

N.B.T.S.  
M, Div. Th  
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JOHN WESLEY'S CONTRIBUTION TO THE PROTESTANT REFORMATION  
AND ITS IMPLICATION TO METHODIST CHURCH NIGERIA

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MAT. NO. 10/0049

A THESIS IN THE DEPARTMENT OF THEOLOGY

FACULTY OF THEOLOGICAL STUDIES

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SUBMITTED TO

THE FACULTY OF THEOLOGICAL STUDIES,

THE NIGERIAN BAPTIST THEOLOGICAL SEMINARY, OGBOMOSO.

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD

OF THE DEGREE OF MASTER OF DIVINITY.

2013 — 0395

JUNE, 2013.

## ABSTRACT

This research paper attempts to look into the history of Wesley's family with particular reference to John Wesley, Charles Wesley, and their friend George Whitefield. Their works, their contributions, and their influence form the tripod stand on which their theology and doctrine are studied.

What was Christianity like, in their days and of what relevance is it, today? Looking into all these and adopting the relevant views are part of what this work attempts to do. Is the present structure in the church he founded the same as of old? Why? and why not? This study employs historical analysis that depends largely on library materials, Methodist Heritage, The Lives of Early Methodist Preachers, Oral information drawn from some local Churches and the preaching of John Wesley.

This research concludes that the legacy left behind by Wesley should not be allowed to die. Reformation, seen as an instrument of change should not be seen as working for a season or for a period, it must continue. The baton must not be allowed to drop.

## CONCLUSION

If the Lord gave the word, the new generation Methodist must be able to publish it. (Ps. 68:11 paraphrase) John Wesley was like Paul, not ashamed to publish the word. The early Methodist were surrounded by persecution and hostility both in and outside the group, yet many of their churches were planted even outside the boundaries of Europe. They were not ashamed of the Gospel of Christ, Rom. 1:16. John Wesley launched out despite all oppositions. They lived in a culture, alien to their Christian faith, yet they proved their worth of steadfastness. If John Wesley survived it and this Church was solidly planted. It follows therefore that the new generation of Methodist should be willing to sacrifice all to sustain the group.

The lives of the first Methodists were beset by suffering, Dunn, p. 3. The political and economic situation were not divorced from the religious life, just like the ecclesiastical appointments were based upon political expediency, Dunn p. 4. The same history is here, where it is whom you know that dictates where you will receive your ministerial calling. This must change as the wind of revival is still blowing strongly. The 18<sup>th</sup> Century revolution, exalted many things that Methodism stood for, thus the challenged that beset them. If truly Methodism is to stand for what John Wesley had in mind, there must be true revival in the contemporary church.

#### RECOMMENDATIONS.

Methodist should awake to compete favourably with other Christian Churches in the area of expansion and legacy left behind by John Wesley. This is all what the revival advocating for is all about. More school of evangelism should be established to train members who are zealous for God. The level must transcend the early belief in gifts only. Education will bring more improvement. Methodism should live to fulfil their vision of wanting to be the most vibrant and well expanded Church, this 21<sup>st</sup>. Century. The following are recommended:

1. The Church should create awareness for true revival in her members through good preaching and teaching of the word of God.
2. Gifts and zeal are very good, but let there be encouragement through evangelistic training. This will not only help the Lay-preacher to preach the word but to preach the Good news with understanding.

3. The Church should explore more strategy to reach out to the poor and needy.  
Build more Schools and more charity homes.
4. The Church should involve more in Mission work, disciple converts, and plant Churches.
5. Music should be taken seriously as an integral part of worship thus the need to train members in the legacy left behind by Charles Wesley.
6. Love should be the core of teaching, while the teaching on holiness and sanctification should be up-held and strictly adhered to.