



Publication Date: September 20, 2025
<http://ujres.org.ng/index.php/ujres/index>

AN ASSESSMENT OF MAX WEBER’S CONCEPT OF SOTORIOLOGY (SALVATION) VIS-À-VIS SIN AND ITS IMPLICATION FOR CHRISTIANS IN NIGERIAN TODAY

Okpe, Nicholas Ojoajogwu, Ph. D

Department of Religious Studies
Prince Abubakar Audu University, Anyigba
Okpenicks@ksu.edu.ng

And

Musa, Paul (PhD Student)

Department of Religious Studies,
Prince Abubakar Audu University, Anyigba
paulmusa901@gmail.com

Abstract

This paper assesses Max Weber’s concept of soteriology and its implication for Christianity in Nigerian society today. Soteriology according to Marx Weber has a vague understanding in respect to sin and the feeling of trouble, pain and other ill treatment of the poor, laborers who are also vulnerable as a result of the actions and inactions of some individuals and groups known as capitalists in the 19th century. Looking deeply at the lingering situation, Weber thought, the only solution could be found in the hope of salvation through, faith, charity and trust by relating human beings to a supreme God in the understanding of religious view of “Verstehen”. Nigerian society is therefore not free of this idea as evidenced via various ugly events such as killings, deprivation of rights, illegal occupying of positions, electoral malpractices; bribery, political set ups, unjust judgment, oppression and suppression of the poor, academic fraud, prostitution, human trafficking, commercialization of Christianity, spiritual attacks, hatred and lots more. The aim of this paper is therefore to assess the concept of Soteriology as hope to the Christians in Nigerian society as sin persists leaving Nigerians without hope of becoming better. The applied methodologies in this study are historical, sociological and analytical approaches. The research findings portray that Nigerian society is enveloped with sinful activities that has contributed to the set back of the nation. The study conclude that the perfect way of eradicating the activities of sin in Nigerians is to have hope and faith in God

Keywords: Marx Weber, Soteriology, Sin, Christianity, Nigerian Society.



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<http://ujres.org.ng/index.php/ujres/index>

Introduction

The human society beginning from the fall of man in the Garden of Eden has often affected mankind and his environment. Sin is old as the fall of man. The Nigerian society is overwhelmed, entrapped and enveloped with the activities of sin as it can be seen affecting the entire world of man. Sin in Nigerian society has become the order of the day even when religious group are doing their best to curb sin and its effects on Nigerians. Christianity is battling with the incessant killings, deprivation of rights, illegal occupying of positions, electoral malpractices, bribery, political set ups, unjust judgment, oppression and suppression of the poor, embezzlement of public fund, academic fraud in institution, prostitution, human trafficking, commercialization of Christianity, spiritual attack and hatred towards each other have all become the order of the day. These and many more have caused depression and suicide at various degrees in Nigerian society. And same seem to live without hope. In view of assessing Max Weber's concept of Soteriology and sin in the 21st century Christianity in Nigerian society, the paper discusses conceptual definition, Max Weber's concept of soteriology, a brief history of Nigerian society, an overview of sin in Nigerian society, and remedy to sin in Nigerian society.

The Concept of Soteriology

The English word for "Soteriology" is Salvation; in Hebrew it is "Yeshuah", and in Greek, "Soterion". The term "Salvation" is not a theological term but simple and impactful with the connotation of "deliverance" from any kind of evil, being material or spiritual. The Theological implication of the term portrays the entirety of man's deliverance from all that hinders God's blessing meant for man's enjoyment. In other words, Salvation from anything that interferes with man's benefits, or rights in the human society. Tenney explains salvation at various levels when she asserts that: "the root idea in salvation is deliverance from some danger or evil. This deliverance may be from defeat in battle (Exod. 15:2), trouble (Ps. 34:6), enemies (11 Sam. 3:10), violence (11 Sam 22:3), reproach (Ps 57: 3), exile (Ps 106:29), death (Ps 6:4), sin (Ezek. 36:29). The outstanding instance of divine salvation in the early history of Israel was the deliverance from Egypt. In the O.T, salvation is at first thought of as deliverance from present evil in a temporal and material sense, but with the deepening sense of moral evil, salvation acquires a profound ethical meaning. In the teaching of Jesus, salvation is often used to denote deliverance from trouble, like illness (Matt. 9: 22), but it usually means deliverance from sin through entrance upon a new divine life (743).

The submission of Tenney portrays soteriology (salvation) to be applied to troubled victim; an ill person; to someone facing enmity; exile, death; and sin. This paper therefore observed without any iota of doubt that all ill activities and happenings are products of sin which befalls an individual, group or a nation. It is amidst this that Soteriology (Salvation) is needed in order to give a religious relief from the physical and psychological distress.

Soteriology (salvation) from trouble, pain, illness, killings, deprivation of rights, illegal positioning, electoral malpractices, bribery, political setups unjust judgment, oppression



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embezzlement of public fund, academic fraud, prostitution, human trafficking, spiritual attacks, hatred are all serving as sin against humankind. Thus, the concept of Soteriology is freedom, relief, separation from a power of influence; it is a kind of detachment from a negative superior power or effect on mankind. Soteriology is also an art and science of pulling back someone who is either about to be drenched or that is already drenched by a force with negative consequences. Soteriology is therefore the study of salvation.

Soteriology can be summed up into the following categories: physical salvation; spiritual salvation; material salvation. Mock dwells more on the spiritual/moral Soteriology (Salvation) when he observed that: "Salvation means "deliverance" and refers to the work of God on behalf of man in providing a way of deliverance from condemnation and penalty of sin. This concept projects God's involvement in providing a way to deal with man's state of lustiness, sinful state which would not violate His holiness and justice. And only God could do that for man lacks the

Max Weber's Concept of Soteriology

Weber was a German scientist who showed concern about society, religion, man and his economy. Though he never did much as in propounding a general theory of religion, but as a sociologist and a scientist he observed the "interaction between society and religion", Okpe stated that: "Max Weber did not so much propose a general theory of religion but focused on the interaction between society and religion". He also introduced a number of key concepts in the sociology of religion" (1). Weber's educational background and concern for humankind in his time encouraged his submission as to awakening the consciousness of the capitalists and other organizations to be considerate especially as religious people. "Weber practically focuses on the effects of religious action and inaction. This differentiates his idea from Emile Durkheim and Karl Marx" (3), whereby, he sees religion as a force for social change.

The spirit of capitalism is a sin on the victims, since religious ideas had negative effects on social life. Therefore a call for salvation becomes a necessity as religion shapes a person's image of the world and his actions. The human need for theodicy and Soteriology signifies that the inaction in the days of Max Weber and can be termed as sin against the poor laborers in the society. Religion as a helper in motivation, implies that religion gives rise to modern capitalism by protestant (Calvinism). All of these birthed what he called or titled: The protestant Ethics and the spirit of capitalism. In questioning why human beings are troubled, Weber says people need to know "why there is undeserved good fortune and suffering in the world. This implies that there is unjustified good fortune and unjustified suffering in the world. Weber therefore sees Religion as a means that is capable of offering soteriological answers, and answers that provide opportunities for salvation-relief from suffering and reassuming meaning. This signifies that he was moved by human predicament. The pursuits of salvation, like the pursuit of wealth become a part of human motivation and were all the focus of Max Weber in sociology of Religion. This sums up his view that religion is meant to serve the purpose of social change (4) which makes his submission different from Karl Max and Emile Durkheim.

Weber's concept of Soteriology in summary is toward the spirit of capitalism-which is sin or social injustice in his society and others. He projected salvation as the ultimate way of setting the



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oppressed free from the capitalists. This act of sin observed and discussed by Weber is the case in Nigerian society which serves as the focus of this paper.

An Overview of Sin in the Nigerian Society

Today, sin of various kinds at various levels are being practiced as a way of life in Nigerian society. The nation Nigerian seems to be loosed as if there are no laws both in public and private sectors. It is not fathomable as some sin against an individual or group as a way of breaking the law yet do go scot free, whereas others would be a nested, prosecuted, jailed even when there are no evidences of the said crime committed. Nigerian society is drenched in sin begging for human comprehension and thereby brings about total setback.

Since sin can be committed against an individuals and group inhabiting a place, it implies that sin can be categorized also into the following: political sin, economic sin, religious sin, social sin; These and many more govern members of a society which Nigerian society cannot be an exception of. This suggest that anti-political behaviour towards an individual or group is a sin, and anti-economic activities relating to others is a sin; anti-social lifestyle is a sin as they affect the social life of others.

From the above, it can be observed that African countries are faced with sin in the area of leadership, corruption, insecurity of varied degrees like kidnapping, terrorism, child industry, ritual killing, and armed robbery. The most endemic problem is poverty which is causing more havoc; and all of these are faced by Nigerian society (Dambisa n.p). This paper does not see all of these happenings as mere challenges but sin against man and his social environment, because sin is also a deprivation of the right and benefits to man and his society as in Nigeria. Stressing on the nature of sin in Nigerian society leading or birthing to underdevelopment Chioma et al have submitted that:

Nigeria is grabbling with such problems such as illiteracy, hunger, poor health condition, humiliation, unemployment and expectations of accelerated seem difficult to realize. Citizens of Nigeria are feeling frustrated, not cared for. Basic amenities to keep life going are not seen while corruption and nepotism keep growing in the hands of the political gladiators (82).

The submission above points at the causes of sin in Nigeria Society “corruption, nepotism by political gladiators caused classical sins in Nigeria. Classical sins in the sense that the level of the sins against Nigerians by some public figures has been a national sin and thereby causing evil on the inhabitants. It is also practical that some Nigerians have cued in committing sin by sometimes stealing public fund and destroying social amenities, public materials that is of benefit to the masses, just to alleviate their own suffering. This therefore, has brought both the rich and the poor into the state of sin and making Nigerian problem a complicated one, as in sin is enwrapping the country. Sin is both seen in social, religious, political, economic form, and has degraded Nigerians state of righteous that should exact a nation. Sin in Nigerian society has kept many inhabitant confused and tired of remaining patriotic citizens.



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Causes and Effects of Sin

There are several causes of sin in Nigerian society and this paper looks at some critical aspects that house others. These are: Greed, selfishness and perverseness. Traceably, other numerous causes of sin can be inbuilt in these five key are which are further explained:

Greed: This is the act of not been contented with what is available at a moment. This is an epidemic that is resulting to sinfulness against most Nigerians and against God. Many Nigerians show either in government or non-government prostates an immoderate love or desire for riches and earthly possessions which has thereby led to hurting others in order to get all they want by all means and at all cost greediness can be towards “fame attention, power, or something else that feeds one’s selfishness. As a deadly sin, greed is believed to spur other sins and further immoral behavior” (Rene 1). Greed consumes a family, society and an entire nation as her kidders are becoming extremely not contented in both private and Government organizations as in the case of Nigerian society. The act of greed have led to deprivation, sidelining of others, killings’ in order to harness wealth and many other evil in Nigerian society. Rene further submitted the conclusion of Pope Benedict XVI and Pope Francis when he said:

In 2009 pope Benedict XVI called greed the drool of the global economic crisis of 2008. Pope Francis frequently denounced greed thought his papacy, hiking it to consumerism and the “throwaway culture” describing it as an addiction that drives many of world’s wars to the climate crisis (5).

This implies that greed births crisis, and is capable of throwing away people’s culture of love or charity lifestyle among a group of people in a given milieu. The desire to amass wealth, fame, power, and others at the expense of others at the expense of others is greed and thereby considered sin. Mock (207), in disusing specific sins mentioned greed as and by Apostle Paul in (Ephesians 5: 4) as one of the sins that has negative effects on man in human society. Ageing with the dominant of the sin of Geed by popes, the Bible continued that: “He that is greedy gains trouble. His own house; but he that hated gifts shall live” (Proverbs 15:27) (AKJV) And Jesus said: “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possession” (Luke 12: 15).. Paul in (1Timothy 6:10) sees “the love of money as the root of ll kinds of evil” And this habit is found all-round

The sin of Greed has overwhelmed Nigerian society as both the rich and the poor crave for more using all means at all cost. This is evidenced through exploitation of vulnerable Nigerians and stealing from the public accounts and even church treasury-not caring about the poor masses that genuinely need caring. Trillions, billions and millions of naira have been stolen from both privates and public organizations through project execution and other unclear and unjustified programs. Greed for power has also led to deprivation of other people’s right by moving what belongs to some ones else to an unqualified person. In some cases some Nigerians steal power to add their already existing power because they are not satisfied with their position. Some in Nigeria are too greed that they would want to have it all, others may not have, but they should acquire everything and be on the top by all means and at all cost.

Pride: Pride is one of the cardinal points in the discussion of the causes of sin in Nigerian society. It is not vague that most greedy people as discussed earlier often endorsed prideful attitude as they have amassed wealth and power to themselves at the expense of others. Pride as



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sin can be seen in a way that the rich looks down upon the poor, the venerable, and less privileged. The quest to ignite pride as a result of wealth and power control has often led to sin even in humiliation of others and these all are considered causes of sin in Christianity. During an interview Michael observed that: "Some prideful and rich persons would often want to over. Use the poor. They sometimes insult, and disrespects even adults which are by African culture should be highly respected as culture demands' (Interview).

In desiring to show others around, some Nigerians have killed, destroyed others and their properties so they could project power and Great fear in the timid. These way society would be afraid of them, this paper therefore submits that pride is a sin looking at the ethnological meaning and other connotation of the term pride. It is on this note Rig leman asserted by raising by pathological question and made further explanation when she said:

But why is pride so strongly warned against? Why is pride a sin? Is it always a sin to feel proud of something you have accomplished ?It is very important to understand what precisely is the pride that God hates (Proverbs 8:13) . . .But even this kind of pride can be a slippery slope-if we end up taking credit for what we've done instead of thanking God for helping US. Pride is the deadliest of all sins because it leads to all other sins. Pride is delusional, spiteful, and bitter. At its root, it declares, "I don't want God to be God, I want to be God" sinful pride is refusing to recognized God's sovereign role in everything. Good pride" is recognizing that a part from God, you can do nothing (John 15:5), and, therefore, giving God the glory for the things you accomplish. . .It was the sin of pride, which first led Eve to eat of the forbidden fruit. . "God opposes the proud but gives grace to the humble" (1 Peter 5:5).

Pride is a social sin as it affects man's relationship in negative ways and equally a sin against God as it tempers with man's relationship with God' Pride also can be categorized into two namely: (i) pride from accomplishment and pride from taken God's position or glory pride accreting to Rig leman is a "deadliest of all sin because it leads to all other sins". This implies that the quest of amassing wealth, power in Nigerian society with the intent of becoming prideful has birthed numerous sins in Nigerian society which is jeopardizing the peace, unity, and progress of the nation-that is, both religious world and the society are not exclusive. Still on pride Rig leman sees it is "sinful pride," pride," and "Good pride" "sinful pride" when it does not recognize the sovereignty of God and" Good pried when it recognizes God's sovereignty.

Poverty: sin Nigerian society has often been caused by poverty; some have committed crime termed to be sinful as a result of pervert. It has been observed that some steal kill, kidnapped people and committed several sins simply because they want to era deceit poverty from their lives, families and the society. And in some cases, the poor are used as instrument by the rich so they could get more as the poor could get little-after all. During an interview Stephen responded that the rich men use the poor. To kill, steal, so they could get more, simply because the rich knows the poor has no Job to earn their living' (Interview).

The submission above without element of doubt project that poverty is caused by the activities of capitalist and this poverty therefore, gives birth to sin as the poor in turn to help him or herself go into moral sin, social sin and other sinful activities which negatively fattest Nigerian state. Poverty is a diseases and paves way for sin. From the entire studies on poverty as negated by the



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activities of capitalists in a nation, this paper without mixing words sees the rich or wealthy to be by the invokers of sin in any giving society which Nigeria cannot be excluded, and the poor takes the dance of sin. This conclusively means poverty causes sin in Nigerian society.

Bad Governance: Bad Governance Jeopardizes with nations' development and thereby paves way for sin against mankind. The Nigerian development that has become a mirage is a thing of concern as it has birthed several forms of sin. Some Nigerian leaders do not have what is called sense of commitment to development. Development of humans via food production, transparency in governance, control of mineral resources This has birthed "End Bad Governance" in protest in Nigerian society which began on 1st August 2024 with nine (9) states, followed by others later.

The protest was followed by destruction, killing arrest of some persons with various sophisticated weapons e.g AK47 rifles, dagger, and more. Ayo observed that the entire problem of Nigerians relied on the bad governance as some leaders are not disciplined neither are some followers disciplined therefore, both Nigerian leaders and the followers are not free of sin and could incur God's Judgment for inflicting pain and suffering on the innocent Nigerians (Interview). The failure of the Government to properly care for the masses has led to sin of stealing, killings, robbery, kidnapping ritual activities, looting of private and public properties. Malik says 'Bad governance increases cooption rate and all sort of evil in human society and this can be very difficult to erase when not corrected on time' (Interview).

In discussing a summary of bad Governance, it has birthed killings; deprivation of rights, bribery; political set up; unjust Judgment; oppression and suppression of the poor; embezzlement of public fund; academic fraud in institutions; prostitution; human trafficking; commercialization of Christianity and other religions; mental physical issues; hatred; Yahoo activities and lots more have been evidenced in Nigerian society.

Political set ups: It has been observed that some politician both in christen dom and the secular state are found of setting up each other in order to disqualify those they hate and would want to deprive of certain positions. This is often done via false accusation, or masterminding an act against a victim.

To vividly explain Political set ups as sin in Nigeria Adam and Musa stressed that: It has been observed that diplomacy is often practiced by some religious and politics in chinned leaders in Nigeria-with the intension of gaining political power both in religious and political helm of affairs. Some set up others in political offices so they can be removed and have their loyalist placed in the same offices. The various game of set ups are: financial set up sexual setups, gross misconduct set ups, negligence to duty set ups and others. A game to remove someone who is not a loyalist to religious and political god has always been displayed in order to place a loyalist even when he/she is not the legally and desired of the masses- (354).

Adama and Musa have carefully observed political setups in Nigerian politics, and this can be evidenced in both religious and secular setting of the nation. This Sumaila a correspondent explained further that The country is full of the spirit of removing any one you don't want and installing of any one you like, in order to become a god and throw away the other who may not listen to you (Interview).



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Francis a postgraduate student at Gumbo State University observed that 'some politicians are found of blackmailing one another via records, that is, they go often through past records of a victim and pick out something suspicious, so such parson can be disqualified. Also that people could be hired with payment to manage a way of getting anyone they are after (Interview)

This political set ups has often been payer back by a victim who comes to understand that they have set him or her up. Sometimes, it has resulted to killing, deprivation of rights, oppression, hatred towards an individual or groups, malice and other maltreatment within religious and secular offices. Political set ups is therefore a sin against God and man. This has severally affected Nigerian Christianity and the nation. Therefore many think about possible solution to the problem of sin in Nigerian society.

Remedy to Sin in Nigerian Society

The problem of sin in Nigerian society cannot be given a perfect solution as there cannot be a perfect society under the earth planet but can be giving possible remedies by the following: self realization, repentance Justice in public and private organization, contentment, charity hope and faith. These are temporal solution as there is a waiting perfect solution in the future and a world to come.

Self Realization: Nigerians can proffer solution to sin by creating the spirit of self realization

The inhuman attitude against each other in Nigeria leading to sin can be dealt with by self-realization from the several sins committed against Nigerians by Nigerians. This can be done by discovering or awaken consciousness to a feeling of guiltiness and feeling sorry for killing, destroying, deprivation suppression and oppression, Fraudulent activities, looting of private and public properties. Attain a correspondent said 'Nigerian leaders and even some loyalists owe a task of saying story and amending their evil ways of treatment of others and this is when there is a coming back of senses' (Interview). This in plies that self-realization can lead to a feeling of guiltiness, which could birth to the spirit of repentance from sin in Nigeria.

Repentance: Naturally courtesy demands that one who becomes conscious of a mistake, ero, sin against another, should show concern and change or deceases from a co miffed sinful act, as he or she thinks of going forward, for a batter life. Repentance means change mind from one act to another from a particular way of life to another. This paper calls for a change of sinful attitude against Nigerians to a Godly life sty of bother ladders in religious and secular setting of Nigeria to better the nation. Medugu opines that Nigerian religious and secular leaders, and followers need is to repent from wicked acts against other Nigerians in order for peace and tranquilly life to be enjoyed. And they are to turn to an attitude of transparency, equity justice and fairness so the country Nigeria can become better (Interview)

Justice in Private and Public Sectors: The lack of Justice is one of the causes of persisting Challenges of Nigerian nation. The sin of injustice that is prevailing in both private and public sectors is an epidemic to the Nigerian society. Therefore, Justice beginning from Nigerian households, communities, religious organization that is, both at inter and intra-religious levels, Local governments, states Governments and the Federal Government should be practiced and with all sincerity maintained to teach, warn, and disciplined acts of injustice, this way sin against Nigerians and the nation can be at least corrected even if not at perfect state.

Justice in both leadership activities and as a social norm and justice is to mean a way of life. God sets example of a justice life which is to be emulated as Nigerians remain in the image of God.



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Justice in all Nigerian sectors should be encouraged for a better nation. There should be no partiality in judgment at all levels in both private and public sectors. The issue of equality before the law should be strictly maintained. Justice displayed promotes human virtue in a nation. Richard Mc Brien observed that: “justice is the first place a virtue, an inner strength, power, an attitude and disposition in man by God” (943). Justice means a right according to Richard. Therefore, one of the remedies to Nigerian predicament of sin is justice which Nigerians in both Christendom and the entire nation is the spirit of justice.

Religious groups in Nigerian Society are to live a life that mirrors their religion as regards social justice by preaching and educating their adherents so Nigerian Society can be better and that way it could be considered habitable. Justice in all sectors promotes peace, unity and progress which births unstoppable development and would be capable of attracting other nations to invest more on Nigerian soil.

Contentment: Contentment in this context does not mean one should not walk and work to acquire greatness in life, but the quest to be one thing or the other via illegal rout or at the expense of others and their rights should be avoided for a better society. The term contentment is a noun word which connotes happiness, satisfaction, it implies that Nigerians should be happy and be satisfied with the good or the available as they legally work hard towards greatness. This way sin against fellow Nigerians will be minimized. Usman also opines that; Nigerians cannot be perfectly satisfied but they must not suppress others to get there, no kill and commit all sort of evil against their brothers and sisters’ (Interview). Dogwo a chief of the Bassa Community in Edo Benin City also observed that ‘when people train their mental capability to accept what they have, hurting others to gain wealth, and fame will be solved’ (Interview).

Charity: Though, does not guarantee salvation, but could help reduce the force to sin against fellow Nigerians. It could help Nigerians to contribute to causes they care about deeply by providing a sense of purpose and fulfillment. This is because human actions often impact the lives of others and is capable of cultivating a profound sense of satisfaction, boosting overall well-being and happiness, hermeneutics.

Charities bring people together, through a cause that makes them different. Charity activities could be in the form of provision of food, money, giving information, or raising awareness of an issue. They did with direct help. It Nigerians will put more effort in charitable act instead of looting, killing, suppressing and other forms of sin against others.

Hope and Faith: Hope is the anticipated intension of someone. It concerns the future a state of affairs. Faith then is the result of current belief systems as shaped by experience, therefore, hope is the product of desiring a future state of affairs. Hope is wishes in man whereas faith is the practical establishment of ones hope which can be equally translated as believe.

Nigerians and particularly Christians should put more efforts in hope and faith in God for their existence and well-being in the phase of sin in Nigerian Society. it is not an exaggeration that sin in Nigeria has often put Christianity and Christians at fix, but Nigeria remain a multi ethnic and multi-religious nation. Therefore, the strongest remedy to the sinful activities in the nation is hope and faith in God who can perfectly restore a nation’s righteousness or keep hopsty for a perfect home as recording in (Hebrew 13;14). Also a university don, Prof. Toyin has charged or encouraged Nigerians not to lose hope and faith in the country... sfthesun.ng>National.



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Nigerians need a restoration of hope for these living here and those in the diasporas...
 leadership.ng>restoring-nigerians...

It is hope and faith that could sustain Christianity and Christians when all other remedies seems to fail, hope and faith should be encouraged in Christianity as all Nigerians hope for a better Nigeria, this is because God is often in control of the affairs of men. Stopping to believes makes hope to fade away and makes it difficult for good things to take place. Hope and faith helps one to be focused on God who has a perfect place. Therefore, no matter the pain, suffering, humiliation, deprivations, killings, and the rest, hope and faith helps to keep away depression and focus on God and live rightly with other around for better Nigeria. This was the focus of Max Weber in the complex days of capillaries.

Conclusion

The discussion so far has projected the concept of Soteriology, Max Weber's Concept of Soteriology, sin and it effect, in Nigerian Society and the remedy to sin. It became obvious that sin has caused a lot of havoc in Nigerian Society. sin has also been observed via the activities of killings, deprivation of rights, illegal occupying of positions, electoral malpractices, bribery, political set ups, unjust judgment, oppression and suppression of the poor, embezzlement of public fund, academic fraud in institutions, prostitution, human trafficking, commercialization of Christianity via the use of spiritual gifts like healings, preaching and teaching, then metaphysical issues in the form of using spiritual powers to harm in an unexplainable way, hatred, and yahoo activities.

However, the causes of sin has been projected in the following ways greediness; pride; poverty, bad governance; political set ups. This paper focuses on these key areas as cause of the above mentioned sins. Alongside of these causes the paper submits some remedies in the form of self-realization; repentance; justice in public and private sectors; contentment; hope and faith as the last means and object of curbing or controlling the menace of sin in Nigerian Society. salvation is the hope of Christians in the 21st century, therefore amidst all odds, they are to keep focus on God for a better society.



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