphia: Fortress Press, 2007)212
- v. A. Alt, *Essays on Old Testament History and Religion* (London: Basil Blackwell, 2006)50-53
- vi. G. O. Abe, *The Religion of the Exile* (Lagos: New Dawn International, 2005)10-12
- vii. B. H. Sassoon, *A History of the Jewish people* (Harvard university press, 2006) 35-37
- viii. R. Albertz, *Israel in exile: The History and Literature of the 6th Century BCE* (London: Oxford University press, 2001)10
- ix. B. Becking, *Only one God; Monotheism in Ancient Israel and the Veneration of the Goddess Asherah* (Sheffield academic press, 2003)15
- x. R. Peter, *Temple Restoration in Early Achaemenid Judah Brill* (London: University press, 2007)20-24
- xi. G. Mark, *Ethnicity and the Bible Edelman; "Ethnicity and Early Israel"* (Minneapolis: fortress press, 2003)2-5
- xii. J. Bright, *A History of Israel* (Westminster: John Knox press, 2000)11
- xiii. D. Michael, *A Brief Introduction to the Old Testament* (Oxford University Press, 2009)42
- xiv. A.Yairan et al, *Essays on Ancient Israel in its Near Eastern context: A Tribute to Nadavna'aman* (Harvard University press, 2006)2-5
- xv. C. Krauthammer, *Brief History of Israel and Jewish people* (Oxford University press, 2008)9-10

-
- xvi. M. Raphael, *Judaism in America* (Columbia University press, 2003)3-5
- xvii. P. Johnson, *A History of the Jews* (Herpercollins press, 2008)4
- xviii. E.H. Maly, "Genesis," in the *Jerome Biblical Commentary*, vol.1, edit. E. Raymond, Brown, et al (London: Geoffrey chapman Press, 2008)13
- xix. J. Bowker, *Problem of Suffering in Religions of the World* (Cambridge: cup press, 2000)11
- xx. J. Luyten, *Old Testament Exegesis*, unpublished lecture Notes (Leuven: The Note Service, 2007)2
- xxi. J.W. Rogerson, *A Theology of the Old Testament: Cultural Memory Communication, and Being Human* (Minneapolis: fortress press, 2010)55
- xxii. F. Falana, *Cost of Justice in Nigeria Outrageous* (vanguard on May 28th, 2013 at 1: 00pm in news)14
- xxiii. P.A. Dopamu and E.O.Alana, *Ethical Systems* (Trenton: African World Press, 2004),156- 257
- xxiv. O. M. Rotimi, *Discipline in our Contemporary Society Nigeria: Indiscipline becoming our Culture* (Mickery Sunday News, on 4/30 2013,at 10.07am)12
- xxv. O. F. Wake, *Introduction to Christian Theology* (Missouri: Becon Hill Press, 2000)89
- xxvi. S.O. Adesina, *The Christian Theology of Righteousness and the Implication for Nigeria Today: Journal of Religion and African Culture*, vol. 1 (Ibadan: Day star press, 2005)35
- xxvii. G. L. Lasebikan, *Ethical Revolution-The prophetic model* (Oxford University press,2011)83
- xxviii. F. Falana...15
- xxix. S. S.Jeffrey, *Homosexuality and Religion* (Greenwood publishing group, 2007)66-67
- xxx. B. O. Igboin, *Religion and Rebranding in Nigeria* (unpublished paper presented at Ahmadu Bello University, 2009)1-4
- xxxi. E. D. Adelowo, *Issues in Public Affairs*, vol. iv (Lagos: Heritage Press, 2007)222
- xxxii. G. L. Lasebikan...84-85
- xxxiii. O. F. Wake, *Introduction to Christian Theology* (Missouri: Beacon Hill Press, 2000)89
- xxxiv. S.O. Adesina... 36-38
- xxxv. G. O. Abe, *Christian Doctrinal Topical Issues; "Church and the Battle Against Corruption in the 3rd Republic"*, (Ikare: Amure super printer, 2010)152-153
- xxxvi. S. Amaele, 'The Concept of National Development'; *Journal of Economics and Sustainable Development*, vol. 5, No. 7,2014.189
-