

SALVATION EXPERIENCE AND DEMONIC BONDAGES:  
A BIBLICAL – THEOLOGICAL INVESTIGATION

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## ABSTRACT

The natural condition of man and its attendant problems reveal that man is in a dire need of help. Man is born into a natural state of sin. Sin opens human life to diverse kinds of bondages. The bondages manifest in various ways: spiritual, physical, social and moral. God's response to human plight is expressed in the redemptive work of Christ. This is called salvation, which is the central message in Christianity. Scripture reveals that Christ's salvation is comprehensive and total. That is to say, salvation affects the whole being of man-soul, spirit and body. Salvation is also open to all people irrespective of age, status and race. Absolute faith in the redemptive work of Christ is all that is required to appropriate the full benefit of salvation by an individual.

However, to be saved in Christ results in a definite encounter of which the experience becomes a reference point for life. This experience is to primarily break the bondage of sin, which is the root of all human problems. Wherever sin power is broken, demonic power becomes impotent and demonic operation becomes ineffective. Demons work to subject people to bondages. While demonic bondages can be natural to unbelievers, salvation and demonic bondages are mutually exclusive.

## 5.2 CONCLUSION

From the discussions so far, the following submissions can be made. First, it would be submitted that a person with salvation experience cannot be held in demonic bondages. This submission is based on the biblical and theological interpretations of the doctrine of salvation. The idea of bondage after salvation experience appears to be inconsistent with the doctrine of salvation. This does not suggest that suffering is not real, for the reality of suffering cannot be contested in human experience. However, unpleasant life-experiences in a person with salvation experience should not be interpreted with demonic bondages.

Secondly, it would be submitted that the doctrine of salvation is prone to misconception and misinterpretation. This has been proved by the study. It would be recalled that right from the Old Testament, the Israelites failed to grasp the concept of eschatological salvation. The situation looked similar in the New Testament as only a few could really understand the spiritual meaning of salvation from Jesus' immediate audience. This situation seemed to feature in the church history as well. The situation in the contemporary time had necessitated this study.

Lastly, it would be submitted that due emphasis is not being given to the essence of Christ's redemption, which is the heart of the Gospel. It can be said that the Church has been preoccupied by less important issues. Hence, the significance of redemption is being undermined.

## 5.3 RECOMMENDATIONS

This study may not be complete without a few recommendations that will help confront the problem. Firstly, a renewed emphasis should be placed on the interpretation of the doctrine of salvation. This will help censor any misinterpreted or misconceived idea about the doctrine of salvation. In other words, there should be a

consistent reminder of the theological significance of the death and resurrection of Jesus Christ.

Also, it is recommended that efforts should be intensified on the contextualization of the Gospel message. This must be done carefully and theologically so as not to jeopardize the essence of the Gospel. Contextualization will help in the interpretation of the key elements of the doctrine of salvation and the idea of salvation would be well understood. Finally, an empirical research should follow this study in order to complement this work. This will help take care of the practical aspect of this study.