

The Impact of Confession of the Sin of Public Funds Looting on Tiv Christians in Benue State

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Abstract

Sin is a multifaceted mania preached against with critical repugnance among the Christians nevertheless, it is a common phenomenon whose err-ways in the society are daily trailed by the same Christians. Essentially, sin is committed on daily basis even in or during prayers and teachings, and even among priests and the clergy, there are such supplications of forgiveness, mercies, and confession. When sin is committed by a Christian, what happens next is for the Christian to offer prayer of confession for forgiveness of that sin or goes to a pastor, priest, or brother for confession. The study therefore looks at impact of confession of the sin of public funds looting on Tiv Christians in Benue State. The study adopted the descriptive survey design. The target population of the study was Tiv Christians in Benue State. The sample size of 768 from the population was drawn using the sample size table; and Random sampling technique was used in selecting the subjects for the study. Mean and standard deviation was used in answering the research questions for the study and Chi-Square was used in testing the hypotheses formulated at 0.05 significance level. It was discovered that the Christian preaching is not significantly effective enough to reduce the rate of sinning with the sin of public fund looting inclusive among the Christians. This is traceable to the fact that most preachers emphasize on money prosperity more than righteousness and holiness, and majority of the clergy and priests preach about the things that people want to hear. It was therefore, recommended that preachers should desist from laying emphases on money and prosperity in their teachings but should focus on admonishing their followers on doing what the Lord requires of them; and deluxe donation of gifts to Christian leaders such as cars and houses as an alternative to confession of their sins and Christians subjecting themselves to providing un-demanded services to the clergy or church as a preferred alternative confession evasion should be discouraged.

Keywords: Confession of Sin, Sin of Public Funds Looting, Tiv Christians, Tiv People, Sin

1. Introduction

Sin is a multifaceted mania preached against with critical repugnance among the Christians nevertheless, it is a common phenomenon whose err-ways in the society are daily trailed by the same Christians. Essentially, sin is committed on daily basis even in or during prayers and teachings, and even among priests and the clergy, there are such supplications of forgiveness, mercies, and confession. When sin is committed by a Christian, what happens next is for the Christian to offer prayer of confession for forgiveness of that sin or goes to a pastor, priest, or brother for confession. Sinning has embraced all forms of undesirable behavior including taking what is belonging to another person, taking what is belonging to a group like church, and even what has belonged to government. Government money and properties are looted incessantly. Curran and Rockwell (2010) noted that sin has symptoms of spiritual sickness and effects on Christians.

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The traditional way of summing up the impact or effect of any sin on Christians' lives is that sin darkens the intellect, weakens the will, disorders the passion and increases concupiscence of the Christian. Essentially, before the advent of western Christianity, the Tiv people were and still practicing Tiv Indigenous Religion (TIR) or Tiv Traditional Religion (TTR) and the canon of the religion prohibited *ishoribo* (sin), *ifyer* (evil), *kwaghbo* (crime) and *hôngur* (iniquity) among others. The Tiv indigenous religion provided that whoever sinned (such as stealing what belongs to another person) was summoned by elders to confess his wrong publicly during which he was compared to *wua* or *na tia* (pay a ransom) for his forgiveness. In this regard therefore, adherents of the Tiv indigenous religion were solemnly careful not to go out of the provisions of their religion to avoid public squalor and payment of ransoms for forgiveness of their wrongs. As a result, parents and indigenous teachers were expected to question a child who is in position of what was suspected not to be his own.

Importantly, other Nigerians also had similar practices. This cultures was imitated by government that public servants were should declare their assets and explain how they came about what they had, which is supposedly higher than their normal earnings. Early Nigerian Christian leaders also sought explanation for excesses of their members and preached honesty, contentment and hope of higher reward in heaven and even preach against material possession as worldly things. However, the case is different today when Christian leaders seem not to care how their members are becoming rich rather they attribute this to God's blessings, prosperity or open doors.

Incidentally, it seems clear that members of the Christian religion loot a lot from the public fundss, and cheat a lot in their business transactions as well as engage into all forms of vices that will make them rich. As much as such members are not questioned, it implies that their end justified their means. Those rich members of the church are given recognizable positions in the churches. They are allowed to do buoyant ceremonies and their thanksgivings are glorified with a lot of stateliness and given undue publicity. If the members of the churches are cautioned (called to order), suspected and not acceptable when sources are not certified, the belief of what Jesus said in Mathew will suffice:

Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."(Matthew 19:23-24, NIV). Consequently, if this is done in all the churches, the public fundss will be controlled and properly utilized for the benefit of all. The people will respect them and obey because they believe in the God they worship, they believe in the God's representative in their churches, they believe in hell fire, they believe in heaven, they believe in protection of God on them against Satan on earth, they believe in solutions provided by God when they are in trouble.

2. Statement of the Problem

Prior to the coming of the Western Christianity, the Tiv people had their defined ways of behaving or livings, which can be said, were the standards or norms of the society. These behaviors were able to be evaluated by the people as they were able to be compared with the acceptable norms and behaviors categorized as good and bad. Though, there were no written laws, people in Tiv nation were able to differentiate between good and bad among the people and essentially, it was good behavior that ensured unity, security of life and property, progress and development of the indigenous folks and villages. People spend time teaching these behaviors through their indigenous educational system in all ramifications. People knew that it was wrong to kill, steal and commit adultery among other vices. When the Western Christianity came, it also brought with it laws and teachings against what was bad almost similar to that of the local tradition apart from few differences such as marrying one wife (Agber, 2015).

The bad behaviors that were not acceptable were now called sin. Sin now includes what is not good, and what is not acceptable to the Christian teaching. These teachings further emphasized reward for good behavior such as enjoying eternal life after death; sitting in the right hand of God and sleeping in the house build by Jesus Christ.

The Christian teaching also held that the wages of sin were negative in nature such as gnashing of teeth, burning in unquenchable fire without dying and being thirsty without water. All these teachings and preaching were to enhance good behavior among people for tolerance, coexistence, security and trustfulness among others. The Christian religion was accepted by the Tiv people and they abided in the laws of its teaching.

Yet, the Christians had punitive measures to serve as a deterrent for those who could go ahead and behave sinfully. Such measures include: confession of sins, restitution, repentance, excommunication, contrition, fasting, and prayers. All these were meant to deter people from sinning and make those who sin never to sin again for fear of being mate with such conditions.

The bad behaviors in the public setting were called *Crime* while in the Christian setting it was called *Sin*. There was also policing for checking crime for everybody including those who don't go to the Christian churches, the police were in charge of these duties. The police also preached against committing crime in public gatherings, radios, television, and other media. For those who still commit crimes, they are arrested, prosecuted and jailed or possibly executed based on the gravity of crime. These worthy efforts were geared towards correcting and maintaining good behavior because of the accruing advantages. Having known the impact of Christianity in correcting and sustaining good behaviors, prisoners were even given the privileges and opportunity to even receive preaching and teaching in their jails.

It is a known fact that when a child is below maturity age, it is the duty of the parents, schools, and churches to mode in them good behaviors. When a child is of age, the parents, and the school's role of molding behavior and meting discipline on them is reduced but that of the church increases. In Nigeria for example, some people who are in the corridors of power have overgrown the disciplinary measures of behavior molding far above the parents, schools and even the police, but yet, they are within that of the church where they worship. This is so because they need blessing, going to heaven as they fear the supremacy of God evident in the way they attend their church activities, how they seek blessings from their spiritual leaders, how they even kneel down publicly before their spiritual leaders before the congregation of a great multitude of people and how they present their problems seeking for solutions.

However, one still wonders as majority of the population Tiv people are believed to be Christians, yet moral decadence, sin and crime rate is on the increase at an alarming rate, and the sin of public funds looting is on the high incessant increase. Are the Christian religious leaders not preaching the same message, are they not enforcing the same punishment on people who sin as it used to be, or are they compromising or have the people found an alternative way acceptable to the churches, which makes them continue to sin; if this is allowed to continue, there will be a serious disintegration in the near future.

2.1 Purpose of the Study

The purpose of this study is to investigate the impact of confession of the sin of public funds looting on Tiv Christians in Benue State. Specifically, the study sought to:

1. Determine whether the Christian teaching is not effective enough to reduce the sinning rate among Christians if not stopping it completely
2. Find out whether there is no significant impact of the claimed repentance and confessions after sinning
3. Investigate whether the Christian leaders preaching the faith and enforcing the dogma make in enhancing the effectiveness of confession impact
4. Assess the nature of confessions Christians do and which is likely to be more effective in our society
5. Ascertain if there is an alternative to confession that members of the Christian denominations chose to use, which tolerate sinning after confession

2.2 Research Questions

1. Is the Christian preaching not effective enough to reduce the sinning rate among Christians?
2. Is the impact of confession after repentance of sin not enough to minimize the rate of sin among Christians?
3. What are the deterrent measures adapted by the Christian leaders to reduce the rate of sinning among Christians?
4. What are the confessional measures adapted by Christians after sinning?
5. Is there a preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning?

2.3 Research hypotheses

1. The Christian preaching is significantly effective enough to reduce the rate of sinning among the Christians
2. There is significant impact of confession after repentance of sin to minimize the rate among Christians
3. Christian leaders do not significantly adapt deterrent measures to reduce the rate of sinning among Christians
4. There are no significant confessional measures adapted by Christians after sinning
5. There is no significant preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning

3. Literature Review

3.1 The Tiv Christians

The Tiv people, wherever they may be found in the world, are people who share a common ancestry or genealogy, language and general cultural values or norms (Agber, Ugbagir, Mngutyo & Amaakaven, 2014). The Tiv are an important people who number about 7 million in Nigeria and Cameroon. The Tiv are divided into two patrilineal descent lines from the original ancestor Tiv (Asante, 2009), which are Ichôngo and Ipusu (Agber, Udu, Fiase & Aniho, 2015). Strijdom and Stellenbosch (1919 as cited in Rubingh, 1969) stated that Akiga Sai in his unpublished history of the Tiv wrote that the missionaries first settled among his people on May 11, 1911. Gyanggyang (2000) believes that the arrival of the Christianity in Tiv land was on April 17 in 1911 with Mr. Zimmermann on site. Meanwhile, Ahenakaa and Utor (2011) were of the argument that it was the Dutch Reform Church Mission (DRCM) from South Africa which began the work of the gospel preaching among the Tiv people on 17th January, 1911. Shii (2011) to some extent agrees that the Sai station of the Christian Missions started in January 1911. Scooping from the above, the emergence of Tiv Christians in Benue was in 1911 and Tiv Christians therefore, are the Tiv people who believe in Christianity as a religion and practice its doctrine.

3.2 The Sin of Public Funds Looting

Sin is the transgression of the law; and by law it implies the word of God or His commandments as faceted in the Bible. The Bible (Exodus 1:15) provides that *de kera iin ga* (you shall not steal). Taking what does not belong to you means stealing, which is the transgression of the law. Public funds looting are stealing the money or funds that belong to government agencies and departments or organizations that are meant for development for the benefit of the poor masses. The sin of public funds looting is the act of stealing monies meant for development for the benefit of the general public. Christians holding political appointments and public offices are guilty of this sin. Even Christian politicians rig elections to ascend to public offices and the politicians claim to owe the people no commitment hence the looting of public treasury. Faseke (2010) averred that from the time of our independence in 1960, this mindless looting of state treasury has developed into a system with pattern and purpose. It has become an institution with a soul curiously, that era provided the country with some proven cases of corrupt enrichment of public officers. Okeyim, Ejue and Ekanem (2013) admit that public funds looting or embezzlement, which is the outright theft of entrusted funds by public officials, is a very common corrupt practice in Nigeria.

3.3 Confession of Sin

Sin is not as simple as we merely understand it; and its load is not as heavy as we think but enslaving as we never expect. Cuttings further noted that the worst that can happen to a mortal man is not death but the slavery sin puts men into. This dangerous abstract hobgoblin or monster called sin has a dramatic alarming negative impact on the society in every part of both the entire earthly world and the Holy Heavens (Agber, 2011). According to the Holy Bible, (1 John, 3:4) sin is the transgression of the law.

Douglas, (1962) expounded on this that from the outset and throughout its development sin is directed against God, and this analysis alone accounts for the diversity of its forms and activities. When the scripture says that 'Sin is the transgression of the law', it is to this same concept that our attention is drawn. Law is the transcript of God's perfection; it is His holiness coming to expression for the regulation of thought and action consonant with that perfection. Sin is failure, error, iniquity, transgression, trespass, lawlessness, unrighteousness. It is unmitigated evil. Agber (2011) averred that the origin and outcomes of sin cannot be summarized so neatly, as some sects of the Christian religion may have it and White (1884) reiterates also that to many minds the origin of sin and the reason for its existence are a source of great perplexity. It is impossible to explain the origin of sin, or to give a reason for its existence. It is an intruder, for whose existence no reason can be given. White further admitted that sin is mysterious, unaccountable; to excuse it, is to defend it. Could it be excused, could a cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "the transgression of the law".

Essentially, sin is a multifaceted concept whose definition cannot be single tagged in any way hence consideration is always given to varying views with the admittance to cultures, religions, agencies, traditions and belief systems. In many perspectives, sin is viewed as evil of diversifying postures. Brunton (1971) admits that evil or sin has its place, but is has to be overcome. In addition, this is a battle which is not entered into once and finished with; it continues from plane to plane.

Confession of sins has been a controversial institution, especially after becoming one of the main divides in the Reformation. At that time, attention focused on the form that was to survive in the Catholic Church: "auricular" (oral) confession to a priest with the power to forgive sins (the "power of the keys" which, according to Catholic doctrine, Christ granted to His Church). Some thinkers consider auricular confession useful for psychological and social welfare. They also consider the role of free will in its supporting theology of salvation by works to be a stepping stone of Western civilization, and the doctrine of penance, in particular, to be a main source of Western criminal law. Most, however, see auricular confession as oppressive or ineffective (Arruñada, 2004). Among them, Adam Smith, for whom it was "introduced by the Roman Catholic superstition," led to an impossibly detailed codification of moral behavior ("casuistry") and gave the clergy too many opportunities for improving their revenues. Even better known is the more general thesis to which the Catholic emphasis on salvation by works and grace, accompanied by easy forgiveness through auricular confession, is inferior in terms of motivating individuals' productivity relative to Protestant salvation by grace alone, especially in its Calvinist version (Weber, 2001 & Arruñada, 2004).

The act of confession of sins was instituted by God in the Old Testament as can be seen in the Bible. And Jehovah spake unto Moses, saying, speak unto the children of Israel, When a man or woman shall commit any sin that men commit, so as to trespass against Jehovah, and that soul shall be guilty; *then he shall confess his sin which he hath done*. and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty (Numbers 5:5-7). This was clarified in the New Testament when James enjoined "Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. In addition, the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. *Therefore, confess your sins to each other and pray for each other so that you may be healed.* The prayer of a righteous man is powerful and effective (James 5:13-17).

All Christians are expected to confess their sins when they fall into any to God or a religious leader; and they sins are confessed, it is expected that the offender will no more go into the same sin again. Confession is a sacrament providing a means for those who fall into sin after Baptism to be restored into God's grace. It involves the admission of one's sins made to a duly approved Priest in order to obtain absolution. Confession is called the "sacrament of Penance" as: the recipient must be truly repentant of his sins, be determined to try to avoid this sin in the future, and be willing to make reparations as appropriate with any or all injured parties. Apparently, only God can forgive sin. The sacrament of Penance is the way which God has chosen to administer that forgiveness. Jesus exercised the power to forgive sins "that you may know that the Son of man has authority on earth to forgive sins" (Mt 8:6). And Jesus to the Apostles in Jn 20:21-23 reads: "... As the Father has sent Me, so I send you. And when He had said this, He breathed on them and said to them: 'Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" Note that this power bestowed upon the Apostles is different than the power previously given Peter of binding and loosing, which is the broad power in matters of faith and morals; *this power is specific to sin*. Knowing that the Apostles, mere men, were incapable of handling such a responsibility on their own power, Jesus Christ gave them a special communication with the Holy Spirit (*pneuma*) for this special work. In all of the Bible, there are only two instances where God breathed on man, the other was when He gave man a living soul in Gen 2:7 - thus emphasizing the importance of the sacrament of Penance. And as this power was bestowed upon the Apostles, it was to be inherited by their successors, continuing His presence throughout time (Mt 28:19-20). Yes, Jesus is the one Mediator, but that does not deny Him from choosing others to assist Him in his work (Saint Charles Borromeo Catholic Church, 2015).

4. Methodology

The study adopted the descriptive survey design. The target population of this study was Tiv Christians in Benue State. The population of Tiv Christians in the Tiv speaking Local Governments of Benue State is constituted of 1,690,000 Catholics from Katsina Ala, Gboko and Makurdi Dioceses and (Wikipedia, 2015). The population of the Protestants (NKST church) consists of about 127,115 baptised and professing members (Utor, 2011). The population of Pentecostal Christians is 435,961. Wikipedia (2015) affirm that the population of Christians in the Tiv speaking areas of Benue is 2,253,076. Therefore, the sample size of 768 from the population was drawn using the sample size table, (Emaikwu, 2015). Random sampling technique was used in selecting the subjects for the study. The instrument used for data collection was Impact of Confession of Sin on Tiv Christians Questionnaire (ICSTCQ) constructed by the researcher. Section A of the questionnaire was on bio-data that included sex, Christian Denomination and Year of Baptism or Repentance. Section B consisted of 5 variables. Section C consisted of 5 variables. Section D consisted of 5 variables. Section E also consisted of 5 variables and Section F consisted of 3 variables. The 23 item questionnaire adapted a 4 point rating scale. Respondents were asked to respond by ticking the applicable responses (SA) Strongly Agree, (A) Agree, (D) Disagree and (SD) Strongly Disagree. Mean and standard deviation was used for the analysis. Therefore, any item of the instrument whose mean rating scores is 2.50 and above will be considered significant and if any item is less, it will not be considered significant. Chi-square was used for testing the hypotheses at 0.05 significance level.

4.1 Demographic Information

Demographically, data were collected from 768 Tiv Christians in Benue State out of which 329 were male representing 42.8% while 439 were female representing 57.2%. On respondents' Christian Denomination, 307 representing 40.0% were Catholics, 124 representing 16.1% were Protestants and 337 representing 43.9% were Pentecostals.

4.2 Research Question 1

Is the Christian preaching not effective enough to reduce the sinning rate among Christians?

In order to answer the Research Question 1, data were collected relating to the research question. The collected data were analyzed and presented in Table 1.

Table 1: Descriptive Statistics of Christian Preaching

Descriptive Statistics	N	Mean	Std. Deviation
The more Christians preach, the higher sin increases in our society today	768	3.0638	1.20509
Most preachers emphasize on money prosperity more than righteousness and holiness	768	2.6302	1.31235
Majority of the clergy and priests preach about the things that people want to hear and their preaching is not effective enough to reduce the sinning rate among Christians	768	3.3385	.89906
Christian preaching is effective enough to reduce the rate of sinning among them	768	2.4846	1.20435
Preaching of the Christian leaders is not practiced therefore it is not effective enough to reduce the rate of sinning among Christians	768	3.3281	.89422
Valid N (listwise)	768		

From Table 1, it can be seen that respondents were of the opinion that the more Christians preach, the higher sin increases in our society today, most preachers emphasize on money prosperity more than righteousness and holiness, and majority of the clergy and priests preach about the things that people want to hear and their preaching is not effective enough to reduce the sinning rate among Christians. This is because the mean rating scores of the items are above 2.50. Moreover, respondents disagree that Christian preaching is effective enough to reduce the rate of sinning among them however, they admitted that preaching of the Christian leaders is not practiced therefore it is not effective enough to reduce the rate of sinning among Tiv Christians.

4.3 Research Question 2

Is the impact of confession after repentance of sin not enough to minimize the rate of sin among Christians?

In order to answer the Research Question 2, data were collected relating to the research question, analyzed and presented in Table 2.

Table 2: Descriptive Statistics of Impact of Confession after Repentance of Sin

Descriptive Statistics	N	Mean	Std. Deviation
Punishment due to sins after confession is lifted too quick and mild without the proof of the Christian not going into the sin over again	768	3.0313	1.20042
Majority of Christians confess their sins but not repent from them and the impact of confession is not enough to minimize it	768	2.7617	1.21453
Too much of temptations make the confession of sins of little impact since Christians still fall back to the same confessed sins	768	3.1068	1.09237
Because Christians continue to sin and confess routinely they have no fear of sin again	768	3.0065	1.20784
Christians don't confess their sins sincerely and the impact of their confession is not enough to minimize sin among them	768	3.6914	.49491
Valid N (listwise)	768		

From Table 2, it can be seen that the mean rating scores of all the items is above 2.50. This means that punishment due to sins after confession is lifted too quick and mild without the proof of the Christian not going into the sin over again, majority of Christians confess their sins but not repent from them and the impact of confession is not enough to minimize it, too much of temptations make the confession of sins of little impact since Christians still fall back to the same confessed sins, because Christians continue to sin and confess routinely they have no fear of sin again and Christians don't confess their sins sincerely and the impact of their confession is not enough to minimize sin among them. Therefore, this implies that the impact of confession after repentance of sin is not enough to minimize the rate of sin among Tiv Christians in Benue State.

4.4 Research Question 3

What are the deterrent measures adapted by the Christian leaders to reduce the rate of sinning among Christians?

In order to answer the Research Question 3, data were collected on deterrent measures adapted by the Christian leaders to reduce the rate of sinning among the Tiv Christians in Benue State. The collected data were analyzed and presented in Table 3.

Table 3: Descriptive Statistics of Deterrent Measures Adapted by the Christian Leaders

Descriptive Statistics	N	Mean	Std. Deviation
When I commit a sin and I confess it or it is known, the church board puts me under excommunication	768	3.5742	.50521
Anytime I sin and it is known or I confess to my priest, he stops me from participating in the Holy Communion	768	3.4714	.83077
Christians who commit sin are banned from all spiritual functions in the church and among other fellow Christians in the same church	768	3.1315	.90177
When Christians commit sins, any leadership position they hold among other Christians or in the church is relinquished as a form of punishment to stop them from sinning	768	2.7279	.73834
Christians who sin are asked by the leaders to dry fast and pray for the purpose of suffering the body as a form of discipline to minimize sin	768	3.2057	1.15517
Valid N (listwise)	768		

Table 3 shows when I commit a sin and I confess it or it is known, the church board puts me under excommunication with the mean of 3.5742 and standard deviation of .50521, anytime I sin and it is known or I confess to my priest, he stops me from participating in the Holy Communion with the mean of 3.4714 and standard deviation of .83077, Christians who commit sin are banned from all spiritual functions in the church and among other fellow Christians in the same church with the mean of 3.1315 and standard deviation of .90177, when Christians commit sins, any leadership position they hold among other Christians or in the church is relinquished as a form of punishment to stop them from sinning with the mean of 2.7279 and standard deviation of .73834 and Christians who sin are asked by the leaders to dry fast and pray for the purpose of suffering the body as a form of discipline to minimize sin with the mean of 3.2057 and standard deviation of 1.15517. This means that the items are deterrent measures adapted by the Christian leaders to reduce the rate of sinning among Christians.

4.5 Research Question 4

What are the confessional measures adapted by Christians after sinning?

To answer the Research Question 4, data on confessional measures adapted by the Christians after sinning were collected analyzed and presented in Table 4.

Table 4: Descriptive Statistics of Confessional Measures Adapted by the Christians after Sinning

Descriptive Statistics	N	Mean	Std. Deviation
I do confess my sins to the priest or pastor in charge of the church for forgiveness and prayers on my behalf	768	2.8633	.89227
I confess my sins only to God and pray for forgiveness	768	3.0807	1.07295
After repenting from my sins, I confess them to close church members who can also understand with me in my weaknesses	768	3.5794	.68047
I make a public confession of my sins in the church to the hearing of everybody	768	3.2331	.81165
I do confess my sins to both God, the priest or pastor and other close friends in the church	768	2.8945	.56455
Valid N (listwise)	768		

From Table 4, it can be seen that all the mean rating scores of the items are above 2.50. This means that I do confess my sins to the priest or pastor in charge of the church for forgiveness and prayers on my behalf, I confess my sins only to God and pray for forgiveness, after repenting from my sins, I confess them to close church members who can also understand with me in my weaknesses, I make a public confession of my sins in the church to the hearing of everybody and I do confess my sins to both God, the priest or pastor and other close friends in the church are the confessional measures adapted by Tiv Christians in Benue State after sinning.

4.6 Research Question 5

Is there a preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning?

To answer the Research Question 5, data were collected relating to the research question, analyzed and presented in Table 5.

Table 5: Descriptive Statistics of Preferred Evading Alternatives to Confession after Sinning

Descriptive Statistics	N	Mean	Std. Deviation
Christians do organize for big church thanksgiving services and donate huge sums of money to serve as a confession for their sins	768	3.7109	.63557
Individually, Christians privately donate deluxe gifts to Christian leaders such as cars and houses as an alternative to confession of their sins	768	3.1016	.75575
Christians subject themselves to providing un-demanded services to the clergy or church as a preferred alternative confession evasion	768	2.8034	.96030
Valid N (listwise)	768		

From Table 5, it can be seen that the mean rating scores of all the items are above 2.50. This implies that Christians do organize for big church thanksgiving services and donate huge sums of money to serve as a confession for their sins, individually, Christians privately donate deluxe gifts to Christian leaders such as cars and houses as an alternative to confession of their sins and Christians subject themselves to providing un-demanded services to the clergy or church as a preferred alternative confession evasion are preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning.

4.7 Research Hypotheses

Hypotheses were formulated to test the significances if there are in the study, in the study area. The hypotheses were tested at 0.05 level of significance. Since Statistical Package for Social Sciences (SPSS) was used for this analysis, the 0.05 is compared with Asymp. Sig (computer calculated probability for decision taking) value denoted as P. Therefore, if P was greater than 0.05 the hypothesis was not rejected.

4.7 Hypotheses 1

The Christian preaching is significantly effective enough to reduce the rate of sinning among the Christians

To test for Hypothesis 1, data were collected relating to effectiveness of Christian preaching to reduce the rate of sinning among the Tiv Christians in Benue State, analyzed and presented in Table 6.

Table 6: Chi-Square Test of Opinion of Respondents on Effectiveness of Christian Preaching

	Observed N	Expected N	χ^2	df	Asymp. Sig	Remarks
The Christian preaching is significantly effective enough to reduce the rate of sinning among the Christians	187	384.0	202.130	1	.000	Significant
The Christian preaching is not significantly effective enough to reduce the rate of sinning among the Christians	581	384.0				
Total	768					

From Table 6, it can be seen that 187 with expected frequency of 384.0 respondents were of the opinion that the Christian preaching is significantly effective enough to reduce the rate of sinning among the Christians while 581 with expected frequency of 384.0 respondents have disagreed that the Christian preaching is not significantly effective enough to reduce the rate of sinning among the Tiv Christians in Benue State. Testing for the difference, $\chi^2 = 202.130$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less than 0.05 (significance level) then the difference is statistically significant. The hypothesis is rejected with the conclusion that the Christian preaching is not significantly effective enough to reduce the rate of sinning among the Christians.

4.8 Hypotheses 2

There is significant impact of confession after repentance of sin to minimize the rate among Christians

To test for Hypothesis 2, data were collected relating to impact of confession after repentance of sin to minimize the rate among Christians in Benue State. The collected data were analyzed and presented in Table 7.

Table 7: Chi-Square Test of Opinion of Respondents on Impact of Confession

	Observed N	Expected N	χ^2	df	Asymp. Sig	Remarks
There is significant impact of confession after repentance of sin to minimize the rate among Christians	195	384.0	186.047	1	.000	Significant
There is no significant impact of confession after repentance of sin to minimize the rate among Christians	573	384.0				
Total	768					

From Table 7, it can be seen that 195 with expected frequency of 384.0 respondents were of the opinion that there is significant impact of confession after repentance of sin to minimize the rate among Christians while 573 with expected frequency of 384.0 respondents have disagreed that there is no significant impact of confession after repentance of sin to minimize the rate among Christians. Testing for the difference, $\chi^2 = 186.047$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less than 0.05 (significance level) then the difference is statistically significant. The hypothesis is rejected with the conclusion there is no significant impact of confession after repentance of sin to minimize the rate among Christians.

4.9 Hypotheses 3

Christian leaders do not significantly adapt deterrent measures to reduce the rate of sinning among Christians

To test for Hypothesis 3, data were collected relating to deterrent measures to reduce the rate of sinning among Christians in Benue State. The collected data were analyzed and presented in Table 8.

Table 8: Chi-Square Test of Opinion of Respondents on Deterrent Measures to Reduce the Rate of Sinning

	Observed N	Expected N	χ^2	df	Asymp. Sig	Remarks
Christian leaders do not significantly adapt deterrent measures to reduce the rate of sinning among Christians	78	384.0	487.688	1	.000	Significant
Christian leaders significantly adapt deterrent measures to reduce the rate of sinning among Christians	690	384.0				
Total	768					

From Table 8, it can be seen that 78 with expected frequency of 384.0 respondents were of the opinion that Christian leaders do not significantly adapt deterrent measures to reduce the rate of sinning among Christians while 690 with expected frequency of 384.0 respondents have disagreed that Christian leaders significantly adapt deterrent measures to reduce the rate of sinning among Christians. Testing for the difference, $\chi^2 = 487.688$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P.

Since P is less than 0.05 (significance level) then the difference is statistically significant. Therefore, the hypothesis is rejected with the conclusion that Christian leaders do significantly adapt deterrent measures to reduce the rate of sinning among Christians.

4.10 Hypotheses 4

There are no significant confessional measures adapted by Christians after sinning

To test for Hypothesis 4, data were collected relating to confessional measures adapted by Christians after sinning. The collected data were analyzed and presented in Table 9.

Table 9: Chi-Square Test of Opinion of Respondents on Confessional Measures Adapted by Christians after Sinning

	Observed N	Expected N	χ^2	df	Asymp. Sig.	Remarks
There are no significant confessional measures adapted by Christians after sinning	61	384.0	543.380	1	.000	Significant
There are significant confessional measures adapted by Christians after sinning	707	384.0				
Total	768					

From Table 9, it can be seen that 61 with expected frequency of 384.0 respondents said there are no significant confessional measures adapted by Christians after sinning while 707 with expected frequency of 384.0 respondents were of the opinion that there are significant confessional measures adapted by Christians after sinning. Testing for the difference, $\chi^2 = 487.688$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less than 0.05 (significance level) then the difference is statistically significant. Therefore, the hypothesis is rejected with the conclusion that there are significant confessional measures adapted by Christians after sinning.

4.11 Hypotheses 5

There is no significant preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning

To test for Hypothesis 5, data were collected relating to preferred evading alternative to confession after sinning adapted by Christians to justify their sinning, analyzed and presented in Table 10.

Table 10: Chi-Square Test of Opinion of Respondents on Preferred Evading Alternative to Confession

	Observed N	Expected N	χ^2	df	Asymp. Sig.	Remarks
There is no significant preferred evading alternative to confession after sinning by Christians	31	384.0	649.005	1	.000	Significant
There is significant preferred evading alternative to confession after sinning by Christians	737	384.0				
Total	768					

From Table 10, it can be seen that 31 with expected frequency of 384.0 respondents said that there is no significant preferred evading alternative to confession after sinning by Christians while 707 with expected frequency of 384.0 respondents were of the opinion that that there is significant preferred evading alternative to confession after sinning by Christians.

Testing for the difference, $\chi^2 = 649.005$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less than 0.05 (significance level) then the difference is statistically significant. The hypothesis is rejected with the conclusion that there is significant preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning.

5. Discussion of Findings

1. Based on the results in Table 1, the findings from the study revealed that the more Christians preach, the higher sin increases in our society today, most preachers emphasize on money prosperity more than righteousness and holiness, and majority of the clergy and priests preach about the things that people want to hear and their preaching is not effective enough to reduce the sinning rate among Christians; and that preaching of the Christian leaders is not practiced therefore it is not effective enough to reduce the rate of sinning among Tiv Christians. The hypothesis was rejected with the conclusion that the Christian preaching is not significantly effective enough to reduce the rate of sinning among the Christians.
2. Based on the result in Table 2, findings of the study revealed that the impact of confession after repentance of sin is not enough to minimize the rate of sin among Tiv Christians in Benue State. The hypothesis was rejected with the conclusion that there is no significant impact of confession after repentance of sin to minimize the rate among Christians.
3. Findings from the study based on the result in Table 3 showed that Christian leaders adapt deterrent to reduce the rate of sinning among Christians such excommunication. The hypothesis was also rejected with the conclusion that Christian leaders significantly adapt deterrent measures to reduce the rate of sinning among Christians.
4. Findings from the study based on the result in Table 4 showed that I do confess my sins to the priest or pastor in charge of the church for forgiveness and prayers on my behalf, I confess my sins only to God and pray for forgiveness, after repenting from my sins, I confess them to close church members who can also understand with me in my weaknesses, I make a public confession of my sins in the church to the hearing of everybody and I do confess my sins to both God, the priest or pastor and other close friends in the church are the confessional measures adapted by Tiv Christians in Benue State after sinning. The hypothesis was rejected with the conclusion that there are significant confessional measures adapted by Christians after sinning.
5. Based on the result in Table 5, findings from the study revealed that Christians organizing for big church thanksgiving services and donating huge sums of money to serve as a confession for their sins; individually, Christians privately donating deluxe gifts to Christian leaders such as cars and houses as an alternative to confession of their sins and Christians subjecting themselves to providing un-demanded services to the clergy or church as a preferred alternative confession evasion are preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning. The hypothesis was rejected with the conclusion that there is significant preferred evading alternative to confession after sinning adapted by Christians to justify their incessant sinning.

6. Recommendations

The research finding discovered that the Christian preaching is not significantly effective enough to reduce the rate of sinning with the sin of public funds looting inclusive among the Christians. This is traceable to the fact that most preachers emphasize on money prosperity more than righteousness and holiness, and majority of the clergy and priests preach about the things that people want to hear. It was therefore, recommended that preachers should desist from laying emphases on money and prosperity in their teachings but should focus on admonishing their followers on doing what the Lord requires of them; and deluxe donation of gifts to Christian leaders such as cars and houses as an alternative to confession of their sins and Christians subjecting themselves to providing un-demanded services to the clergy or church as a preferred alternative confession evasion should be discouraged.

7. Conclusion

The study was carried out to investigate impact of confession of the sin of public funds looting on Tiv Christians in Benue State. The study found out that Christian preaching is not significantly effective enough to reduce the rate of sinning with the sin of public funds looting inclusive among the Christians. Essentially, the study concludes that the more Christians preach the higher sin increases in our society today, particularly the sin of public funds looting. Therefore, Christian preachers and stakeholders must not allow this to continue by focusing their preaching on holiness and justice as faceted in Micah 6:8 "He has showed you, O man, what is good. And what does the Lord require of you? It is to act justly and to love mercy and to walk humbly with your God."

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