

## An African Interpretation of Μεταδιδωμι Within the Context of The Post-Resurrection Experiences of Peter in the Acts of The Apostles

Dayo Joseph Makanjuola 

Lead City University, Ibadan, Nigeria.

Simon Peter's apostolic calling and placement as the head of the Twelve, which showcases his pre-eminent authority and power after the resurrection of Jesus Christ, are central in the Acts of the Apostles. These post-resurrection experiences of Peter are referred to as a product of μεταδιδωμι (mentoring) of a pre-determined successor. Likewise, Simon Peter's succeeding his rabbi and leader, Jesus Christ, and becoming his vice-regent after the resurrection, are not alien to the Yorùbá. Such a successor, from Yorùbá perspectives, is usually referred to as either 'Àrẹ̀mọ' (the first son of a king), 'Àrólé' (A pillar of the home, the only son), or 'Olórí ẹ̀bí' (head of the family), or 'Ààyòṣṣọ' (an outstanding child), or 'ojú Ọ̀gá' (the favourite of the Master) in Yorùbá land of Nigeria. Previous studies on Simon Peter focused largely on events surrounding his call and the type of leadership he provided with little attention paid to the full manifestation of his apostolic calling and leadership excellence after the resurrection and their interpretations in the African context, especially from the perspectives of the Yorùbá in Nigeria. The paper, therefore, examines the Post-resurrection experiences of Simon Peter in the Acts of the Apostles from the context of Yorùbá in Nigeria. This is to investigate μεταδιδωμι in the Jesus-Peter relationship and its interpretation in the cultural milieu of the Yorùbá in Nigeria. Abogunrin's Decolonisation of Biblical Interpretation is adopted. The paper reveals that the post-resurrection experiences of Peter in the Acts of the Apostles are pre-determined, processed and executed and that there exists a correlation between the Jewish culture and that of the Yorùbá, particularly in the cultural understanding of μεταδιδωμι..

**Keywords:** Post-resurrection experiences, Simon Peter in the Acts of the Apostles, Jesus-Peter relationship, Μεταδιδωμι, Successor in Yorùbá Perspectives.

### Introduction

The post-resurrection experiences of Simon Peter, which have been understood in the Greco-Roman world, have a wider interpretation in the context of Africa, especially among the Yorùbá in Nigeria. Such a hermeneutic approach is referred to as African biblical hermeneutics. (Dada 2012, 71-88) Dada avers that a deliberate attempt is made to introduce African situational concepts and ideas into the reading of the biblical texts. (Dada 2012, 71-88) Since Scriptures inhabit an exceptional place in some African Christians' social-religious space, (Dada 2012, 161) an attempt is made to interpret the post-resurrection experiences of Simon Peter in the light of the settings and cultural background of the Yorùbá in Nigeria.

Simon Peter's adequate reception of μεταδιδωμι from Jesus Christ is evident during the subsequent months of discipleship and apostolic commission; the pre-crucifixion of Jesus; Peter's moodiness, pessimism, stubbornness, lack of faith and despair, and a general lack of control. While Jesus wished to encourage him and called him Peter; he reminded his friend that he was slipping back to his old ways and called him Simon. (Horsley 1989, 5-28) How relevant is this μεταδιδωμι and mentee relationship between Jesus and Peter to Yorùbá culture of a successor to the position of leadership? In what area is the culture of the Jews similar to that of the Yorùbá to μεταδιδωμι? Jesus looked at Peter and said, "So you are Simon the son of John? You shall be called Cephas" (John 1:41-42). Thus, Jesus recognized Peter as the man who

would be the leader of his group after his ascension after meeting with him. An attempt will be made, therefore, to discuss Simon Peter and his true stature in the Early Church.

### Previous Studies on Apostle Peter

Simon Peter was referred to as the rural fisherman of Galilee and the author of two lesser New Testament letters, and in both cases, he is dominated by Paul. Larry Helyer seeks to reinstate this neglected and underestimated apostle to his rightful standing as an early Christian ground breaker and faithful witness to Christ. Peter, also called the preacher, offered deep reliability to the account of Acts; as the letter-writer, his words spark with spiritual aptitude; and as the eyewitness, his viewpoints are behind much of Mark's Gospel. (Helyer 2012)

According to Amy Brannan, Peter is categorised as a strong-willed and brave man; at times he could be hasty to speak, impetuous and spontaneous. Peter seems to exemplify every man in his gift and febleness. Peter believed firmly in the teachings of Christ and made up one of the three closest disciples to Christ. Historical confirmation points to the fact that during the time of Nero, Peter was crucified upside down because he did not feel worthy to die in the same way as Jesus. (exploringlifesmysteries.com 2019) Michael Card also described Peter as a fragile stone. Card revisited well-known passages, discovered unexpected insights and painted a portrait of Peter that is both familiar and jarring. With a scope spanning the entire New Testament, Card revealed how the impetuous fisherman of the Gospels was transformed into

the pivotal leader of the Early Church. (Card 2003)

Peter, the son of Jonas or John, nicknamed *πετρός* "Cephas, that is, a rock" by Jesus, was born into a fisherman's family in the Galilean fishing town of Bethsaida a few years before the birth of Jesus during the reign of Augustus Caesar. He grew up in a time of turmoil when vast political and religious movements were stirring among his people. We do not know the extent of his education, but it probably was typical for the time, consisting mainly of informal training in the home and some formal instruction in the synagogue where he was taught as a boy to memorize some portions of scripture and the law together with certain prayers and meditations. By the time he was a young man, he had learned the fishing trade and had entered into a business partnership with his brother Andrew on the Sea of Galilee. After his marriage, he made his home in the nearby city of Capernaum, where in later years Jesus Christ shared his hospitality for some time while making his headquarters in that area. (exploringlifesmysteries.com 2019)

Raymond Brown, (Brown, Donfried & Reumann 1973, 170) in depicting Peter as a pronouncer and custodian of the Christian faith, admits that the high view of Peter's function does not, however, eliminate the dark side in the image of the Apostle, the image of Peter the weak and the sinful man. Furthermore, Peter can be portrayed as being reproached by Paul (Gal. 2:1ff.), as misunderstanding Jesus' words and intentions (Mark 9:5-6; John 13:6-11; 18:10-11), as being rebuked by Jesus as "Satan" (Mark 8:33;

Matthew 16: 23). In the Passion Narrative, he can be singled out as the one who denied the Lord (Mark 14: 66–72). But his very tears at the end of this scene showed that, while being portrayed as a weak, sinful man, Peter is seen as a truly repentant sinner. Thus, even as Simon once denied Jesus, he has been reformed—a recovery doubtlessly to be connected with the appearance of the risen Jesus to him (as hinted in John 21: 15–17) (Brown, Donfried & Reumann 1973, 166; Sewakpo 2012, 111-136).

### Μεταδιδωμι

The Greek term, μεταδιδωμι had been an important technique in promoting religious, emotional and economic growth in the Acts of the Apostles. It means “give a portion, impart, and give away.” There are 5 occurrences of μεταδιδωμι in the New Testament: μεταδιδωμι in Luke 3: 11 has to do with giving or sharing with who has none. Ephesians 4: 28 refers to μεταδιδωμι as sharing something from the goods that have been earned with those in need. While employing μεταδιδωμι in Romans 1: 11 emphasis is made on imparting spiritual gifts to the adherents of the Christian faith, and 1 Thessalonians 2: 8 highlights the sharing of the Gospel and lives of the witnesses with others. Absolute ὁ μεταδιδούς, “one who distributes to others,” Romans 12: 8 says: “he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness”. In Acts of the Apostles 2: 42-47, particularly verse 45 which says: “and they sold their possessions and

goods and distributed them to all, as any had need”, the full meaning of μεταδιδωμι is expressed in action extensively by οἰάρόοστο λόιτους Κριστου Ἰησου after the ascension of Jesus. They sold their possessions and goods; some sold their lands and houses, others their stocks and the furniture of their houses, and parted the money to their brethren, as every man had need. This was to destroy, not property, as Baxter (Matthew 1991, 643) says, but selfishness. Herein, probably, they had an eye to the command which Christ gave to the rich man, as a test of his sincerity, Sell that thou hast, and give to the poor. The word μεταδιδωμι is used seven times in the Septuagint but twice in the canonical books to denote “to impart” (Job 31; 17; Prov. 11: 26; Wis. 7: 13; 2Macc. 1: 35; Bar. 6: 27) or to converse (Hoehner 2002, 626-627) it involves interaction and discussion between the mentor and the mentee.

In addition, μεταδιδωμι (mentoring) is the method of using people with a lot of experience and/or knowledge to advise other people at work in their professional lives. (Longman Dictionary of Contemporary English) Mentoring is an act of preparing a younger or less experienced person for the task ahead by a senior person in that particular field. Mentoring is a system of semi-structured guidance whereby one person shares their knowledge, skills and experience to assist others to progress in their own lives and careers. Mentors need to be readily accessible and prepared to offer help as the need arises - within agreed bounds. Mentors very often have their mentors, and in turn, their mentees

might wish to 'put something back and become mentors themselves – it's a chain for 'passing on' good practice so that the benefits can be widely spread. (University of Cambridge Mentoring Resources) Mentoring can be a temporary arrangement until the imaginative goal for the company is fulfilled (or ceases), or it can last many years.

Mentoring goes beyond 'giving advice', or passing on what your understanding was in a particular area or situation. It's about motivating and empowering the other person to identify their concerns and aims and helping them to find ways of deciding or accomplishing them - not by doing it for them or expecting them to 'do it the way I did it, but by understanding and valuing diverse ways of functioning. Mentoring is not advising or medication - the mentor may help the mentee to access more specialised possibilities of help if it becomes obvious that this would be the best way forward. A mentee should be able to change/achieve his goals more rapidly and efficiently than working alone and building a network of expertise to draw on can benefit both the mentee and others. Mentoring is voluntary but extremely rewarding and can benefit the mentor's own skills development and career progression. A mentor needs to be the sort of person who wants others to succeed, and have or can develop the skills needed to support them. A mentor is a person who operates as a father-figure person in our lives. (cf. Odysseus tradition) The issue of mentoring is a lifetime mission.

The person receiving mentorship may be referred to as a protégé (male), a protégée

(female), an apprentice or, in the 2000s, a mentee. The mentor may be referred to as a godfather or godmother. This is relevant to 'godfathers' in our society today, particularly in Nigerian politics. The term *μεταδιδωμι*, mentoring, is a procedure that always includes communication and is relationship-based, but its specific definition is indescribable, with more than 50 definitions currently in use. One definition of the many that have been proposed is:

Mentoring is a process for the informal transmission of knowledge, social capital, and the psychosocial support perceived by the recipient as relevant to work, career, or professional development; mentoring entails informal communication, usually face-to-face and during a sustained period, between a person who is perceived to have greater relevant knowledge, wisdom, or experience (the mentor) and a person who is perceived to have less (the protégé)". (Rogoff 1990, 137-150)

### Methods of Mentoring

The emphasis of mentoring is to grow the whole person and so the methods are wide and involve wisdom to be used properly. A 1995 study of mentoring methods revealed the five most commonly used techniques among mentors. These were

- 1. Accompanying:** making an obligation in a kind way, which involves taking part in the learning process side-by-side with the apprentice.
- 2. Sowing:** mentors are often threatened with the trouble of preparing the learner before he/she is ready to change. Sowing is essential when you know that what you say may not be

understood or even acceptable to apprentices at first but will make sense and have value to the mentee when the situation necessitates it.

**3. Catalyzing:** when change stretches a critical level of pressure, learning can escalate. Here the mentor chooses to plunge the learner right into change, provoking a different way of thinking, a change in individuality or a re-ordering of ideals.

**4. Showing:** this is making something reasonable, or using your illustration to validate a skill or activity. You show what you are talking about, you show by your conduct.

**5. Harvesting:** here the mentor emphasises "picking the ripe fruit": it is usually used to create consciousness of what was learned by experience and to conclude. The key queries here are: "What have you learned?", "How useful is it?"

### Mentoring in the Yorùbá Community

Mentoring in the Yorùbá community begins before conception. Before a child is conceived especially if a woman could not conceive like a year after her marriage, an Ifá Oracle must be consulted to investigate the details attached to her predicament and the journey of the child yet to be born. Ifá will check for the "àyanmó" destiny of the child. And the parents are expected to keep some rules. Ifá Oracle is the presiding authority over all other mentors. Ifá Oracle is being managed by an Ifá priest and he is known as "Àwòrò" who inherited the position from their fathers or mentors. Ifá will prescribe to the parents the things they need to do concerning the child that is to be born. The sex of the child will also be predicted. Ifá was also the personal physician

for everyone in the Yorùbá community. Ultrasound is done spiritually by Ifá. The second stage of mentoring by Ifá begins when the child is born. The Parents will take the child to the Ifá priest for spiritual predictions known as "Àkoşèjayé". Part of odù Ifá for Àkoşèjayé is stated below:

Ìró Ifá – a bi enugiñgìnni – lód'ífá fún àgàn  
(Tapper of Ifá – it bear mouth pointed – be who cast Ifá for barren woman.

Aìbí – tíó torí omo dá Ifá. Wón ní yòò bí.  
Not bear (child) that she because that – (of) – child cast – Ifá. They say will bear omo.  
(Bascom 1969, 182-183)

The details of what the child is coming to do on earth will be declared to the parents. The rules èèwò guiding the life of the child will also be made known. This is similar to the experiences of a Nazarite in the Bible. The parents will mentor the child according to Ifá prescriptions. For instance, Ifá may tell the child not to share an egg with anyone (he must either eat a whole egg or not eat at all). A successor of Àwòrò is trained from childhood. He is allowed to practise whatever he has learnt under the supervision of a well-experienced priest. (Olaleye 2019)

There is an adage in the Yorùbá community that says: "Orí kan ni ó ní bí'mo, igba èniyàn ní bá ní wòò" (Oyekan 2005)(meaning that only one person will give birth to a child, but about two hundred people will help in nurturing the child). This proverb establishes the fact that the Yorùbá people of Nigeria believe in communal life as preached in Acts 2: 42-47. Other mentors apart from the parents are Ìyáa-Káà (the oldest married woman in the compound) and Bàbáa-Káà (the

oldest married man in the compound). Ìyáa-Káà has to oversee all the children in the compound. Food is served inside a very big calabash for all the children and this good culture brings about love, unity and a forum for training and tolerance among the Yorùbá from childhood. When the children get to puberty age, they begin to give them sex education. These children will be separated and the mature boys will be sent to the Bàbáa-Káà for necessary mentoring. (Olaleye 2019)

If a child is from a royal family, members of the royal family will teach the child 'royal culture'. Comportment, the importance of social class, things he/she can do and things he/she cannot do. It is generally believed that pride is unconsciously inculcated into any child from a royal family. When it is time for the child to become a king, he will be taken to a place called Ìpèbí for three months. It is a place of confinement, a place where oḅa will be mentored on how to manage the community. The mentors will be high chiefs who have worked with two or three kings using their wealth of experience to guide them. They will allow him to handle different cases. If Kábíyèsí, that is, the king is making mistakes; the high chiefs will address him as, Káfíyèsílè, meaning, let us take caution. Káfíyèsílè is a statement of warning to the king under mentoring. After three months, the new king will continue his official assignments openly and the chiefs will still be around at all times to mentor him. In the Yorùbá community, mentoring is a lifetime mission. The secret behind advisers is mentoring. (Olaleye 2019)

The Odu Ìfá for mentoring is known as Ogbè Ògúndà is stated below: Ìfá asks this person to assemble Babaláwo and serve them with wine. He should not despise his priest most especially his teacher and the Babaláwo who initiated him into the fold such that he would not be lost in life. Ìfá asks him to offer sacrifices. He should never disregard the order of his teacher as this may lead to terminal doom. For instance, when Samson disregarded the voice of his teachers (mentors) he paid dearly for it.

A ro gbódo léfò,ó  
Èrò, wèṣì ni t'èbòlò  
One would not feel so sickly  
And feeling so crestfallen  
And not being able to prostrate for one's divination  
Cast divination for Àyinnìpìnìn  
The priest of Elégùdumòró's household  
Immediately he arrives at Elégùdumòró's house  
He would ask for a big bottle of good wine  
...  
Elégùdumòró would fetch for it and give it to him  
After he had prepared Ìfá portions for Elégùdumòró  
They would all eat together  
And have drinks  
Elégùdumòró started having wealth  
He had children  
On subsequent days of Àyinnìpìnìn's call  
He would ask for a big bottle of good wine  
Meanwhile, all the good fortunes sought by Elégùdumòró  
He was getting them ...

Elégùdumòró asked 'why is it that this priest has to be asking for wine all the time?

'He would be demanding wine on each of his visits

Elégùdumòró then went to call the priest 'Ìgiri Egbára igi'

He asked him to continue where he sacked Àyinnìpìn

He performed divination for him. (Bascom 1969, 182-183)

The significance of the above Odù Ifá is that the Yorùbá community through divine knowledge appreciates all categories of mentors and it is expected of the mentees to honour them with gifts, especially in kind. One must continue to be kind to the mentors even after you have received outstanding virtues from them. It is taboo to disregard or be mean to your mentor. A mentor is likened to a father and a mother who by natural authority can bring calamity or prosperity into one's life depending on one's relationship. A father, a mother or a public office holder in elders in the Yorùbá community usually looks out for the person that will take over their careers. Such a person who has the traits of inheriting the position will be mentored gradually. Many hidden things will be exposed to him/her. The person will be allowed to practise the career severally until he/she becomes knowledgeable. (Salami 2002). And in summary, when you meet with a well-mentored person you will know because the person will resemble his/her mentor in some ways. And this is why Yorùbá people usually say in a proverb:

Àjànàkú kí í yaa ràrá

Èni erin-ín bí erin nín jò

(The elephant does not turn out to dwarfish  
The child sired by an elephant takes after  
an elephant)

And again, whosoever is mentored by an African, particularly in Yorùbáland must understand and use proverbs frequently because it has been said by the elders that:

Òwe leşin òrò, òrò, l'eşin òwe, bí òrò, bá' sonù;  
òwe làá fí wá a. (proverb is the horse that word  
rides on if a word is missing, it is a proverb that  
will be used to trace it)

### Mentoring among the Jewish community

The birth of Samson shows a lot of similarities between Jews and Yorùbá culture in Judges 13: 9-24. The angel of God (compared with Ifá Oracle in Yorùbá) appeared to the parents of Samson before conception to describe the boy that was to be born and prescribe rules (èèwò in Yorùbá) that would be guiding his life if he would live a successful life.

Judges 13: 9-24 And God listened to the voice of Mano'ah, and the angel of God came again to the woman as she sat in the field; ... And Mano'ah arose and went after his wife, and came to the man ... And Mano'ah said, "Now when your words come true, what is to be the boy's manner of life, and what is he to do?" And the angel of the LORD said to Mano'ah, "Of all that I said to the woman let her beware. She may not eat of anything that comes from the vine, neither let her drink wine or strong drink, or eat any unclean thing; all that I commanded her to let her observe." Mano'ah said to the angel of the LORD, "Pray,

let us detain you, and prepare a kid for you." And the angel of the LORD said to Mano'ah, "If you detain me, I will not eat of your food; but if you make ready a burnt offering, then offer it to the LORD." (For Mano'ah did not know that he was the angel of the LORD.) And the angel of the LORD said to him, "Why do you ask my name, seeing it is wonderful?" So Mano'ah took the kid with the cereal offering, and offered it upon the rock to the LORD, to him who works wonders. And when the flame went up toward heaven from the altar, the angel of the LORD ascended in the flame of the altar while Mano'ah and his wife looked on; and they fell on their faces to the ground... Then Mano'ah knew that he was the angel of the LORD.

When Samson failed to follow the Nazarite laws, he died with his enemies prematurely. (Judges 16: 30-31). Similarly, when Jesus was to be born, it was predicted by the prophet Isaiah (Isaiah 9: 6). Matthew 1: 21 shows that there were predictions about the destiny of Jesus Christ by an angel (compare with Ifá priest in Yorùbá). In other words, the parents of Jesus Christ probably through their religious commitment asked God for the àkosèjayé of Jesus Christ, to know how to mentor him. In this sense, μεταδιδωμι, "mentoring" for Samson and Jesus began before conception because divine authority predicted their birth and gave specific instructions on how to nurture each of them. The assignments that God, that is, Olódùmarè wanted them to come and do on earth were also made known. This is a clear indication that there are lots of similarities between Jewish

and Yorùbá cultures. Elizabeth and Zachariah also gave birth to John the Baptist and his birth was also predicted and his mission announced. He was mentored by the spiritual stipulations (èèwò in Yorùbá). Luke 1: 13-17 says:

But the angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Eli'jah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."

We can see that there is a collaboration between the Jewish and Yorùbá cultures. The two cultures in the area of mentoring are synonymous.

African Interpretations of Post-Resurrection Experiences of Peter in the Acts of the Apostles

The purpose of μεταδιδωμι is to eliminate selfishness and promote the continuity of a good legacy by sharing both physical, emotional, religious, economic, and political virtues to the designated person or persons. Likewise, Simon Peter's succeeding his rabbi and leader, Jesus Christ, and becoming his vice-regent after the resurrection, are not alien to the Yorùbá. Such a successor, from Yorùbá perspectives, is

usually referred to as either Àrèmo (the first son of a king), Àrólé (A pillar of the home, the only son), or Olóri ebí (head of the family), or 'Aayo omo' (an outstanding child), or ojú Ògá (the favourite of the Master) in Yorùbáland of Nigeria. The available record in the Bible does not tell us whether the parents of Simon Peter checked for the destiny of Simon Peter, that is, Àkosèjayé or not. But one thing is clear, Jesus knew that Simon Peter would take over certain responsibilities from Jesus Christ and he did not conceal it. Jesus mentored Peter very well and prayed for him. Meanwhile, Jesus did not pray for Judas Iscariot, because `kosèjayé (the destiny) of Judas Iscariot was to betray Jesus and perish. It was a concluded matter. An African interpretation of post-resurrection experiences Peter is similar to that of Jewish interpretation. The Jewish culture in the area of mentoring is almost the same as that of the Yorùbá people of western Nigeria. There is no selfishness in Yorùbá culture, the problem of your neighbour is your problem. We eat together inside one big bowl. We don't fence our houses with blocks; rather will fence them with human lives. In other words, we leave our houses open for people to come in and have refuge. One of the reasons for this open-door policy is that the Yorùbá believe in collective mentoring where every sensible and well-cultured person around is involved. And our doors are also open for hospitality.

The appointment of Peter as the lead after the ascension of Jesus was intentional. It was not accidental. These post-resurrection experiences of Peter are referred to as a product of μεταδιδωμι (mentoring) of a pre-

determined successor. Peter was carefully prepared by Jesus before the resurrection. It was not a big surprise when he began to demonstrate outstanding virtues. He often acted hastily, and thoughtlessly. Yet, when chided and admonished, he became moody with a slight tendency toward withdrawal and reserve (Mark 8: 31–33). There were times when Peter seemed to be alive with a desire to learn, recognizing his poverty of mind and spirit, in abject humility, submitting himself to be taught. Nevertheless, when sufficiently provoked, he could react with an almost spontaneous assertion of force, as was evidenced at the time of Jesus' arrest (John 18: 10). He might react unpredictably, showing forth either the gentle side of his nature or the impetuous, headstrong, unpolished facet. He would lie when his security was threatened despite having declared only a few hours previously that he would go with the Lord "both into prison, and to death" (Luke 22: 33). James Talmage says, "Peter went so far in the course of falsehood upon which he had entered as to curse and swear that he did not know Jesus." (Talmage, *Jesus the Christ*, 631) Peter and his household were conferred the singular blessing of hosting Jesus during his stay in Capernaum. After spending part of a Sabbath day with the Saviour preaching in the synagogue, Peter returned home with his guest to find his wife's mother sick with a fever. During the ensuing days of the early Galilean ministry, Peter accompanied Jesus as "he preached in their synagogues throughout all Galilee . . ." (Mark 1: 39). On one occasion, after returning to Peter's home, Jesus asked the Apostles who had accompanied him, "What

was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest" (Mark 9: 33–34). Jesus used the moment to teach a great principle which Peter may have learned better than his brethren since it appears that they continued to quibble about the same matter throughout the rest of the ministry. Holding a little child in his arms, the Lord emphasized the value of humility and tried to impress upon the big fisherman that, "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9: 35). The words of Jesus were not yet entirely clear to Peter, but a small beginning had been made in his transformation—a mentoring that would have to be at least partly completed in a few months.

At Passover time, Peter was assigned with John to go to Jerusalem ahead of the others to make arrangements for the use of a guest chamber wherein they could eat the Passover meal together in private. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, I say unto you; the servant is not greater than his lord; neither he that is sent greater than he that sent him (John 13: 14–16). "And Peter remembered the word of the Lord, how he had said unto him, before the cock crow, thou shalt deny me thrice. Peter went out and wept bitterly" (Luke 22: 61–62). With bitter tears, Peter purged away much of the old Simon and prepared himself for the rebirth of the new. Those same tears partly washed away a past strewn with doubt and misunderstanding, and after they were

spent; the picture of a kingdom worth dying for began to come into focus. Peter after the resurrection, became the spokesman for the apostles, he presided over the meeting in the upper house, and he preached after the ascension of the Holy Spirit in a situation that was very perplexed. He spoke the word of faith into the life of a cripple man at the beautiful gate and the man walked immediately. He was used to initiating the preaching of the gospel to the Gentiles. He was miraculously released from the prison yard by an angel in the middle of the night in Acts 16: 16.

### **Μεταδιδωµι in the contemporary Nigerian practices**

Μεταδιδωµι as analysed above is also in operation in the contemporary Nigeria. Starting from the Church in Nigeria, most Church leaders usually prepare someone (mentee) of their choice to take over from them. Such a person is usually preferred than other clergy men in the same mission. Important information is usually revealed to such a person (mentee). The leader of such denomination usually pray for such mentee regularly. Some church leaders do prepare wills and always include the name of the person that should take over from them after their demise. Most of these leaders usually prefer those that will propagate their legacies. In the economic sector of the country, some business men and women usually mentor either their biological children or family members or any other faithful youths. They allow these young people to follow them and learn how to do the business. There quite

number of people in Owode market in Offa Kwara State, of Nigeria who have gone through such business apprenticeship and were empowered by their mentors after many years of service. Very often, such young people are empowered after years of training. This type of experience can be seen in virtually every part of the country. Similarly, Nigerian politicians are also fond of mentoring their followers and prepare them for political offices as they move to higher positions. The current President of the Republic of Nigeria, Asiwaju Ahmed Bola Tinubu is a typical example of a political Mentor who had prepared and empowered several people politically. He had sponsored several people into various offices before he himself now became the Commander-in-chief of Armed forces, Federal Republic of Nigeria. Μεταδιδωμι is very relevant in our contemporary society.

### Conclusion

The paper attempts to decolonise the Post-resurrection experiences of Simon Peter as recorded in the Acts of the Apostles within the context of the Yorùbá. The paper reveals that Jesus' culture of mentoring which he used for Simon Peter seems to be the same method the Yorùbá people have been using since inception. The culture of Jesus Christ is similar to the culture of the Yorùbá people, particularly in the area of preparing the successors for various positions in the family, religious circles and society at large. Yorùbá people, before the arrival of the missionaries, understood Jesus Christ as the greatest star. He is also known as Jéwésùn. (Olaleye 2019)The

post-resurrection experiences of Peter in the Acts of the Apostles are pre-determined, processed and executed, and there exists a correlation between the Jewish culture and that of the Yorùbá, particularly in the cultural understanding of μεταδιδωμι. It is also clear that learning by imitation is practised by both the Jews and the Yorùbá in Africa. There is a proverb in Yorùbá that says: "enití yóó sin òkú ègbón rè níhòhò, kórántí mú omo rè dání" meaning he who is planning to bury his elder brother/sister naked should remember to take his/her child along. This will help in the continuity of such practices. The essence of this proverb is that whatever we do, the best way to teach the next generation is by showing them. We must allow them to watch what we are doing. (Oyekan 2005) Delegation of authority is another way by which the Yorùbá and the Jews prepare their successors. As soon as a man or woman notices the person who is likely to take over from him/her, special assignments will be given to such person. There is a place of competence and there is a place of character. Yorùbá and Jewish people also pay special attention to competency during mentoring and ensure that the character of the person is acceptable to the family, culture and society. It is strongly believed that character can destroy one's destiny. No matter how competent you are it is your character that will sustain you. A mentor must be a giver. The elders in Yorùbá always say that: Wá gb'ákàrà, wá gba dùndú, ni omodé fi ní m'ojúṣeni (Oyekan 2005) (come and collect bread, come and collect fried yam, make children friendly with the elders).

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