

SHOW THE GLORY OF GOD (FOGO) BAND

(I Chronicles 16: 28; Psalm 29: 1-2)

ABOUT SHOWING GOD'S GLORY

GLORY- Adoration and Thanksgiving offered to God.

GLORY- Splendor of a very high degree; also used of those qualities of facts which cause the splendor.

Glory depicts worship, adoration and praise of God. FOGO Band comprises peoples who are always glorifying God in their words, thoughts and deeds due to His holiness (I Chronicles 16: 29-31, Isaiah 46: 13; Revelation 15: 4).

Great importance is attached to this Band in Cherubim and Seraphim Organization because of the belief that we are "Ordered" to be glorifying God as part of our worships, one of the five pillars of the Church. We glorify God so that we can be delivered in the days of trouble (Psalm 50: 15; 91: 15; 81: 7:22, 23).

God can change His deeds and words if He is not glorified by us in all manners and ways (I Sam. 2: 30). Universally, all nations must Glorify God (Psalm 86:9), more importantly for He created them for His glory (Isaiah 43:7).

Who shall not fear God the Creator, and glorify His Holy Name. For He is Holy, and all nations shall come and worship before Him for His desires are made to manifest (Rev. 15: 4). By His good ways and Judgments, God must be glorified by all people (Ezekiel 28: 22, Isaiah 25: 3, Rev. 14:7).

Any creature can be punished for not glorifying God, may be, through pride or otherwise (Acts 12: 23, Rom. 1: 21, Matt 9:8). The **Band of Show the Glory** represents the Celestial Host of Heaven that are always praising God, day and night. Isaiah, a great Israelite prophet, testified to this in one of His great visions (Isaiah 6: 1-4); Jochebed, mother of Moses and Aaron, wife of Amram, and mother of Miriam got her name from God through Divine consultations by her parents – "Jehovah is gracious" (Exodus 6: 20, Numeri 26: 59).

The various applications of the **Band of Show the Glory of God** in Cherubim and Seraphim include the following:

- a) Visible appearance, both of persons and of objects e.g. the face of Moses (Ex. 24:29-35, 33-35) and the new Jerusalem in John's vision (Rev. 21: 10).
- b) Intrinsic excellence of qualities and character, especially true of God, though not exclusively so (Prov. 4: 9). Frequently, when the Glory of God is spoken of in this sense, there is manifestation of expression. Thus, the Glory of God is in what He is, in Himself, and in His activities, creative, providential and redemptive, in nature and history. Christ is revealed supremely: God's Glory by the Grace and Truth which were His (John 1: 14, 2: 11, 17: 4-5, 22) and by what He does for men (II Cor. 3: 7-11). It must be stressed that anybody who is going to be a member of this Band must be a man of

high integrity, must be truthful and great in worshipping God without any blemish in his character.

- c) Possessions not only materials, but intellectual and spiritual. These include a members' soul (Psalm 16:8-9); his wealth (Psalm 49: 16) – in fact all these passages are full of pieces of advice for any member of FOGO Band; His reputation (Pro. 3:35, John 8: 50); His Christian experience (Phillip 2: 6, 3;3); His Christian Service (I Thess. 2: 20).
- d) The act of recognizing God's majesty, power and worth through worship and praise, and the act of seeking to carry out His will in personal character and in the service to others are spoken of as giving Glory to God (I Pete 4: 11, Rev. 4: 47).

Character traits which are in contrast to the glory of God should be avoided. In 1928, St. Moses Orimolade established **Show the Glory of God Band**, popularly known as **FOGO BAND**, along with two others namely, The Soldiers of Christ (Omo Ogun) and Mary Bands. The moral codes for members have become excellence of characters, kindness to all, uprightness in all our ways, transparent honesty in all our dealings, which are all instruments of meaningful evangelism, the prime objective of FOGO Band today.