

PROPHETIC MISSION OF THE CHURCH IN THE FIGHT AGAINST SOCIO-POLITICAL AND RELIGIOUS OPPRESSION IN CONTEMPORARY NIGERIA

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Abstract

Nigeria is experiencing a lot of moral ills ranging from corruption, injustices, oppression, decay in infrastructural amenities, high rate of unemployment, insecurity, nepotism and religious bigotry, lack of tolerance and showcase of love which have continued to be lamented by the oppressed, downtrodden, poor, the voiceless and less privileged in the society, where the prophetic voice is ineffective in the fight against these ill having dreadful impact on the masses today. The paper is aimed at examining the prophetic mission of the church in the fight against social, political and religious oppression in contemporary Nigeria. The research adopted historical, comparative and analytic methods. Data were collected through field survey and books. As observed by the paper, the poor, less privileged, downtrodden, voiceless in Nigeria are victims of massive poverty, hunger corruption, exploitation, oppression, injustice, religious intolerance, retarded religious liberty, abuse of fundamental human right, un-equal distribution of basic amenities, and lack of show of love among others, which the prophetic voice has not been pro-active in condemning these ills. Religious leaders and their followers have also compromised their prophetic mission in condemning on going ills been perpetrated in the society in preference for power and material gains. The paper recommends, religious leaders and their followers should be proactive in condemning all forms of ills been perpetrated and experienced by the less privileged, poor, downtrodden, and voiceless in the society. There should also be provision of basic humanitarian and social services by Government, church as well as good spirited individuals to ameliorate the hardships been experienced by people in the society.

Keywords: church, prophet, mission, prophetic mission and society

Introduction

You will be my witness not only in Jerusalem but through Judea and Samaria and indeed to the ends of the earth (Acts 1:8). Similarly also, for prophet mission of the church was instituted and reiterated by Christ (Mtt 5:14-16). Thus, Nigerian society is pluralistic in nature and every religion expresses its faith by its adherents as seen happening today. Expectedly, the Church as the prophetic voice of preaching the Gospel has a divine task in condemning socio-economic and religious injustices, oppression, banditry, kidnapping and illegal amass of wealth by corrupt leaders, and whose effects are faced by common men, voiceless, downtrodden and defenseless who we are referred to as the poor of Yahweh in contemporary Nigeria today. Hence, these battered conditions been faced by the children of God, who are caught up in such pathetic situations remain lamentable today. Furthermore, the prophetic mission of the Church

seriously preached against these ungodly challenging realities lies on the shoulders of every Christian faithful today (Etuk 1).

Sad to reiterate also, rate of compromise of prophetic mission of the church against perpetuation of moral ills has remained a worrisome phenomenon, where the church is losing relevance as the hope of the common man by not doing enough in the fight against these ills, which have ridiculed the relevance of the prophetic mission of the church in the fight against socio-political and religious oppression of the people of God on going in contemporary society. Government, stake holders and other Christians have not done enough in the fight against these on going ills been perpetrated in the society. Thus, as further observed, there are threats against those who preached against the on going ills been perpetrated in the society, and which have dwindled the efficacy of the prophetic mission towards that regard.

It is interesting to buttress that, prophetic mission of the Church in the socio-political and religious oppression in contemporary Nigeria is seen in the light of the divine mission Christ entrusted his Church, “Go therefore and make disciples of all nations and lo, I am with you to the close of age (Mtt. 28, 18-23, Mk. 16, 15 -18; Lk 24, 46 – 49; John 20, 21 -23). However, this clarion call and prophetic mission of the church does not only stop in preaching the acceptance of God's message but also in condemning the evils been perpetrated by people against their fellow brothers. Hence, the church is to evangelize the world by proclaiming the Good News of God to all peoples, transforming humanity within and making it new.

It is glaring looking at the Nigerian scenario especially in the areas of socio-political and religious upheavals; where the country exists contrary to the likeness of what Christ desired the church to act by condemning these eyes soaring injustice, corruption, molestation of peoples fundamental and religious rights. Thus, the prophetic mission is to set captives free and preach love, peace and unity of mankind. It is worth gain saying also that, the challenges facing the people of God in Nigeria today are pathetic and the people looked upon the prophetic mission of the church as the last hope of the common man by calling for a change in attitudes among Christ faithful.

Okpaleke in similar manner, also enthused succinctly on the voice of the prophetic church thus:

The prophetic mission of the church is the most fundamental saving acts of the church, when it engages itself in the salvation of its members, especially the sick, afflicted, distressed and marginalized by ensuring that a creative balance is maintained among the various dimensions of the Churches ministry. Hence, her mission should include condemnation of the ill socio-economic, political and religious practices in Nigeria (29).

In this yearning era of liberation from socio-political, economic and religious shackles and oppression being perpetrated by perpetrators and as experienced by the people of God in Nigeria, the church has a role to play as the voice of the voiceless, less privileged, downtrodden and the despaired. The prophetic mission of the church is saddled with the task to accomplish what God desired among His faithful. Hence, the crux of the paper is to examine prophetic mission of the church against the on going moral ills been perpetrated by people against the poor of God in contemporary time.

Church

The term Church is the English translation of the Greek word, *Ekklesia* meaning assembly of the people, act of assembling or the assembled community itself (Schmaus³). In another word, Kungs posits that “the Church is the community of believers, of those who love God, of those who place their total trust in the glorified Lord and look forward for the coming of kingdom” (11).

Mission

Mission is understood as a special activity of what one is expected to perform. Hornby also puts it to mean “an important official job that a person or group of people is given to do especially when they are sent to another country” (947).

Prophet

Prophet (s) is one who predicts events. The English word “prophet” comes from the Hebrew *nabi* whose root sense means the one who was called. The word prophet also evokes a popular outstanding person who predicts events. The word “seer” was an earlier name for prophetic for example Samuel in (I Samuel 9:9). Furthermore, the words prophet could be applied to a person called by God for special function, or a person who predicts the future, a divine or a seer who exhibits different abilities, or carries out difficult errands (Nebechukwu 264-265).

Prophetic Mission

A prophetic mission is generally understood to mean the special and tasking events determined by socio-political context of social injustice that requires prophets condemning the ills in the society (Nebechukwu 265).

Society

A group of human beings cooperating in the pursuit of several of their major interests, invariably including self maintenance and self – perpetuation (Fairchild 300).

Prophet and Prophetic Mission

The prophets were tasked with their responsibility of carrying out the mandate of preaching the Gospel to the end of the earth. Hence, the call to be a prophet is really a tasking one that requires a lot of sacrifice for the task ahead. Prophet Jeremiah for instance sees himself to have been ordained by God before his conception to be a prophet to the nations; (Jeremiah 1:5). Amos, prophet of social justice as he was known was ordered by God to go and prophesy (Amos 7:14-15). The acting of the prophets is generally regarded as prophetic mission. Prophet who belong to the millions of socio-political and religious contexts are like prophet Isaiah, Jeremiah, Amos, Micah who were mostly interested in addressing the situations of their own era.

It is interesting to note that, the Lord God was the great commissioner of those prophets, and they were expected to carry out the mission of condemning the socio-religious and political ills of their societies. Thus, these prophets emphatically condemn what was really evil in the side of God. Isaiah (10:1-2) buttressed one of such condemnable statements in this manner "woe to the legislators of infamous laws, to those who issue tyrannical decrees, who refuse justice to the unfortunate and cheat the poor among my people of their rights, who make widows their prey and rob the orphan" (265).

Isaiah, for instance, even though he was mostly dominated first by an overwhelming realization of the sanity of God (6:1-4, 5:19, 24, 10:17, 20). It is not of the church to make decisions concerning the type of political system to be adopted by any Government of the day. However, the concern of the Church is therefore on current critical situations in the country to preach for conscious right of our people who are afflicted under present socio-political and religious threats (The Catholic Bishops of Zambia 315). Hence, the Church as a sacred institution for liberation from all forms of ills summon courage to condemn all forms of ills been perpetrated. For instance, Jesus' authority was not based simply on personal competence like that of an already established expert in a particular field; it was something which he received as a delegated power from his father and he fulfilled such mandate of reaching to the world to save humanity.

It is interesting to say that, the prophetic mission of the church is to speak against the socio-political and religious oppression, injustices of the people of God, who are passing through difficult moments that need redemption in all facets. The grace of God is not a gift, but, also and always a task to be assumed in condemning the battered image of God's own creatures in the face of a dehumanizing world (*Catholic Witness*.16). So far so good, there are massive socio-political and religious violations of the right of people of God in Nigeria, which are ingredients similar to other countries. All these ills can only be re-addressed and condemned by the prophetic voice, which is the church.

Prophetic Tradition: Jesus and the Early Church

The prophets were considered as special people chosen with the aim to make prophetic statements as sent by God to recipients. The prophets having provided the basic spring board for the prophetic mission in the context of social, political and religious oppression, it is worth asserting that, Jesus and the early Church laid the solid foundation of humanistic living by his people.

One of the cores of Jesus's preaching was the coming of the kingdom of God as a historical and salvific reality to recast the existing unjust social order that was prevalent in His days and even today. The humble nature of Christ, indicates that He come to do the will of Him who sent Him. This enticing excerpt is found on the Lord's Prayer which reads: "Yours Kingdom come, your will be done on earth as in heaven" (Mtt. 16: 10). In another interesting except of the prophetic mission of the church, However, as observed the scripture, Jesus chose the group of the twelve after having prayed all night. Then coming down from the mountain with them, He stopped at a place on the plain where there was a great number of disables and grandiose message of the beatitude (Lk. 6:12) (301).

The prophetic tradition and the early Church are in separable potent action of the laid tradition of preaching for true repentance and worshiping God in faith, truth and love by His people. Hence, prophetic tradition: Jesus and the early church vividly expand the frantic mission as outlined by the tradition which Jesus came to help re-modified some of the ills been perpetrated by people in order for justice, love and peace to prevail among the people of God. Jesus continues in the prophetic mission of the early church, which serves as the basis of moral, spiritual and social modifications today. A call is often made on the need for socio-political and religious life of the people in the society, who are preferred recipients of the kingdom to be maintained.

The early church, following in Jesus's footsteps, continued to carry out the mission as instructed by Christ to proclaim the goodness of God to the poor. Thus, the characteristic of sharing things in common among the rich and poor are treated and buttressed equally in (Acts 2:44 – 45, 4:32). There is need to assist the poor was further reiterated by St. Paul in (2 Cor. 9:9, 8:9) which formed the basis of Christian equality (Cor. 8:14). In another related view, as can be found in the scripture; the Macedonian Church also experienced extreme poverty and encouraged joyful participation in sharing and helping those who are poor (2 Cor. 8:13 – 15). This excerpt remains so significance as clarion calls are been made by same voice today.

Christ kingdom in this context is referred to the city of God and not city of men where oppression, injustices, intolerance, un-ethnic cleansing prevailed. Christ' kingdom, which would replace the current unjust *sitz in lebem* (condition) of the people is indeed a role model of the prophetic mission of the church today. What Jesus preached was a total change of heart from these violent characteristics to be able to reflect a new just society (Segundo 13). Hence the prophetic tradition and the early church are inseparable potent action of the laid tradition of preaching for true repentance and worshiping God in faith, truth and love by His people. This expounds the frantic mission as outlined in the tradition which Jesus came to prevail among the people of God. Jesus

continued in the prophetic mission of the early church, which serves as the basis of moral, spiritual and social modifications today. A call is often made on the need for socio-political and religious life of the people in the society to be justifiably well handled.

Jesus further address the poor in this manner, blessed are the poor in spirit “for theirs is the kingdom of Heaven”. Happy are those who weep”, for they shall be comforted” (Lk 6:20-21). The goodness preached by Christ is the news of salvation that will benefit them. Jesus went to preach to the rich by asserting “Alas for you the rich also are well fed now..... who laugh now” (Lk 6:24 – 25). The rich, politicians now double as the beneficiaries of the current injustices, corruption, nepotism and religious bigotry in present dispensation in Nigeria. Jesus uttered challenges on these rich leaders in (Lk. 12:39-40, Mtt. 3:9). He preached not selecting few but, He addresses all people with equally emphasis and respect for all (Nebechukwu 272).

The disciples of Jesus were not also spared by Him when He brought them together to be with Him and to be sent out to preach the Gospel (MK 3:14). Christ also made serious demands on them but not as pre conditions. He required them to possess certain prophetic qualities which they need to imbibe so as to become part and parcel of His redemptive mission. For instance, the chosen disciple of the Gospel must be vigorous, be clear sighted, exhibit commitment and prophetism as he is sending them among the lost sheep of Israel .They must also denounced material things in order not to be distracted (Segundu 136). Joachim Jeremiah identified twenty one parables which dealt with the reasons why Jesus's opponents ended up being embarrassed with His truthful teaching about the coming of the kingdom (as qtd in Segundu137).

Origin of the Church

The Church was transfigured in the Old Testament when God called Abraham and Promised that he would be the father of a great people (CF. Gen. 12, 2; 15, 5-6). It was concretely founded by Christ in the New Testament when He preached the Good News (Mtt. 7, 12, 49; MK 1, 15 – 26; LK 5, 1 – 38). Christ chooses his apostles with Peter as their head and commissioned them to evangelize the whole world by proclaiming the Good News to all peoples (MK 3, 14 – 15, Mtt. 28, 19-20). However, it is vividly the work of the Holy Spirit that the Church was fulfilled by the redeeming cross openly manifested on day of Pentecost when the Holy Spirit came on the Apostles (Acts 2: 1ff) and through the spread of the Gospel among the nation which began there of (Vatican II Ad Gentes No. 5), under the active influence and powerful guidance of the Holy Spirit (Etuk 3).

Prophetic Voice of the Church in the Fight against Socio–Political and Religious Oppression in Contemporary Nigeria

Nigeria is indeed a pluralistic society, where there are three religious faiths existing side by side. In Nigeria today, just as in the contexts that sustained the prophetic tradition of God being against evil and injustice has been woefully violated in variant ways. These include the operation of social structures for example, tribalism, injustices, corruption and nepotism. In Nigeria; economic structures, such as global economy, international trade and trans-national corporations, political institutions example military, para- military recruitment are not based on justice and equality but ethno-religious and political chauvinism, which are hindrance to effective prophetic mission in contemporary Nigeria. Furthermore, employment is also been carried out using the parameters mentioned above, which is an opponent to the prophetic voices in Nigeria today.

However, most viral religions like Christianity and Islam compete for boom in the number of members they could, and how to widen their doctrinal tentacles. However, religious freedom, peaceful coexistence and socio-political need are in jeopardy today. For instance, ethno-religious

conflict, injustice, corruption and nepotism, massive human suffering and hunger, unemployment, arm banditry, child trafficking, nepotism, banditry, kidnapping and drug abuse, are prevalent which cause for prophetic condemnation. Injustice, the cause human suffering and hunger (Nebuchukwu 273).

It is worrisome to say also that, many places in Nigeria do not experience religious freedom, have presence of basic government amenities, but injustices, corruption and marginalization are on the increase, where victims cry for equity, justice and peace. The cases of massive killings, kidnapping, banditry by herdsmen in Southern Kaduna, Sokoto, Katsina, Zamfara, and Plateau States. Also, parts of Southern Taraba between Tiv and Jukun, Fulani and Tiv. Herdsmen have also continued to kill innocent lives in Benue, Nasarawa, Zamfara, Kaduna, just to mention a few of these places and the sadness that kept befalling the people of God. The Biafran agitators for separation and self independence, Niger Delta militias on degradation and negligence of their land by oil companies, rise of kidnappers and high exploitation by security agents in our society are worrisome phenomena that need to be constantly fought by the prophetic church for justice and peace to be experienced by the people of God.

Amidst these gory incidents, the prophetic mission of the church is to push for such freedom, liberation from economic and social shackles (Onaiyekan 23). The ongoing hike in tariffs, socio-political, economic and religious injustices under President Bola Ahmed Tinubu are clear signs the prophetic mission of the church need to be invigorated in order to free the society from the shackles of socio-economic, political and religious injustices been experienced by the masses.

It is sad to observed that, during the past dispensation under the APC Government of President Muhammadu Buhari and present administration of President, Ahmed Bola Tinubu, no doubt Government has failed in all ramifications, and the masses are subjected to poverty, hunger, diseases, religious intolerance, oppression, insecurity, despair, and injustices. There is also high embezzlement of public funds by corrupt politicians and civil servants. Also decay in public facilities, lack of basic amenities, massive exploitation and killings by armed bandits and security personnel on our high ways and farms are on the increase. There is also, high rate of youths unemployment and rising threatening cases of insecurity of life and property all over the country. No doubt, it has been remarked further that, suppression of human right through Africa especially in Nigeria are violation of what the church stands to condemn because these acts contradict God's plan for creation as a whole (Justice in the world No. 5)

A pre-evangelizing missionary might for instance tell the story of Nathan, confrontation with King David (2 Sam. 12:1-15) to stress that his religion condemn moral vices which should be the task of the prophetic mission of the church in the fight against moral sins in contemporary Nigeria today but compromised and intimidation posed a challenge to the fight. Religious leaders, their words are not taken as prophetic and timely. Thus, major concerns of the prophetic mission of the church is justice for the poor, widows, orphans and the less privilege and powerless. Thus, prophets are often met with stiff opposition from the government and rich affluent of the society. These prophets are also seen as the voice of the voiceless, but some of them have compromised their prophetic mission of seeking a change in the fight against evils been perpetrated in the society for mere accumulation of riches and fame. Hence, the prophetic voice of the church is the pronouncement that is backed up by actions of contemporary voice against the unacceptable value that the Gospel reiterated not be found practicing among Christians. But the voices are been silenced by the Government that is found wanting in these evils expected to be totally condemned.

Leaders have failed to treat the poor as special before God. The Bible further lamented thus:

“Hear the word of Yahweh, you rulers of Sodom, listen to the command of our God, you

people of Gomorrah what are your endless sacrifice to me? Says the Lord. I am sick of holocaust of rams and fat of calves. The blood of bulls and of goats revolts me, who ask you to trample over my courts? Bring me your wordless offerings no more; the smoke of them fills me with Disgust [Isaiah 1:10-13]”.

In Jeremiah (7:5-7), God shows us his dislike about injustice of the people and requires a complete return in these excerpts below:

But if you do amend your behaviors and your actions, if you treat each other fairly, if you do not exploit the stranger, the orphans and widows (if you do not shed innocent blood in these place) and if you do not follow alien gods, to your own ruin, then here in these place I will stay with you, in the land that long ago I gave to your fathers forever.

Micah also has been counted to be a prophet of the poor who carried out his mission focus on justice in the southern kingdom, (Judah) he criticized the rich who are oppress the poor, and said “there is not resting here? For a worthless things, you exact an extortionate pledge” (Micah 2:10). In another instance, Micah condemns maltreating the poor in words: “listen now you priest of house of Jacob, rulers of the house of Israel. Are you not the ones who should know what is right, you enemy of good and friends or end? (3:1-3). In (2nd Samuel 12:1-15) also Nathan confronts King David to stress that his religion condemns adultery and injustice (Mc Guinness 20). From the above prophetic statement, it vividly shows that there is willingness of the prophet to take risk and suffer personally to the consequences of what they condemned as bad.

Problems of Prophetic Mission of the Church in Contemporary Nigeria

The word of God is the dynamic quality of God’ own duty, an actively which can be found enmeshed in life of his people (Albertine 222), Hence, some of the related problems are:

- I. On the matter of national interest, the church is accused of interference and advised to keep to the sacristy and the pulpit and not to criticize any bad Government policies that have negative practical bearing on the people of God (Onaiyekan 25). Despite persistent condemnation and abuse of human rights, religious intolerance, injustices, corruption, decay in infrastructural facilities, unemployment, and religious intolerance by the Church, the menaces are on the increase today, where the poor are denied peaceful and religious atmosphere, or even benefits of socio-political and religious liberty and existence today.
- II. Prophetic mission of the Church today is under threat by unscrupulous people in the society, who compromised the prophetic voice of condemning moral ills ongoing in the society for their own selfish aggrandizement . Thus, instead of speaking the truth like the prophets in the Bible they compromised the ethics of the prophetic voice for mere selfish interest. Furthermore, these religious leaders and even their members no longer served as the voices of the voiceless amidst the rising rate and abuse of socio-religious and political rights of the poor, less privileged, oppressed and downtrodden. Hence, these defenseless voices are left to bear the burden of economic restructuring programmes in the political system. These prophetic voices no longer speak with one voice but are after the search for material things (The Catholic Bishops of Zambia 317). Kirby also notes similarly that, the power elites of this world, for the most part, don’t mind you day dreaming, and don’t get too anxious about your visions, and when you try to condemn their evils, you fall in trouble with them (138).
- III. Some religious leaders in the Christendom forced themselves on the people because, they are not divinely called to be part of prophetic voice of the church that would stand to

condemn the ills been perpetrated in the society. Hence, many of these religious leaders claimed to have seen vision, dreams and revelations which are not inspired and so they begin to twist the essence of preaching of the Gospel thereby engaging in the quest and search material benefits and compromise of the prophetic mission.

- IV. There are many fake prophetic voices in our society today. However, some of these so called prophetic voices are fake voices who reside within their comfort zones and neglect reaching out to the downtrodden, poor, and oppressed. Hence, the prophetic voice is compromised and the mission of preaching against the ongoing moral ills been perpetrated in the society is at bay.
- V. There are lackadaisical and look warm attitudes on the part of Christian parents, children and religious leaders to re-invigorate and re-emphasize the need to eschew or condemn these ills from been perpetrated against the children of God. Thus, such negligence continue to promote the rising cases of socio-political and religious injustices been lamented by the children of God on going in the society today.
- VI. The Christian faithful in general have not done enough as children of God and prophetic voice to condemn the continual perpetuation of moral ills. Instead, many become perpetrators of these socio-economic and religious injustices in their various places of endeavors.

Recommendations

Amidst some of the challenges bedeviling the prophetic mission of the church in the fight against socio-political and religious oppression in contemporary Nigeria, the paper has the following recommendations:

- I. The church should find way of giving better services to the people by properly training and according to the needs of the people to nip the socio-political and religious oppression ongoing in the country in the bud (Diala 23). Hence, this will equally embraced provision of some basic needs which the Government neglected. Furthermore, the prophetic mission of the church should bear the task of preaching justice, liberate the captives and set the down trodden free, to open eyes of the blind so that they two recognize the presence of Christ who is right of the words.
- II. Education should highly be supported and sponsored because, individuals are inducted into the life of the society and integrated into its values, norms, aspirations and goals remain for all time the strongest weapon of leadership in the society. Thus, respects for lives, socio-political and religious freedom should highly be championed because these are the most effective community functions which every moral society desire to achieved when education is given top most priority for all to acquire.
- III. At this critical and challenging time, the decay of socio-political and religious facets of human endeavors are poorly handled by the Government and rich elites which supposed to spur sympathy and compassion over poor but neglected. Also, the church should continue to speak out against any oppression in the social, political and religious spheres that affect the authentic and moral voice of the mandate of Christ universal prophetic mission of preaching against moral ills on going in the society.
- IV. Plural religious faiths existing in Nigeria through their leaders and adherents should endeavour to speak with one voice in related issues affecting religious intolerance and coexistence, common justice and peace to be sustained. They should also condemn injustice, corruption, nepotism, social vices like stealing, corruption, ,nepotism, and

abuse of offices. They should preach liberation to the suppressed, poor, downtrodden and those denied justice and peace to profess their faith in God.

- V. There is need for serious restructuring of the country's economy in order for people to move efficiently and justly to utilize human and natural resources as gifts from the creator of all. Thus, socio-political and religious freedom and justice should highly be championed by the prophetic mission of the church for greater results to be achieved (Catholic Bishops of Zambia 315).
- VI. The prophetic mission of the church should never be compromised against the wish of the church founded by Christ. Hence, prophets of the word of God must guard against attaching material benefits to the prophetic mission of the church. Also Christians and their leaders must seek the face of God as they promote the search for love, justice, and peace in a world devastated by evil and inhumanity. Hence, the church should liberate the marginalize, less privileged, oppressed and the downtrodden (Okechuckwu146). This sense of fighting of equality, of rejecting the power of distinction, oppression, injustices and relationship imposed by secular society should lead the prophetic voice to criticize (Smith159).

Conclusion

The paper in the foregoing examined the prophet and the prophetic mission, prophetic tradition: Jesus and the early church, origin of the church, socio- political and religious oppression in contemporary Nigeria, problems of the prophetic mission in contemporary Nigeria and some recommendations made. In the prophetic mission of the church amidst socio-political and religious oppression in Nigeria, the church should continue to champion the course for justice, peace and love to prevail in all facets. The prophetic mission of the church should also have the values of overcoming empty threats from the Government as well as from individuals. Her mission is to condemn injustice, oppression of the poor and voiceless, and she should preach for the rebirth of moral force and encourage all members to speak against evil in the society without fear or compromise for materials gains.

The prophetic mission of the church against social, political and religious oppression in contemporary Nigeria should set free the people of God against socio-political and religious oppression in the Nigerian society. The word of God must be made to bear the hallmarks and effects as mandated Christ to His church, which is the voice of the voiceless, downtrodden, poor and those in need of peace, justice and salvation. For the church in Nigeria today to carry out a fruitful prophetic mission amidst socio- political and religious oppression, she must be ready to disengage herself from unnecessary influences of the rich, and try to regain his authentic moral right and courage to speak against the prevailing evil in the society without fear of persecution.

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