

The Parable of the Lost Coin in Luke 15:8 - 10: Towards Addressing the Quest for Riches among Nigerian Youths

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Abstract

Wealth acquisition is an important aspect of the socio-economic and cultural life of the Igbo in Nigeria. In traditional Igbo society, riches or wealth making is linked with hard work and values. In other words, it is the product of human effort embellished with values. The creation of wealth depends solely on one's hard work and skill. The zeal among the contemporary Igbo (Nigeria) youths to make wealth, by crook and easy way, not minding the moral implications is alarming. Oke ite, oke awelle, Ibobo and other money rituals had eaten deep among the youths. However, the parable of the lost coin suggests that the woman put in efforts and engaged all available means to ensure that she discovers her lost coin. The contemporary Nigeria (Igbo) youths should return to the value of hard work, entrepreneurial skill for their quest to riches. The researcher made use of primary and secondary sources of data collection as well as participatory observation. The findings show that virtue of hard work is fast disappearing among the youths. Quick riches (Ibute ike) had eaten deep into the society. The negative effects of this syndrome include untimely death, laziness, and increase in criminality, money ritual and human sacrifices. The virtue of hard work and patience should be revisited and proper orientation given to our youths.

Keywords: Parable, Lost Coin, Quest, Riches, Youths

Introduction

The use of proverbs in teaching is prominent in methods adopted by Jesus during His earthly ministry. It was customary of Jesus to address the people especially his disciples in proverbs. The parable of the lost coin is among the parables about the teachings of the Kingdom of God as taught by Jesus. Our attention in this parable is focused on the efforts put in place by the woman until her lost coin was discovered. Hard work is a moral value upon which the Igbo (Nigeria) thrive in the entrepreneurial performance. This enterprise spirit had in many years past made the Igbo outstanding in their efforts to establish small, medium and scale industries. More still, this gross of commercial performance among the Igbo even prevail amidst harsh economic conditions in Nigeria. The success recorded earlier was not built on magic or vacuum.

Wealth creation among the contemporary Igbo (Nigeria) youths is built on the idea of quick cash syndrome (*Ibute ike*). This ideology is working hard to sweep the Igbo man's idea of industry in wealth acquisition to the background. The Igbo (Nigeria) believe in struggling (*Igba mbo*) for economic emancipation. The worldview of Igbo of Nigeria shows that life is a continuous struggle towards socio-economic excellence and perfection. Therefore, economic struggle is important because no one in Igbo society wants to identify with failure. The Igbo Igbo believe that hard work pays (*Aka aja-aja n'ebute onu mmanu mmanu*). If a child washes his hands he will eat with kings (*nwata kwocha aka, o soro eze rie nri*). Consequently, there is no room for laziness. The Igbo tend to engage in economic struggle (*Igba mbo*), displaying an entrepreneurial initiative, ambition, competition, enterprise and hard work. This is to enable him achieve economic freedom and satisfy his competitive innate drive for achievement and improving the quality of human life as well as societal relevance through title taking.

Although the Igbo cherish economic achievements, they do not value every kind of wealth. These include road side wealth through internet (cyber) fraud, diabolic means like ritual killing, and other get "rich quick" schemes. Thus, wealth acquired through these dubious ways and conditions does not earn one respect in Igbo. The Igbo believed in "*Aku ruo uno, o kwuo ebe o si bia*" meaning "when wealth gets home, it declares its source". Wealth made through honest means is highly revered by Igbo. But those ill-gotten riches are repugnant to them. Ill-gotten wealth is always a curse rather than a blessing.

Therefore, many Youths between the ages 17-26 engage themselves to indiscriminate quest for riches. They engage in charms (*ogwu ego*), shedding blood and other sacrifices just to make big money immediately. *Ibute ike* is a product of improvidence and distrust in one's destiny. It is lack of trust on one's strength of arm. There is dignity in labour. This dignity of human labour is a factor that is gradually eroding among the Nigeria (Igbo) youths. The drug trafficking, betniger, kidnapping, oke ite, Ibobo, Awelle, they-must-pay and cyber fraud is becoming the order of the day. This is a total deviation from the Igbo value of hard work (*Igba mbo*). The fact to note here is that, any attempt to go ahead of one's Chi is a deviation and total loss, which 'oke ite' ritual represent. There is as a matter of urgency the need to devise a strategy for stringent search of these youths or the next generation is doomed completely.

Therefore, this paper is geared towards unraveling the relevance of the parable of the lost coin to the quest among youth by engaging in the drug and 'oke ite' ritual activities and solutions to controlling incessant quest for riches among the youths.

Concepts Clarification

Parable: This is a simple story used to illustrate a moral or spiritual lesson. A parable is an illustrative story, by which a familiar idea in such a way that comparison help people better understand grasp the unfamiliar idea, Graham (2004). Hargreaves (1979) says that parables are like bright beams of light. In their light, we may see that the living God has a claim on our lives, and make our willing response (pg 1). Jesus made effective use of parables in His earthly ministry.

Youth: This is the quality or state of being young. It is the part following childhood, the period of existence preceding maturity. The United Nations, for statistical purposes, defined 'Youth' as those persons between the ages of 15 and 24 years, without prejudice to other definitions by member states. Agams (2015) noted that youth is best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as member of a community. Nigerian national policy defines youth as anyone between the age of 18 and 35 years.

Quest: A long or arduous search for something. It can also be referred to as an attempt to achieve something difficult.

Riches: This is an abundance of valuable possessions or money. It can also be seen as a plentiful supply of particular desirable things. Wealth measures the value of all the assets of worth owned by a person, community, company or country. So, when someone has acquired a large amount of money, property, or valuable possessions that a person owns, we refer to such a person as wealthy or rich man.

Drug: A medicine or other substance which has a physiological effect when ingested or otherwise introduced into the body. Those involved in the illegal drug trade are known within this category of narcotic traffickers. The kingpin or drug lord is a high-ranking crime boss who controls a sizable network of people involved in the illegal drug trade.

Oke ite (pot of wealth): According to Ngene (2021) oke ite or Awele is the gathering of elemental materials or forces that have certain vibrations to attract favour or certain substances to you. For example, there are certain herbs in the forest that if it touches you, bad luck will accompany such person throughout the day. There are some herbs that when you come in contact with them, good luck and break through will follow such a person. Ngene (2021) maintains that:

Some herbs have some spiritual vibrations they resonate. Even some animals equally had these capacities to induce good luck. For example, kite, hawks, and eagles hunt. Eagle is known as king of birds, lion (lion hunts), Iroko known for stability and strength. Some use human being in other to offer the highest sacrifice

to the deity. This is an abomination in Igbo land and must be eradicated. The society has no value any longer for possessing wealth. Innocent blood that was shed will cry for vengeance (personal communication).

According to Nwangwu (2021) Oke ite is ‘obala ose, nnekwu ogwu’. It is prepared with assorted herbs, water, beer, animal and mostly human parts put together in a mud or Iron pot, tied with white cloth to perform money booming, unlimited supply, fame, spiritual work. It is believed that this “ogwu” (charm) will enhance them spiritually and physically so that they will reap from where they did not Sow. This is a procedure of fast forwarding the money, they would have spent in another world, and they will fast track it to the present life.

Many see it as common charm for boosting business, professions like acting, musicians, doctors, as well as those in fraudulent business (yahoo and yahoo plus). Of course, they lack the knowledge of the side effect of this oke ite ritual. Many clubs had been formed using this oke ite in other to help people get rich quick or get quick money. According to Uchendu (2023) if ones ‘chi’ spiritual guide is not in support of this, things must definitely fall apart. In most cases oke ite will never work for them, whose spiritual guard had equipped with natural powers. So, these forces will fight them to the last point of their life. ‘Chi gi, Agwu gi, Arusi gi’ will never see you as a responsible person when you engage in oke ite. So, such person is living a debased life full of life-threatening situations.

Oke ite has the capacity to render one impotent. Some oke ite require human sacrifice, this is because they were prepared with human parts. So, the point of renewal, human life must be involved. Inability to meet up with the demand, the forces behind it will take any life related to the person that prepared the oke ite. Apart from the ones prepared with human parts, there are others prepared with dog and pigs. According to Electric Oracle (2022) this type breeds confusion and domestic crisis. The charm causes the crisis at will and gradually calms down. This type she says cannot request for human life but will continue to stir up troubles from time to time in the affected family. There are differences between these two pots and they are;

1. The oke ite prepared with human parts acts faster. It quickens wealth between 3-6 months. While the oke ite 2 (those prepared with herbs, birds and animals) take gradual process. It does not push wealth as quick as oke ite 1.
2. The oke ite 1 work as crowd puller in whatever profession, while oke ite 2 cannot work as crowd puller.
3. oke ite 1 causes miscarriage and impotents for the affected family. Sometimes it causes imbecile, indiscriminate untimely death of relatives.
4. When oke ite 1 did not see another relation to take, it will take the owner of the pot.

5. Oke ite 1 fast tracks ones destiny. If the blessing will take like two years to come, it then takes two months (chua n'ike, laa n'ike) while the oke ite 1 is slow and steady.

Anything called oke ite, oke Awelle, comes with negative effects. For instance, if one is pouring libation to with any animal in his hans, the charm can drain the blood of the animal and it will die instantly. Nwangwu (2022) (Akwa Okuku tiwara aki n'oba) opines that oke ite is invoking your ancestral beings to assist your destiny. The charm can be Okpo oku, they-must-pay (usually in iron pot for yahoo plus), crowd puller, oke Awelle (favour), udu ako mmiri. All these charms are in pots and so not all of them are oke ite. According to him, human parts is used to substitute elephant parts (anu enyi), which is expensive and scarce. Of course, enyi (Elephant) is the highest animal to offer to the deities when preparing oke ite.

Akwa maintained that after preparing oke ite, it is expected that his clients will go back and continue their business, skill or profession as the case may be. It does not pay in idleness. So, people who do oke ite charm, should continue to be industrious, putting more efforts, then gradually money will be coming. This goes to substantiate the fact that it is hard work that pays.

The Exegesis of the text Luke 15:8-10 (Nestle-Aland)

"H ti,j gunh. dracma.j e;cousa de,ka eva.n avpole,sh| dracmh.n mi,an(ouvci. a[ptei lu,cnon kai. saroi/ th.n oivki,an kai. zhtei/ evpimelw/j e[wj ou- eu[rh]È⁹ kai. eu`rou/sa sugkalei/ ta.j fi,laj kai. gei,tonaj le,gousa\ sugca,rhte, moi( o[ti eu-ron th.n dracmh.n h]n avpw,lesaÅ<sup>10</sup> ou[twj( le,gw u`mi/n(gi,netai cara. evnw,pion tw/n avgge,lwn tou/ qeou/ evpi. e`ni. a`martwlw/| metanoou/ntiÅ

Syntactic Analysis

"H = Conjunction coordinating h- - or

ti,j = Interrogative adjective, nominative feminine singular ti, -what?, which?

gunh. = Nominative feminine singular - gunh. – Woman or wife

dracma.j = Nom. Accusative fem. Plural dracmh. - coin, a drachma

e;cousa = Participle, present, feminine singular, active verb e;cw – I have

de,ka = Adjective cardinal de,ka - Ten

eva.n = conjunction – 'If'

avpole,sh| = Third person singular, subjunctive, aorist, active verb avpollmi - To destroy

dracmh.n = Noun, accusative, feminine singular - dracmh. - Coin

mi,an(= Fem. Acc. Sing. Adjective cardinal - mi,a - one

ouvci. = Negative adverb – ouv ouvci ouvki - Not

a[ptei = Third person, active indicative verb of a[ptw - To touch
 lu,cnon = Masc. singular, dative of the noun lu,cnoj - Lamp
 kai. = Conjunction coordinating – kai - And, also or even
 saroi/ = Third person, present, active indicative verb - sarw – to sweep
 th.n = Definite article, acc. Fem. Singular - h - The
 oivki,an = Fem. Acc. Of the noun - oivkoj - house
 kai. = Conjunction coordinating – kai - And, also or even
 zhtei/ = Third person singular, present active indicative verb – zhtew - To seek or find.
 evpimelw/j = Third person, adverb of evpimelw/j - Carefully or diligently.
 e[wj = Genitive with preposition – until, as far as.
 ou- = Neuter singular, genitive relative pronoun – o[j, h` , o[, - which, who.
 eu[rh]È = Third person singular, subjunctive, active aorist verb - eu[riskw - to find or discover.
 kai. = Conjunction coordinating – kai - And, also or even
 eu`rou/sa = Nom. fem. Singular, active aorist verb – eu[riskw -To find.
 sugkalei/ = Third person, present indicative active verb – sugkalew - To all together.
 ta.j = Feminine, Plural accusative, definite article - o` , h` , to` - The.
 fi,laj = Feminine plural of the adjective –fi,loj - loving, a friend.
 kai. = Conjunction coordinating – kai - And, also or even
 gei,tonaj = Feminine plural accusative of the noun –gei,tw/n - a neighbor.
 le,gousa\ = Feminine singular, nominative, active present participle verb -le,gw - To say or speak.
 sugca,rhte, = Second person plural, aorist passive, imperative verb – sugca,rw - To rejoice with.
 moi = Dative singular, personal pronoun of - egw – I.
 o[ti = Subordinating conjunction – o[ti - That, because or since.
 eu-ron = First person singular, active aorist indicative verb - eu[riskw - to find or discover.
 th.n = Feminine Singular accusative definite article - h - The
 dracmh.n = Accusative, feminine singular - dracmh. - Coin
 h]n = Feminine singular accusative, relative pronoun - o[j, h], o[- who, which
 avpw,lesaÅ = First person singular, aorist active indicative verb – avpw,llumi - To destroy.
 ou[twj = Adverb – ‘Thus’
 le,gw = First person singular, present active, indicative verb – le,gw - To say or speak.
 u`mi/n = Dative plural personal pronoun – To you
 gi,netai = Third person singular, middle, present indicative verb -gi,nomai - To become.

cara. = Feminine singular, nominative – cara - Joy or delight.
evnw,pion = Preposition genitive - evnw,pion - Before
tw/n = Masculine plural, genitive definite article -- o`, h`, to` - The
avgge,lwn = Masculine plural, genitive – avgge,loj - An Angel.
tou/ = Masculine singular, definite article - o` -The
qeou/ = Masculine singular, genitive noun -qeoj – God.
evpi. = Preposition – over, on, at the time of (gen). basis of, at (dat), on, to against (acc)
e`ni. = Masculine singular, dative, adjective of - eij, mia, en - one.
a`martw|w/ = Masculine singular, dative, adjective of the noun -a`martwloj - sinful or sinner.
metanoou/nti = Masculine singular, dative, present active participle verb - metanoew - To repent.

Working translation – Luke 15:8-10

Or what a woman who has ten coins, perishing one of the coins, will she not take lamp and sweeping the house and seek diligently until she finds it? And when she finds it, calls together her friends and neighbours and say to them, rejoice with me because I found the coin which was perishing. Thus, I say to you, joyful become the Angels of God over one sinner with repentance.

Delimitation

The discourse seeking the lost is in imperative for the Church. This is the home of salvation for mankind as instituted by Christ. It is however a part in the larger Pericope, Luke 15: 10 - 32; this is a detailed discourse of Christ searching for the lost. Jesus went about teaching, attracting the crowd of publicans (tax collectors) and sinners. Jesus treats them with respect, and His willingness to associate with them draws criticism from the Pharisees. There is need for the Church/believers to measure up to this mandate to ensure that the lost are discovered and brought back to Christ.

Textual Criticism

The *pericope* of our text has no textual problems recorded. We can attest that the parable has no problems constituted by the reading of the text. There is no variant reading observed by any manuscript.

Semantic Analysis

According to Luke, this parable was told to the scribes and Pharisees. They complained that Jesus was encouraging sinners by eating and keeping company with them.

Luke 15:1 +Hsan de. auvtw/| evggi,zontej pa,ntej oi` telw/nai kai. oi` a`martwloi. avkou,ein auvtou/Å

telw/nai kai. oi` a`martwloi – Publicans and Sinners, are people categorized by the Pharisees and scribes as unruly, thieves, immoral, unreligious, inordinate and ambitious of unruly gains. As a publican - telw/nh (a person working with the secular institution) or government of their day) automatically becomes anathematized. For them telw/nh should be avoided. The incidence of this kind also occurred in Luke 19, when Jesus met a publican named Zacchaeus – a rich man, the Pharisees also murmured concerning this visit. They expressed this self-righteous attitude that constantly kept them off from reaching out to those perceived as sinners. This attitude was broken by Jesus Christ Himself and instead of join Him, they murmur at each occasion. In Matthew 9:9-12, Jesus called out a man named Matthew (the tax collector) from his office to become His follower. Matthew made a feast for Jesus and invited his publican colleagues. At verse 11, the Pharisees also observed this by saying “Matthew 9:11 kai. ivdo,ntej oi` Farisai/oi e;legon toi/j maqhtai/j auvtou/ dia. ti, meta. tw/n telwnw/n kai. a`martwlw/n evsqi,ei o` dida,skaloj u`mw/nÈ” For the Pharisees, the publicans and sinners deserve instant death. Nobody should identify with them.

We can also attest that they used sinners differently in most cases. For instance, in Luke 18:11, a`martwlw/n - Sinners are seeing as “oi` loipoi. tw/n avnqrw,pwn(a[rpagej(a;dikoι(moicoi,(– other men, extortionists, unjust, adulterers. They see Sinners as evil men. Here a distinction was observed - h' kai. w`j ou-toj o` telw,nhj\ - or like this publican. They equally used it for those who could not keep all the Jewish religious laws because of their work. Tax collectors are in this category of people. They were Jews under the control of Roman government to collect taxes from the Jews. So, their work made them to constantly break Jewish laws; because they want to meet the targets and demands of Roman government. So being a Gentile was regarded as “Unclean”.

The other reason for why tax collectors were seeing as sinners was because they assisted a Foreign Government to collect tax from their people. This is seeing as an unpatriotic. So Sinners means all the people who were despised, and treated as inferior and “outcasts”. It was those people that Jesus was associating. His enemies were especially angry because He kept on meeting such people even when they did not change their way of living or their place of work. He seems to enjoy being with them. They noted “A person who is continually in company of such people cannot be God’s messenger. Then Jesus told this parable to them: ‘It is God’s way to go and look for people who are despised or whose lives have gone wrong. But you do not understand His ways’. This is the reason why you do not understand what I do and you attack me. It is you who must change your ways. Stop despising people. Treat them as Sons of God and as your fellow-men”.

Hermeneutical application: The Relevance of the lost coin in relation to Youths' quest for Wealth through drugs and Oke ite ritual

The central message of the parable is about God searching and discovering those perishing in their sinful nature. There is also a lesson on the part of the woman who struggled and constantly searched until she discovered the missing coin. First, God treats us as a people who belong to Him. The woman went on looking for the coin because it belonged to her. We belong to God, and this is the reason why He notices our troubles and our successes and is so concerned about them.

Secondly, God looks for us, and goes on looking for us when we are “lost”. Before Jesus came, the Jews had known very well that God was ready to welcome back Sinners who repented – “Seek the Lord while he may be found, call upon him while he is near” – Isaiah 55:6 (KJV). But Hargreaves (2001) noted that Jesus also taught this by doing it. First He lived among men for twenty years while working as a carpenter. So he knew what we are like. He did not wait for sinners to come to Him. For example, He saw Zacchaeus in the tree and said “Zacchaeus, I must stay at your house today (Luke 19:5). In Luke 5:8, Peter told Jesus to depart from him because he was a sinful man after Jesus showed him mercy – that he caught large fish. The problem in political and economic sector of our country is the bane for the massive deviation of youths from the normal trend in making wealth. The status quo in wealth creation and making wealth is hard work. Among the Igbo, enterprise is the watchword ‘*nwoke Igba mbo*’ – that is why the African Igbo adage says, ‘*aka aja-aja, n’ebute onụ mmanụ mmanụ, nwata kwụọcha aka, O soro okenye rie nri*. Industry among the youths is fast disappearing. In the parable, the woman did not rely on magic or spirituality. She labored, engaging efforts, kindle lamp and swept the house until she discovered the coin. We can confidently say that, it is hard work that pays. Reward for every hard work is success. Another factor is impatience. Everyone wants to make it big and faster. The current slogan “get rich quick and die young”, it is better to die young being rich, than to die in poverty being old”. These words had formed the mindset of youths. So everyone wants to make it very fast or die trying. The outcomes of this include:

- (1) Money ritual (oke ite, Oke Awelle, Udu ako mmiri, cloud puller, They-must- pay),
- (2) Yahoo plus
- (3) Drug/contraband goods

These are not without negative effects both for the individual, family and society at large. Mmiri Eweilo (2022) explains; nobody was created to be perpetual poor, there are times to suffer and there are times to get rich. It all depends on ones chi. some people are destined to be rich at the early stage of their life, while some are destined to be rich at the eve of their life. But this depends on ones Chi. for Oke ite – (Pot of Wealth) known as money ritual,

this simply means, 'one fast track his destiny'. For instance, if one will make wealth at the age of 55 years and he did Oke ite at the age of 28 or 35 years as the case may be, the nature is forced to pack all the blessings for the individual in his lifetime and send it to him, but this is not without hard work. The person must be doing something meaningful. So, by the time the person gets to the age of 35, the age slated by his Chi to be rich, the individual will die. For him not to die he must make a sacrifice to renew his life and that must be human being. This is the cause of indiscriminate untimely death in our contemporary society. Human organs and private parts are being harvested for the purpose of renew these rituals.

Families whose member did the Oke ite ritual will find it difficult to conceive. Wife will always have miscarriage. Most times, maternal and child death will occur. Oke ite grows. At the initial time, it will be demanding animals, when it has grown, it will start demanding human. If denied, it will take any member of one's family. If no one is available, it will take the individual that prepared it.

Nwoba Chika Nwoba on Oke ite surge points out that: This is what is killing our young men today in Igbo land. Oke ite! If you see any yahoo boy spending money lavishly, this is what he's into. Ordinary yahoo no longer pays. To get big pay, they must back it up spiritually. The least on experienced native doctor can charge a person to prepare this charm is #1.5 million. Some native doctors charge as high as #3 million. Some don't charge; but will collect certain percentage of whatever was realized from time to time as thanksgiving. (Personal communication). Traders also do this charm. This charm is what is called money ritual (ogwu ego). The native doctor prepares it with Bat, other dangerous species of birds, bitter herbs, roots and barks of spiritual trees like (Ogilisi).

The main ingredients are dog parts and human parts. The native doctors (Dibia) have agents that work directly with morticians. They need mostly parts of those who died through road accident and others who died (untimely) premature. They also go for the parts of woman who had no children. Any native doctor who knows how to prepare this must be an occult native doctor, without being one, the vibration will sweep the native doctor within a period. The kick back is usually harsh on the native doctors. In this category of charge is the powerful Ibobo, isi atu. Ibobo is hung on the wall. Celebrities do it. Contractors, drug people, security herds and lawyers who want to be feared do it. They do it to command respect, wield influence and get attracted to important people and admiration. It's dangerous and costly than Oke ite. Anybody who has Ibobo is feared for no reason. People listen when they talk. As a contractor, your own bidding is first considered. It carries force of attraction. The glory of a person, who has it, holds people down.

Another one is Udu ako mmiri (Calabash that never lacks water). It is more like Oke ite. It takes the same process to prepare. Another one is Oke Awelle. Traders, transporters and

farmers do this mostly. Another one is called Aro agba aka (year will never go by without making the person wealthy). This is a new discovery under this category and seems to be the deadliest. There are some of the things you tap as graces in the lives of some people you think are rich. Funny enough is that none of the stupendously rich person does any of these. What they afford those doing them are Benz, houses, and money to spend on women and spray at occasions. That is all. Nobody among them is included in the Guinness book of record in the society.

Side Effects

The side effects are bigger than what they offer. You continue losing family members from time to time. They seize some people's ability to give birth. Some may give birth, but the baby will die on delivery. Sometimes, the mother follows it. They destroy children –some don't live more than five years. But the money will be coming. When the person eventually dies, all the properties will collapse as they came. "Apart from the lethal effects, you will not assist anyone with money. Whenever sacrifice is performed on the pot, money will flow. It booms more when the handkerchief used to clean a woman's private part after sex is put into the pot. That is when you see some young girls go mad or barren" – Nwoba (2022; personal communication). The pot boils like never before. Some bring butchered human parts, especially those babies and young girls whose blood is still fresh.

However, it is pertinent to note here that there are divergent views of Oke ite ritual. Nwangwu (2021) (Akwa Okụkọ tiwara aki) has Oke ite as his area of specialization. He boldly acknowledged that Oke ite is his profession. That Oke ite made him what he is today. And to the best of his knowledge as Ideji ogwugwu, eriwe agwugwu, eze dibia, that he has never seen where Oke ite killed someone. According to him, Oke ite is the biggest Awelle and the final bus stop of Ogwu ego. Oke ite does not require human being or human parts to prepare. However, he refused to mention the items he uses to prepare Oke ite charm (it is his secret). According to him Oke ite among all the Awelles does not even ranked 5th position. The Awelles include the following:

- i. Ibobo
- ii. Udu ako mmiri
- iii. Okpo Oku
- iv. Pocket never dry
- v. Cloud puller
- vi. Aro agba aka
- vii. They must pay

So Oke ite is no longer invoke. It has been faced out. His current trending charm is ‘They-must-pay. All the above listed charms are put into pot. That is why people mistook it as Oke ite. There are many charms one can put in a pot; whether iron or clay pots, all so is pot. For example, the marine charms also put their eggs inside pot. So, not every charm inside pot is called Oke ite. According to him, Dibias use human parts to prepare Oke ite in the time past because elephant meat is scarce and expensive Enyi (elephant) is the highest animal. So, the person will stand like enyi (elephant) (personal communication).

Ngene (2022) opines that human sacrifice is abomination and taboo which invokes disaster among the people. Both Oke ite and ibobo, or whatever names it bears, it is Awelle (favour charm). It is a gathering of elemental material of forces that have certain vibrations to attract favour, or to attract certain substances to someone. For instance, Egbe (Kite) is a hunting bird, Ugo (Eagle) is the king of birds so the person will blossom, Agu (lion bone) lion is a hunter, so it will hunt wealth for you; roots and herbs, for instance Oji (Iroko) is meant for stability among all the herbs, you now slaughter Ebulu (Lamb) so as to invoke the vibration of lamb. We can affirm that the economic hardship of the country is the bane for the massive influx of youth into this illegal business of drugs, yahoo and for them to be successful, they must back it up with some spiritual powers. Of course, Christianity operates in righteous and truth. So, they cannot consult priests and pastors for such illicit business. Hence, the resort to the native doctors (Dibias) and witch doctors. Most youth who do no such business will partake from the sacrificial meal offered by the dibia on behalf of his clients. Their constant participation in the meal will gradually stir their mind into join the “happening” guys. So, we can as well conclude that hunger, hardship, neglect, fear of unknown unemployment, quest for quick wealth competition fame, indirect slavery, suffering are (male and female) prostitution, the contributory factors for the youth rush into such illicit businesses. The society that celebrates money, wealthy people than values should expect such developments. The implication of this disastrous act includes; untimely death, ritual killings, kidnapping, sexual perversions, sexual immorality, moral decadence, social disorder, lack of discipline and respect, hatred, suspicion, increase in corruption; the factors make a society what it is (good or bad). The central message of the parable is about God, although there are also lessons about those whose lives are bad and lessons about people who regard themselves as superior. God treats us all as people who belong to Him. So the Priests and Pastors should develop an inclusive approach towards the poor and the rich. The woman went on looking for the lost coin because it belongs to her. We belong to God that is why he notices our troubles and our successes and is concerned about them.

Secondly, God looks for us continuously, even when we are “lost” and “sinful”. Before Jesus came, the Jews had known very well that God is ready to welcome back Sinners who

repented. ("Seek the Lord while He may be found, call upon Him, while He is near" – Isaiah 55:6). It is God's own sole responsibility to take one back and fellowship with him. Jesus also taught this by living it out. He lived among the people even before and during His earthly ministry. For example, when he saw Zacchaeus, in the tree and said Zacchaeus, I must stay at your house today (Luke 19:5). So, the Pastors and Preachers of the gospel should go close to the native doctors and have a thorough examination of their position and effect of those activities so as to be able to correct their anomaly and bring them and their clients to Christ.

Recommendation and Conclusion

God has the humanity at heart, and so He would not allow anyone to perish. At the end of the parable Jesus said, "There is joy before the Angels of God over one Sinner who repents". So, we make the following suggestion to discovering the lost". Jesus said, "The Spirit of the LORD *is* upon Me, Because He has anointed Me To preach the gospel to *the* poor; He has sent Me to heal the brokenhearted, to proclaim liberty to *the* captives and recovery of sight to *the* blind, to set at liberty those who are oppressed; ¹⁹ To proclaim the acceptable year of the LORD" (Luke 4:18-19, KJV). The church should channel her resources to industrialize the society, especially the Igbo. The Igbo man is an enterprise man, so a little incentive to support him will go a long way to create wealth without sorrow. The Church Championed the establishment of schools, hospitals and agricultural institutions and successes were recorded. Till date more schools and tertiary institutions are being opened. We equally had seen the massive turn out of graduates annually from these schools, yet they have limited employment opportunities. So, it will go a long way to ameliorate the unemployment and idleness among the youth; if the church should create local and micro industries. Subsequently, the industries will grow to accommodating large number of youths. When the youths are busy and are paid promptly, the hazards associated with money ritual will scare them.

The teeming working population of our society cannot be absorbed by the prevalent hotel business especially in Awka. And these hotels are cited near tertiary institutions where business men and politicians come to take advantage of young girls and boys who left their parents' home for study. The future of our society should be given a consideration. The focus on Industrial evangelization should be adopted. The mandate to every believer is to seek for the lost and bring them back to the sheepfold. Matthew 28:18-20 "And Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth. ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father

and of the Son and of the Holy Spirit, ²⁰ "teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

Annually, the migration rate of doctors and nurses to other countries is 75%. The reason for this is as a result of poor emolument and lack of hospitals. The other disciplines that could not migrate must do something to help themselves.

The recycling industries will thrive in our society, as the abundance of raw materials exists for this purpose. If the Church can get machines and other devices to promote industries, lost souls will be won for Christ.

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