

**THE BAJJU TRADITIONAL CONCEPT OF SACRIFICE
A CALL FOR PASTORAL CONCERN**

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BY

AYUBA, SILAS BARNASBAS

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ABSTRACT

Sacrifice among the Bajju people is the acknowledgement of the existence of God who is called 'Kazah' in Jju. It is meant to appease him through the divinity "aboi". It is also to give thanks for all their successes or achievements in life, most importantly to seek for cleansing from guilt. The Bajju offer animals, chickens, food and drinks in the course of sacrifice.

This practice has not been dropped to some degree, even after accepting Christianity as their (Bajju) new religion. The pastor is called upon to define his objectives of the Church to the people, to correlate the various organizations in achieving those objectives and to be aware of new ways in accomplishing the tasks. Here, he is to educate the people on the importance of Jesus as a sacrifice on behalf of all mankind through his death, burial and resurrection.

Christianity is mixed up with traditional beliefs especially when it comes to sacrifice. The pastor must be able to take the customary procedures of his denomination and adopt them to meet the needs of his congregation. He should have the ability to be able to create in his own mind a new and workable plan of action. He should set his goals (as regards this subject matter) and determine to reach them.

Relationship with other people is of utmost significance. Troubles of all kinds are due to break-downs in human relationships. These break-downs call for sacrifice in order to amend them. The well-being of each individual depends on the preservation or restoration of these relationships. Jesus has done it all on the cross (in Christianity). There is no need for any sacrifice other than for one to offer himself as a living sacrifice, holy and acceptable to God, which is the only required reasonable service by God. (Romans 12: 1-2). Christ's sacrifice is once and for all (Hebrews 10:10).

B. CONCLUSION

There are many centres of power which have the potentials of affecting life positively or negatively: natural phenomena, animals, mediums, spirits. Behind or beyond these, there may be one central source of power. It is however, the power manifested in human life which is most significant. Bajju religion centres more in man. Ideally, man has within his power the means for a happy and significant life, thus, his efforts in offering sacrifices.

The Bajju finds his fulfilment not as a separate individual but as a participant in a family and a community. Relationship with other people are of utmost significance. Troubles of almost all kinds are due to break-downs in human relationships, the well being of each individual depends on the preservation or restoration of these relationships.

The living community is the link which unites the ancestors and the unborn generations. To offend the ancestors means to be in danger. To achieve more blessings is to show thanksgiving, to gain freedom is to seek for redress. All these call for sacrifice of one kind or the other. On a final note therefore, Christ's sacrifice on the cross has substituted every other sacrifice. The pastor is therefore called to educate the people so that they can have clear assurance of their forgiveness and salvation.

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C. RECOMMENDATION

Based on what has been discussed on the Bajju traditional concept of sacrifice, a call to pastoral concern, the researcher recommends the following:

1. That the various Christian denominations within Bajju community should forget their differences in doctrinal beliefs, unite and fight a common goal of accepting Jesus' sacrifice as the final sacrifice for mankind by the community.
2. The pastor is called upon to note that religion cannot be separated from culture. He should study the culture of his members to be able to relate it with the Gospel message in order to bring them to the real practices of Christianity.
3. The pastor should employ the use of one-to-one method of evangelism in order to bring about a real relationship with the members. It will help in getting the insight of the individual beliefs, family beliefs and the small groups as regards the traditional beliefs practiced within the community.
4. The writer agrees with a speaker who said, "We cannot talk of revival when there is little or no power from the pulpit."³ The pastor needs the power of God to be able to break what people call custom, culture and

³Gbile Akanni's Sermon

traditions in which they are fully involved. When he does not have the power of God to contradict the power of darkness, then the people would go back to their traditional method of sacrifice for solutions.

5. The pastor should try to organize church or Christian programmes that would substitute their traditional festival in order to keep them busy for the Lord. He should organize workshops, seminars, conferences, etc.
6. The pastor should also employ the discipleship training method. He should teach his members on topics related to their traditional beliefs, e.g. sacrifice, priesthood, atonement. etc., so that members can be able to deduce the differences and importance of their practices in the two spheres (traditional and biblical).
7. The pastor should conduct himself in a manner of purity of heart. He should set an example of what he wants his members to be. In other words, he should try to practice what he preaches - the truth of Christ.
8. In his leadership style, he should train others and put them in places of responsibilities in the church with good supervision. Getting them involved will help individuals to understand and educate themselves in the faith.
9. Jesus Christ has taken the place of all human or animal sacrifices for whatever reason(s) they might offer. The sacrifice needed from every believer is a living one; holy and acceptable to God. That is, total

- surrendering of one's life, total commitment and total denance of self.
10. Prayer is an essential tool in the life of a christian. The pastor should be a man of prayer to be able to withstand all the devices of the enemy (Ephesians 6: 10-17). He should fast and seek the face of God, "Looking unto Jesus the author and finisher of our faith" (Hebrew 12:2). He should study the word of god in order to have great success (Joshua 1:8-9, Psalms 119:11; 105; John 5:39).
 11. More researches shall be carried out on topics raised during the course of this research which are not fully discussed due to the scope and limitation of this essay. Such topics are Bajju concept of salvation, atonement, sin, life after death, worship, marriage and a host of others.