**Salvation and Indulgence in Luther’s Reformation**

**and the Contemporary Pentecostal Traditions**

**– A Comparative Analysis**

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**Abstract**

*The celebrated 16th century church reformation led by the German professor and priest – Martin Luther, aimed at removing unscriptural practices introduced to the church during the Middle Age. Corruptions in the cathedral and larger society have not abated five centuries after the church reformation. In Nigeria, a number of moral and spiritual decadence identified by Martin Luther and other Protestants have resurfaced in the 21st century church. This research made a comparative analysis of the doctrine of sin and salvation in Christian traditions of the 16th and 21st centuries with a view to expressing the similarity between the processes adopted by the papacy, the Protestants and the contemporary Christianity. Descriptive survey design was adopted while self-structured questionnaire, interview and participatory observation were the instruments used to gather data from two hundred (200) randomly selected population from four (4) Pentecostal churches in Ibadan metropolis. Simple percentage was used to analyze respondents’ demographic data while chi-square was used to analyze data from the question items. Findings revealed that seed sowing practice in the contemporary time and sales of indulgence of the 16th century have semblance. Calculated value 29.840 obtained is greater than the critical value 21.026 at df 12 and 0.05 level of significant. This implies that there is similarity between the two and they are alien to the Apostolic Christianity. A serious re-evaluation of evangelical strategies, discipleship or mentorship by the Nigerian Christianity as the Protestants and Roman Catholic did formed part of the recommendations.*

**Keywords:** Salvation, Unscriptural practice, Contemporary Christianity, Reformation

**Introduction**

Martin Luther (1483-1546), a German theologian, a priest and a reformer, is widely acclaimed to be the father of the Reformation of the Church. Luther actually did not initiate the Church reformation. There were previous attempts by some individuals to correct the unscriptural practices of the Church in Europe. These previous attempts did not have any impact on Roman Catholicism (Lindsay, 2012). By the year 1517, Martin Luther proposed reasons why the papacy must return to the Bible as the basis for ecclesiastical doctrine and civil governance. These were packaged together and formed the celebrated ’95 Theses’ (Lindsay, 2012).

Theological reflections on the concept of salvation remain centric in the 95 theses and of course, Martin Luther’s Reformation. While the Roman Catholic Church emphasised on the purchase of indulgence for the remission of temporal sins, Luther emphasised grace of God through faith. Since the 1517 Reformation of the Church under Luther’s watch, the Church in Europe had witnessed several transformations that have brought both positive and negative impacts upon her life. It has been more than five hundred years after the historic event in Europe. It therefore becomes imperative for the contemporary church to consider reflections on one of the main reason for reformation, which is salvation.

Salvation is a common theme in every religion; it is not peculiar to Christian faith. Every religion seeks one form of salvation or the other. In the general usage of the word, salvation connotes a state of being delivered or freed from deprivation or oppression or hardship. According to Alao (1992), salvation in the Old Testament time is expressed by a phrase which means ‘to be wide’ or ‘spacious’ or ‘to develop without hindrance’ and thus ultimately ‘to have victory in battle’. Alao reiterates that the word became a religious or theological concept after the settlement in Canaan, precisely, during the period of the Judges. The Israelites believed that the charismatic leaders that emerged to lead them to war and delivered them from their enemies were appointed by Yahweh. They described such personality as a saviour.

In the New Testament, its religious connotations assumed a greater dimension; salvation denotes grace or privilege to enter into the kingdom of God. God procures cosmic salvation through Christ. Christ became the saving agent of salvation; he saves those who indentify with him without token. Salvation through Christ is free; it is termed God’s grace. Fatokun (2010) views salvation in the era of earthly ministry of Christ and in the Early Church age as a deliverance from sin, its power and consequences. Fatokun reiterates that the early Church laid the foundation for the orthodox doctrine of sin and salvation. Early Church fathers like St. Augustine of Hippo (354-430 AD) and St. Irenaeus of Lyons affirmed that human beings are naturally sinful; therefore, salvation is for everyone (Richardson, (1938), cited in Fatokun, (2010)). Christ died on the cross to offer himself as the ultimate sacrifice to liberate man from the strongholds of Satan and reconcile humanity with God. This process is entirely free, courtesy of the grace of God and not by work of righteousness.

Sin is traditionally perceived as having a broken relationship with God. It connotes unbelief, rebellion or disobedience. Erickson (1985) submits that the evangelicals described sin from theological perspective. To them, man is sinful by nature and lives in a world where powerful forces seek to induce him to sin. Sin is more than a theological concept, For instance, liberation theologians views sin as a consequence of economic struggle. They refuted the privatisation of sin to religious domain. In Dupertuis (1991) analysis, liberation theologians conceived and explained sin from socio-economic and political dimensions. They opine that in situation where leaders use the security apparatus of government to violently suppress agitations for liberty or when corruption results in non-functional state economy, poverty thrives. The oppressed put up rebellious dispositions resulting in breach of cordiality between God and man.

There seems to be a biblical basis for the position of the liberation theologians on what constitutes sin. This is reflected in the prophetic campaign of Prophet Amos, an ancient prophet in Israel. Amos 5:11-12 gives a concept of sin that formed the basis for the argument of the liberation theologians. Amos in this context condemned the social, economic and political exploitation of the poor. The oppression of the poor, social injustice, violation of fundamental human rights was regarded as sin by Amos. The resultant effect of the violations of human rights is manifestation of poverty and deprivations as narrated in the oracle of Amos. Amos’ prophetic outburst indicates that God identifies with the poor, oppressed or violated.

From the foregoing, this research is set to analyse the concept of sin in the 21st century and the processes adopted for its remission by the Protestant and Neo-Pentecostal churches.

**Review of Related Literature**

**Theology of Salvation**

The history of salvation began in the biblical Garden of Eden, after the fall of Adam and Eve. Two things usually characterised divine salvation, the first thing is reversal of points of derailment. Then, the second phase has to do with restoration or fulfilment of divine promises. Salvation in Christian traditions connotes reconciliation of the world to its Creator through the grace of God made available in Christ by faith in Jesus Christ. Abe (2008) maintains that salvation is a central theme in both Old and New Testaments faith. God is viewed as the Saviour and Salvation of Israel for all eternity – Isaiah 45:17. This presumes salvation as an exclusively Jewish right. In contrast to the exclusive claim to salvation by the Jews; Gaffin (2013) notes that Paul’s teaching on justification by faith brings a new perspective to the concept of salvation. This new perspective is preoccupied with broad and corporate idea about salvation. Universality of the redemptive grace of salvation through Jesus Christ resonates in Pauline theology on soteriology.

Dunning (1983) defines salvation as the redemptive act of God in human history. Dunning notes that salvation encompasses the whole man, whether physical, psychological and political needs. Salvation among the Israelites of the Old Testament time is experienced on daily basis and in all life situations. It is not only when a charismatic leader led a war and victory is recorded. It also connotes forgives or pardon received from Yahweh when man repents of his sins or evil deeds.

Propounding a theology on salvation is not always an easy task. It has generated schisms in the history of the church. Berkhof (2002) warns that it would be unreasonable to look for a common, definite, well integrated, and fully developed view of the application of the work of redemption in the earliest Church Fathers. The reason for Berkhof’s assertion was that the Early Church Fathers were not definite in some of their speculations and being human; some of them went into errors and became self-contradictory. As a result of this, the reformers clamoured for a Bible-based formulation of doctrines and practices in the Christian church. This is what the hero of church reformation - Martin Luther, referred to as sola scriptura.

The 19th century evangelical revival in Europe was in a way the harbinger of the abolition of slave trade and formation of missionary societies. The missionary societies engaged in evangelical and social activities which paved way for the planting of Christianity in Nigeria and many countries in Africa, Asia, and America. At this time, Christianity was presented as the only religion that could reconcile man with his maker – God. The concern to carry out the great Commission into the ‘uttermost part of the world’ and converting natives into Christianity were the major goals of the missionaries. In the Nigerian context, the first tribe to encounter Christianity was the Yoruba. The religion of the Yoruba people was described variously with derogatory terminologies such as animism, idolatry, paganism, among others. The indigenous religion was described as being demonic and godless. Missionaries compelled Yoruba people to turn away from their indigenous religions to be able to attain salvation from sin, sickness, infants and maternal mortality, poverty, illiteracy and all forms of social deprivations. These were alleged to be resultant effects of demonic oppressions fostered by witchcraft and sorcerers. Hence, the Yoruba people were compelled to accept the atonement of Christ made available by the grace of God. The social dimension of the western missionary enterprise saw to the introduction of western education, medical services, vocational training and modern methods of farming. These efforts have brought about socio-economic and political liberation for Nigerians; this in itself is a form of salvation.

The civilisation that followed this era of enlightenment produced the nationalists who eventually agitated and secured the political independence of Nigeria from the colonial imperialism. Buthelezi (1997) notes that a black man finds himself surrounded by conditions of powerlessness, which according to him, are determined or created by the power of others. Discussions on salvation and the means of attaining it, is a recurring decimal in all human societies. Among the Nigerian Christians, oppressive government policies, poverty, outbreak of epidemic disease, empire building among Pentecostal circle, unscriptural practices in indigenous churches, proliferation of churches without correspondent spirituality are all indices of deprivations for which the Nigerian church should seek redemption or reformation.

The implication of the above is that African nations, and specifically the Nigerian state, are in a state of deterioration and social ills that could be likened to the medieval era that prompted the Protestant Reformation of the church in Europe. The Reformation of the church invariably propelled moral sanity in the European nations. Buthelezi (1997) makes a shift from the traditional concept of salvation and states that the passport to the place of receiving God’s gift is opportunity in education, employment and general development. He reiterates that to deny a person these opportunities are to displace him from his God-given place and salvation. Man is a morally responsible being. He is free to choose his actions and also at liberty to decide not to act. However, Purkiser, Taylor and Taylor (1977) note that man’s freedom is a freedom with limits and the limits are driven by the divine Will.

**Doctrine of sin**

The Christian concept of sin has its origin from both Greek and Latin terminologies. From Greek, sin originated from terms like - hamartia (failure, error or fault), adikia (wrong doing or injustice), and Latin – vitium (fault, blemish, imperfection), scelus (evil deed, crime), peccatum (fault, error) among others. Sin is conceived in Christianity as an action against the laws or the will of God and an offence against moral codes (Versnel, 2016). Sin is described as a withdrawal from the participation in divine life. There is no consensus or uniform understanding of what constitutes sin. What may be termed evil in a social setting might be acceptable in another human society. Gyang (2009) notes that man’s concept of sin has a direct bearing and influence upon his understanding of the need and nature of salvation. Consequences of sin relates to the fruits produced by sin. The consequences include – alienation from God, conflict with others, God’s wrath and suffering. The creation story according to Keeley (1982), is not just about how the world began, it is inclusive of how temptation led humanity into sin. The Bible views sin as a transgression of divine commands, failure to do what God requires and deliberate disobedience of God’s statues. Christian faith holds that salvation from the consequences of sin is by the merits of God’s grace. It is a free gift; it cannot be purchased or attained by works. Prophecies in Old Testament and the New Testament accounts aptly attribute salvation from all forms of sins to the atoning blood of Jesus Christ on the cross. The Roman Catholic later introduced indulgence system as a means of remitting sins.

Indulgence is a Latin word ‘Indulgere’ meaning – ‘to forgive’ or ‘to be lenient’. Flannery (1988) observes that indulgence is a coinage of the Roman Catholic Church which is not found anywhere in the Bible. Flannery reports that the Vatican defines an indulgence as the taking away of the temporal punishment due to sin. In their original form, indulgences were gifts offered to the church by repentant sinners to show their gratitude to God for the forgiveness of their sins. By the early 1500s, the practice had become corrupted, and it appeared that the Roman Catholic Church was selling forgiveness rather than merely accepting gifts from the faithful. Luther criticized this practice for de-emphasizing repentance and making Christians think they could buy God’s forgiveness. The main thrust of Luther’s grudge with indulgence was that indulgences encourage sin and kept people from knowing God. Indulgence denied neither contrition nor confession especially for those seeking the salvation of dead souls in purgatory. Instead, Luther preached that salvation is a gift from God that comes through faith alone upon repentance for sin.

The system was later commodified; the penitent pays for the sin committed and future sins. Indulgences were used to raise money for erecting magnificent church buildings. Prior to Martin Luther’s Reformation of the 16th century, the system of indulgence had literarily replaced the penitent system practised in the early Church. To this end, this study draws a comparison between 16th and 21st centuries’ perception of sins, deprivations and means of attaining salvation.

**Statement of the Problem**

Christianity across centuries zealously teaches the orthodox doctrine on sin and salvation. The doctrine of original sin and salvation through grace of God implies that Adamic sin is inherited by all human beings and remission is obtained through faith in the atoning grace that Christ offers. In principle, Nigerian Christians believe in the orthodox doctrine of the Early Church. However, there is a paradigm shift in the processes adopted for obtaining salvation from the consequences of sins – guilt, poverty, oppressions, and leadership crises in Nigeria. The doctrine of health and wealth appears to have removed emphasis on the doctrine of contrition, conversion through faith in the efficacy of Christ’s atoning work. Doctrines of seed sowing, purchase of handkerchiefs and special anointing oil among others have saturated the religious landscape in Nigeria that little or no emphasis is placed on the orthodox or biblical procedures for attaining salvation. The question that worries this study is whether the doctrine of sales of indulgence that Martin Luther opposed in the 16th century that gave rise to Protestantism is now viewed acceptable by the Nigerian brand of Christianity? Otherwise, there is need for another reformation of the church. Again, we ask, who is going to play the ‘Luther’ for the Nigerian church?

**Purpose of the Study**

The purpose of this research was to make a comparative analysis of the doctrine of sin and salvation in Christian traditions of the 16th and 21st centuries with a view to expressing the similarity between the processes adopted to obtain salvation in St. Martin Luther’s era and the contemporary Nigerian Christianity. The research critically investigated the trends in the contemporary Christianity on the changing faces of the orthodox Christianity as regards the doctrine of sin and salvation.

**Delimitation of the Study**

The study was limited in scope to the Pentecostal churches in Ibadan metropolis. Population for the study was drawn from the four Local Government Areas in Ibadan metropolis. The churches sampled for the study include – The Redeemed Christian Church of God (RCCG), Winners’ Chapel, New Covenant Church (NCC) and Mountain of Fire and Miracles (MFM). The choice of Ibadan is predicated on the presence of large population of Christians from the Pentecostal tradition to be investigated by this study. Many mega-Pentecostals in Nigeria have their branches in Ibadan.

**Research Questions**

This research was guided by the following research questions:

1. Are the reasons projected by the 16th century reformers actually genuine?
2. Can faith alone justify man to obtain salvation?
3. Is seed sowing similar to the sales of indulgence?
4. What biblical justification has the church in Nigeria to be excessively wealthy while worshippers and vast majority of Nigerians live in abject poverty?

**Research Design**

The research method adopted for the study was descriptive survey research; it helped to appraise the connection between the situation of things in the 16th century church in Europe and the Nigerian Christianity. This design was adopted for its credibility to gather data from a sample from a targeted population and also make deductions from the findings about the entire population. Although the researcher could not reach out to every church in Nigeria, the churches sampled in Ibadan are representations of their other branches across Nigeria. They share the same doctrinal beliefs and practices, consequently, the conclusions of the study could be generalized for the Nigerian Christianity.

**Study Population**

The population for the study were drawn from four Pentecostal denominations; sampled from Ibadan North East, Ibadan North West, Ibadan South West and Ibadan East Local Government Areas. The respondents for the study consist of pastors, elders and church workers of the congregations of twenty church parishes across the purposively sampled churches for the study. A total number of two hundred respondents actively participated in the study.

**Sample and Sampling Technique**

Simple random sampling technique was adopted to select respondents for the research. In each of the four (4) Pentecostal churches selected for the study, five (5) assemblies or parishes were selected making a total of twenty church parishes. On the whole, fifty (50) respondents were sampled from each of the Local Government Areas. This summed the total number of respondents to two hundred (200).

**Research Instrument**

A self-designed structured questionnaire, interviews and participatory observation were the instrument used to gather data from the respondents. The questionnaire was divided into two sections; section “A” was on demographic information of the respondents. Section “B” was divided into four parts according to the variables tested, it has twenty (20) question items. The questionnaire adopted four point Likert scale format for the frequency with options – ‘Strongly Agree’, ‘Agree’, ‘Strongly Disagree’ and ‘Disagree’ for responses from the respondents. Three hundred copies of the questionnaire were distributed to the respondents but only two hundred (200) copies representing 66.67% were retrieved by the researcher for analysis.

**Method of Data Analysis**

The data obtained from the respondents was analyzed using descriptive statistics of simple percentage for the respondents’ demographic data while Chi-Square was used for the analysis of data from the question items. The interpretation and discussion of the results was presented thereafter.

**Results**

**Analysis of Research Questions**

**Research Question 1: Are the reasons projected by the 16th century reformers for church reformation actually genuine?**

**Table 4: Chi-Square Test Statistics**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Variable** | **N** | **Percentage** | **Calculated Value** | **Table Value** | **df** | **Decision** |
| **SA** | 106 | 53% | 74.480 | 21.026 | 12 | Accepted |
| **D** | 78 | 39% |
| **SD** | 08 | 4% |
| **D** | 08 | 4% |
| **Total** | 200 | 100% |

**Calculated Value = 74.480, df = 12, P < 0.05, Table Value = 21.026**

The above table indicates that the Chi-Square results for research question 1 where some of the

reasons for the 16th century reformation were presented to the respondents. The calculated value

obtained was 74.480; it is greater than the critical value – 21.026 at df of 12 and 0.05 level of

significant. Therefore, the reasons for the clamour for the 16th century church reformation in

Europe were genuine.

**Research Question 2: Can faith alone justify man to obtain salvation?**

**Table 5: Chi-Square Test Statistics**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Variable** | **N** | **Percentage** | **Calculated Value** | **Table Value** | **df** | **Decision** |
| **SA** | 68 | 34% | 47.600 | 21.026 | 12 | Accepted |
| **D** | 94 | 47% |
| **SD** | 36 | 18% |
| **D** | 02 | 01% |
| **Total** | 200 | 100% |

**Calculated Value = 47.600, df = 12, P < 0.05, Table Value = 21.026**

From the above table, the Chi-Square results for research question 2 revealed that position of the respondents on the means of attaining salvation. The calculated value obtained is 47.600; it is greater than the critical value 21.026 at df of 12 and 0.05 level of significant.

**Research Question 3: Is seed sowing of the 21st century church similar to the**

**sales of indulgence condemned in the 16th century church?**

**Table 6: Chi-Square Test Statistics**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Variable** | **N** | **Percentage** | **Calculated Value** | **Table Value** | **Df** | **Decision** |
| **SA** | 86 | 43% | 29.840 | 21.026 | 12 | Accepted |
| **D** | 62 | 31% |
| **SD** | 40 | 20% |
| **D** | 12 | 06% |
| **Total** | 200 | 100% |

**Calculated Value = 29.840, df = 12, P < 0.05, Table Value = 21.026**

Table 6 above shows the Chi-Square results for research question 3, it revealed that there is semblance between sales of indulgence of the 16th century and seed sowing of the contemporary church. The calculated value 29.840 obtained is greater that the critical value 21.026 at df 12 and 0.05 level of significant. Therefore, seed sowing practice in most churches in the contemporary time is equivalent to the sales of indulgence of the 16th century church reformation era.

**Research Question 4: What biblical justification has the church in Nigeria to be**

**excessively wealthy while worshippers and vast majority of Nigerians live in abject poverty?**

**Table 7: Chi-Square Test Statistics**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Variable** | **N** | **Percentage** | **Calculated Value** | **Table Value** | **Df** | **Decision** |
| **SA** | - | 0% | 65.480 | 21.026 | 12 | Accepted |
| **D** | - | 0% |
| **SD** | 106 | 53% |
| **D** | 94 | 47% |
| **Total** | 200 | 100% |

**Calculated Value = 65.480, df = 12, P < 0.05, Table Value = 21.026**

Table 7 above shows the Chi-Square for research question 4, it revealed that there is no Biblical

justification for the wealth of church leadership and obvious poverty in the Nigerian society. The

calculated value 65.480 obtained is greater than the critical value 21.026 at df of 12 and 0.05 level

of significant. Therefore, there is no scriptural justification for the excessive wealth of the 21st

century Nigerian church leaders.

**Discussion of Findings**

Data gathered from research question 1 suggested that sales of indulgence to obtain salvation of soul, priestly concubinage, excessive taxation on members by the church, relegation of the Bible worship of relics among many others practiced in the Roman Catholic Church until the 16th century reformation were unscriptural. Findings from this study revealed that many practices in the contemporary Pentecostal churches are similar to what the reformers of the 16th century condemned. Today, there are evidences of merchandise of the gospel. Pastors advertise sales of anointing oil, handkerchief, and mantles for members to buy to be delivered from nightmares, poverty, unemployment and spiritual attacks. Members are heavily taxed for church projects. Just like the pre-reformation Roman Catholicism taxed members heavily to build the St. Peter Basilica, members of Pentecostal churches are taxed heavily to build magnificent church auditorium, established schools, universities inclusive. There are still reports of sexual immoralities among the pastors of many Pentecostal churches. Books and prayer manuals authored by church leaders are more read and referenced than the Scripture. Finn (2018) opines that in as much as the contemporary church still put traditions, beliefs and practices above the Scripture, there is need for a new reformation in the 21st century. Unscriptural practices of the contemporary time surpass that of the medieval church, reformation of the church should be look forward to.

Research question 2 indicated that faith in the saving grace of God only can save Christians from sins and all forms of social and spiritual deprivations. Some of the pastors interviewed affirmed that it is scriptural to donate money and other resources to the church and less privilege in the society. They categorically argued that faith and grace is what brings salvation. No one can save themselves with good works or charitable actions.

Research question 3 indicated that seed sowing in the contemporary Pentecostal churches are similar to what was obtainable in the medieval Roman Catholic Church that pushed forth the quest for church reformation. Seed sowing could be classified under good works; good works cannot fetch spiritual or material salvation. Regular seed sowing enriches the church and could lead to formation of class among church members. These practices are alien to the Apostolic Christianity.

Research question 4 raised worries on whether there are biblical passages to justify the excessive wealth of the modern day pastors of the Pentecostal churches. Findings revealed that there is no Biblical justification for the wealth of church leadership and obvious poverty in the Nigerian society. There is no scriptural justification for the excessive wealth of the 21st century Nigerian church leaders. This implies that crave for excessive wealth by pastors and members are not examples from the pattern of Jesus Christ. The wealth of the church is for human progress and societal development. Wuthnow (2011) expresses worries on the multi-dimensional challenges facing the 21st century Christianity. He opines that the challenges confronting the church are institutional, ethical, doctrinal, political and cultural. He reiterates that these challenges are not peculiar to a specific church denomination but cut across different faith traditions and denominations.

**Conclusion**

This research is a retrospective analysis of the error of the medieval Roman Catholicism that eventually birthed the Protestant movement of the 16th century. 500 years after, in October 2017; the church across the globe, academia, and historians celebrated the 500th anniversary of the epoch making event of Martin Luther’s Reformation in Germany. This study identified some pitfalls in the beliefs and doctrinal practices of the contemporary Pentecostal Christianity, drawing inferences from the events of the 16th century Church Reformation, this study maintained that there is need for the church of God in Nigeria and elsewhere to canvass for another reformation of the church. There are lot of unscriptural practices; individuals with questionable characters are pushing forward to found independent Pentecostal churches. Some pastors in established Pentecostal churches lobby to be posted to mega branches of their church for personal gains. The position of this research is that 21st century Christianity needs reformation.

**Recommendations**

Based on the findings of this research the following recommendations were made:

* There is need for Ecumenical Councils across all divides to come together to fight the common enemy of the Christian faith – heresy. The councils have a responsibility to regulate the proliferation of churches especially in the Pentecostal bloc.
* The role of the church in the society needs to be revisited, especially in Africa. The wealth of the church should not be a sole property of individuals. The church should not be run like family empire. Making family members the senior pastor and sole administrator in the church raises question of integrity and morality.
* There is need to de-emphasize prosperity messages, members need to know that there is virtue in poverty. Jesus warned against excessive possession of wealth in the midst of many deprived without showing love. He gave the parable of the rich man and Lazarus to emphasize this.
* Nigerians are religious, churches sprang everyday from every nooks and crannies of our cities and villages. Yet, immorality and ungodliness abound. There is need for the church to re-evaluate her evangelical strategies. It is not enough to have large membership and holding services in magnificent buildings and members are deficient in Christian morals.

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