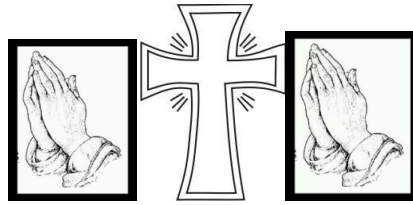


**CHERUBIM & SERAPHIM MOVEMENT CHURCH WORLDWIDE
HEADQUARTERS, DAKIBIYU DISTRICT, ABUJA**



LECTURE/TRAINING SERIES (2013)

Coordinated By: Apos. George Omange

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2013 LENTEN LECTURE SERIES: LECTURE 2

THE CHERUBIM AND SERAPHIM CHURCH

Senior Apostle S. SOFOLUWE

1 GENERAL INTRODUCTION

The Cherubim and Seraphim Church is one of the African instituted Christian denominations popularly referred to as the *White Garment Church*. It was established and christened Cherubim and Seraphim Church through divine inspiration between 1925 and 1926. It is pertinent to mention that apart from the Cherubim and Seraphim Church, there are other White Garment Churches whose practices are quite different.

According to Longman's Dictionary Contemporary of English, the "Cherubim" is a winged Angel guarding the seat of God as sourced from the Holy Bible. "Seraphim" on the other hand is a six-winged Angel of the highest rank guarding the seat of God as sourced also from the Holy Bible.

2 ORIGIN OF THE CHURCH

The Cherubim and Seraphim Church was founded by Saint Moses Orimolade Tunolase through divine guidance, for gospel teachings, prayers for people seeking God's guidance, healing and salvation. Indeed, not much can be written about the Cherubim and Seraphim Church without putting up a detailed history of the birth and life of the founder, Saint Moses Orimolade Tunolase

St. Moses Orimolade was born in Ikare, his hometown in 1879. His father, Tunolase, was a very popular herbalist in Ikare and his mother was Odijoroto Tunolase

It was not really a surprise that Moses Orimolade Tunolase founded a big Spiritual Church like the Cherubim and Seraphim, because fellow herbalists like his father had predicted to the father that his wife's pregnancy would lead to the birth of a male child who would be a wonderful preacher of the word of God. His father too, knew from his divination that the child would be greater than him, more knowledgeable and would excel above his siblings and contemporaries. While his mother was pregnant of him, he was said to have mysteriously assisted his mother to carry heavy load after vocally giving her confidence that carrying the load was not a problem. The mother, in shock, had to ask "who was talking to her" and he answered "it is I, the child in your womb; don't be afraid, I am a blessing to you from God" When she got home, she narrated the whole of her experience to her husband and they both had to consult with a herbalist to find out what could have been responsible for that kind of experience. This particular herbalist, who was often described as all-knowing, in his findings, told them that the pregnancy was beyond ordinary and that the child was an angel of God coming as a blessing. He warned that they should be careful what they do or say to the child when born.

Shortly after the visit to the herbalist, the mother went into Labour, during which both the baby and the placenta dropped at the same time. As the midwife was about to pick up the baby, the

baby stood up to everybody's surprise, so much so that she made three attempts to suppress the baby's strange action since his cord had not been separated. Thereafter, he never made any attempt to stand up again.

Realising that a spiritual authority must have been responsible for all that transpired everyone around started asking for God's mercy and appeasing the child against all kinds of mishap on their farm produce and trade.

Being the mystery child that he was, he got angry for all that had been done to him since his birth; and he opened his mouth to call on his father, asking him to go to the mountain top to ask for the forgiveness of his sins. This again sparked off another talk in town that a day-old baby talked. People came from far and near to confirm the news.

For the fact that his father was not comfortable with his having to walk the day he was born, Moses Orimolade himself never made any further attempt to walk again.

Realising that his son was greater than him, Orimolade's father wanted to commit suicide because he could not imagine two masters manning one boat; but he was persuaded against this intention. But after naming the child on the eighth day, he ordered that the child be moved out his house and he never saw him again till he died. Indeed, it was his father Tunolase that was moved to his father's in sickness where he died

When Orimolade was five years old, he still could not walk. The only Church in Ikare then was the CMS. The Sexton of the Church was passing by the Church one evening and discovered that a lot of people were inside singing with the doors and windows shut and a lot of illumination like electricity, as in festive periods. Such illumination was then not common in our country. Even the kinds of hymns being rendered were strange to the Sexton. Curiously, he went to see what kind of electric bulbs were used, who were rendering the hymns in the church whose doors and windows he had earlier shut, and to ask who permitted them to come to the church at such late hour. As he approached the door and knocked, there was no response; but he was shocked to see the door open without any human touch. He went in to see those rendering the melodious hymns but was surprised to see that only Moses Orimolade was inside the Church and had to ask him "who were those singing so melodiously with you here?" Moses Orimolade answered "Here we are" He wondered how a five year old, who could not walk, in spite of the distance to his father's house would be in the church that late hour without anyone accompanying him there.

At dawn, the Sexton narrated his experience to the Church Elders and requested them to ask Orimolade to come and teach them those melodious songs but was discountenanced. After much persuasion, they reluctantly agreed to the suggestion and requested Orimolade to teach

the Church his songs. The time was fixed and they were disappointed as he taught them spiritual songs as against the expected social music, thus:

L'oke Odo Jordani
Lampe mi 2ce
Awon Olufemi to ti lo
Mofe lo ba won wole ogo
A ki yio pinya mo titi lai lai lai
Wa sile, wa sile lfe
Iwe Jesu so fun mi pe
Angeli gbe mi wole ma yo
Jesu sig be mi wole e

3 EARLY MISSIONARY WORK

Moses Orimolade slept one day and had a dream in which the Angels of God came down to heal and spiritually empower him afresh for the work he was sent to do. He was crowned and given a staff of office as a symbol of authority in all his works. This was how his missionary works began

In 1916 aged 37 years, Moses Orimolade Tunolase left Ikare for his missionary journey, beginning with towns around his hometown and overpowering witches and wizards after which he proceeded to distant places like Ibillo, Ipele, Ifon and Benin where he discovered they were worshipping idols and offering sacrifices to idols with human blood. In repentance, the Oba and people of Benin begged him to pray for them. The then Oba of Benin, after the sermon and prayers, was converted to Christianity together with the people of Benin.

Orimolade in his preachings, always said strange things to his audience; and in particular, while preaching, his dreadlocks used to form an umbrella-like shape over his head and get bonded together into one unit immediately after his preachings. This alone always attracted people to coming to listen to his sermons.

He preached at Kukuruku and Lokoja, silencing witches and wizards and showing his listeners the way of the Lord

In spite of the fact that Moses Orimolade Tunolase did not have any formal education, his knowledge of the Bible from Genesis to Revelation, quoting references off-hand, was unequalled.

In 1919, Moses Orimolade started his Church that was later named Cherubim and Seraphim Church at Ikirun, Oshun State. He was there preaching and for his five-day stay, he never ate nor drank anything till he left. When in 1920 he came back to Ikirun, his 1919 host refused to accommodate him because of his non-eating habit. Another man who hosted him this time

around saw that Orimolade never ate for his seven-day stay till he moved to Oshogbo. He moved from one town to another till he got to Ifako Agege and Lagos.

At Ikirun, those to whom he handed over the newly established Cherubim and Seraphim gathering had forgotten the mode of worship and they had to come and meet him again in Lagos for a new beginning. Forgetting the laid down mode of worship was not ordinary; they were spiritually attacked from all corners; and among those who stood their ground without fear were Leader Jacob Ogundijo, Elder Joseph Agboola and Baba Aladura David Akinola. Idol worshippers attacked these men and their families with all kinds of ailments especially small pox and chicken pox- which they always had victory over through prayers.

The first anniversary of the Church in Ikirun in 1921 enlisted six hundred and four (604) members. The Leader Jacob Ogundijo was arrested and jailed 60 days for using the name of Jesus Christ to destroy demonic powers in the town (Ikirun).

Jagun Adejumo was then the Magistrate. He offered his head and challenged Ogundijo to replicate all his powers on him and that they will not have impact on him. Ogundijo only did the sign of the cross on Jagun's head. No sooner was this done to his head than Jagun started getting into trouble with the powers that be and he was eventually jailed two months. Nobody despises a Cherubim and Seraphim Church member and get away with it. By the time Jagun Adejumo got to prison yard, God had elevated Ogundijo through his daily prayers among the prisoners. Then the wife of the Police Chief at Oshogbo had terribly bad stomach trouble which defiled all medical processes (orthodox and modern) until one of the prisoners suggested calling on Ogundijo for spiritual help. The Police Chief sent for Ogundijo. He came and found the woman sprawling and crying from pains from the stomach ache. Ogundijo only recited "The Earths is the Lords" (Ps 24) three times and the ache stopped. That led to Ogundijo's release.

4 SOME MISSIONARY WORKS IN LAGOS-Orimolade in Lagos

If you find anyone reading the Holy Bible from Genesis to Revelation off-hand, the person must be a member of Cherubim and Seraphim Church. When Moses Orimolade arrived Lagos, he went to Pa Ogunbiyi's Church at Ebute Ero, preaching and reading through the Book of Genesis to Exodus without opening the Book. Everybody's attention was arrested, so much so that, from morning till evening, nobody remembered to eat. Those who listened to his sermon believed and were converted. But some people were not happy about the unfolding developments. Even Pa Ogunbiyi tried to run him down but failed in his bid. Some people at Agosofin in Lagos planned to kill Orimolade through a Church Warden. The Warden died instead and Orimolade prayed and he came back alive. Another woman got drowned in the Lagoon. Orimolade was informed. He prayed over it and the woman came out alive the next day.

Then came the case of Captain Abiodun. She went to watch a film at the Catholic Cinema and the Angel of God appeared to her and she died. Rev. Ogunbiyi was brought in to pray for her;

even a herbalist but to no avail. It was raining when they informed Orimolade about this. Immediately he stepped out, the rain stopped. He went there, prayed and she came back to life and started singing Hymn 673 Gba to ba de (2ce) and sang Hymn 700 thereafter. She informed those around that, had Orimolade not been one of the heavenly hosts, she would not have returned, because she had gone very far. Captain Abiodun Emmanuel (Akinsowon) worked thereafter with Moses Orimolade Tunolase in various capacities.

Moses Orimolade fasted 40 days and 40 nights asking God to for Spiriyual Gifts for his followers; and God sent down power to see visions and other gifts. The Moses orimolade sang Hymn 166

Agbara kan na ti nwon ni lojo Penticost
Agbara yi on kannna ni Jesu seleri Pombo.

That was the genesis of seeing visions, dreaming, etc. in C&S Church

5 NAMING OF THE CHURCH

On 9th September 1925, Moses Orimolade expressed to his members the need that the Church be identified with a name. He sent for everyone identified with the Church for a revival service. In a joyful mood, Moses Orimolade sent for Abiodun and he told her that the name of the Church shall be Seraphim because it will spread to the four corners of the World and outlive the human race. Then he went further to appoint Abiodun Akinsowon as Captain of the Church. In view of the fact that two heavenly Angels collaborated with Moses Orimolade, one should not be preferred to the other in the naming of the Church. Moses Orimolade then said further that the Church shall be called Cherubim and Seraphim Church. Moses Orimolade died on 19th October 1933 aged 54

6 PURPOSE OF THE CHURCH

At the time Moses Orimolade Tunolase started his missionary works, he started from the grassroots, his local vicinity since charity begins at home. This is a pointer that evangelism in the Cherubim and Seraphim Church should start from the local vicinity. He won souls for the surrounding Church Missionary Society (CMS) churches everywhere he went until he got to Ikirun where he gathered believers for the Cherubim and Seraphim sect, even when the name was yet to emerge. The purpose was to redeem the souls of the faithful from destruction through sicknesses, spiritual attacks, cultism and other powers of darkness, by praying for them and in particular to make a difference through holiness- Matt 5:13. A house built upon the hill cannot be hidden. We must be very courageous Hymn 455 *Koto k'awon mimo беру, kin won so'reti nu.....*

The Cherubim and Seraphim Church stands as a role model in Christianity even “as Members of the black race on this earth, we are looked at as mean and mere things. But the Great Father in the most High is ours. He knows that we are his own” Hymn 317. The spiritual gifts of the Church must therefore not be rubbished with selfish desires; in order to keep the flame of the Church burning till that day when the roll shall be called yonder.

Let the Prayerist not relent in their prayers; the Dreamers and Visioners should buckle up their shoes while the Prophets and Prophetesses should be up and doing. May the power of the Almighty God continue to strength everyone in Jesus name.

7 STANDING IN THE GAP

Going by the name of the Church, CHERUBIM AND SERAPHIM which depicts Holiness, the Church is required to demonstrate holiness in every aspect of worship and human life. But what is the level of holiness in the Church today? There is no doubt that there is a remarkable drop from the original concept of the Founder and early followers. This drop has resulted from disobedience and inadequate knowledge of the “WORD” by members. Majority of those who have good knowledge of it have been drifted away by worldly attractions; and as a result:

- a) The Holy Spirit in them is no longer as it used to be.
- b) The Spiritual powers of the past have been eroded by worldly attractions and so, to stay relevant (in their own eyes), they patronise agents of lesser gods for powers which are not of God.
- c) Prophecies hardly come to pass anymore

When a planted seed wants to germinate, it begins from inside the soil, shooting up through the ground and growing for all eyes to see. God instituted the Cherubim and Seraphim Church from the remotest of localities in the South-Western zone and got it spread to East, West, North and the south of Nigeria; and even beyond the country’s borders to the western world. The big question is what have you and I done to improve on these achievements?

The Church needs to go back to its dawn, follow rightly and even build on the steps put in place by the Founder, Saint Moses Orimolade Tunolase. “The Lord seeks a group amongst the Church that should make up the edge and stand in the gap before Him” Ezekiel 22:30. Let us no longer leave undone what we should be doing; and do no more, what we should not be doing. The Church has been exposed to many good things which many other Christian denominations would have loved to own. My prayer is that God will bring like-minds together for the re-birth of the Pentecost day and growth of the Church in Jesus name.

8 TENETS OF FAITH AND BELIEF

Thanks to the establishment of Theological Colleges in some Cherubim and Seraphim Churches here and there, and the support of the chieftains of the Institutions, the Cherubim and Seraphim Church now has its formalised and documented Tenets of Faith as follows:

- a) Belief in the Trinitarian concept of God comprising the Father, the Son and Holy Spirit

- b) Acceptance of the Holy Bible as the Word of God, the Sword of the Spirit and a companion for Christians, as light for our paths.
- c) Acceptance of the mission, ministry, death and resurrection of Christ as the sure grace of God for remission of sins, redemption, adoption, justification and glorification of believers
- d) Acceptance of Salvation through Faith in Christ
- e) Acceptance of Corporate Body of Christ
- f) Acceptance of the Power of the Blood to heal and perform miracles through prayers of faith, laying of hands and anointing
- g) Acceptance of the Ministries of
 - i. Apostles
 - ii. Prophets
 - iii. Evangelists
 - iv. Pastors
 - v. Teachers
- h) Acceptance of the Ministry of Gifts; 1Cor 12
- i) Acceptance of scripturally approved ceremonies and observances
 - i. Baptism by immersion
 - ii. Communion of the Lord's Supper
 - iii. Laying of Hands in Ordinations
 - iv. Confirmation
 - v. Extreme Unction (anointing with oil)
 - vi. Penance (act of willingly making oneself suffer for spiritual reasons)
 - vii. Marriage
 - viii. First Day of the Week (Sunday) Services
 - ix. Veiling of Christian women in worship, etc.
- j) Respect for constituted authorities and State laws
- k) Belief in the second coming of Christ.

May we continually grow and keep to these tenets so that we may be counted worthy on that day of Glory in Jesus name. Amen

Thank You for Your Attention

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- 2 Korode, S.F. (1995), Cherubim and Seraphim Church Legacies, Immanent Illuminations Konsult, ISBN 978-33387-0-6
- 3 Cherubim and Seraphim Church, Iwe Orin Mimo fun Apapo Egbe Mimo Kerubu ati Serafu Gbogbo Agbaiye, Second Edition, ISBN 978-30571-1-1, Seal of Life Ministry Publishers
- 4 The Holy Bible

OBJECT SYMBOLS OF WORSHIP

Most Snr. Apostle S. S. Oyelola

1. OVERVIEW

The lecture will cover the following areas:

- a) Definition of Some Terms: - Christian Symbolism, Symbol and Doctrine.
- b) Introduction: The Bible Doctrines
- c) The Cherubim & Seraphim Church
- d) Object Symbols of Worship e.g.
 - i. The use of White Robe and the Girdle
 - ii. The Consecrated Water
 - iii. The Anointing Oil
 - iv. The Holy Incense
 - v. The Candle Light.
 - vi. The Cross of Christ
 - vii. The Altar.
 - viii. Etc.
- e) The C&S Church Movement Today and the Challenge of Faith and Worship.
- f) Conclusion.

2 DEFINITION OF SOME TERMS

In order to give context to this topic, the following definitions are provided. The definitions are not meant to be exhaustive, but were used to give clarity to this topic.

- a) **Christian Symbolism:** is the use of symbols by Christianity. It invests objects or actions with an inner meaning expressing Christian ideas.
- b) **A Symbol:** is something that represents an idea, a process, or a physical entity. The purpose of a symbol is to communicate meaning.
- c) **Doctrine:** is a principle or body of principles presented for acceptance or belief, as by a religious, political, scientific,

Or a doctrine is a belief or set of beliefs held and taught by a church, political party, or other group.

3 INTRODUCTION

The Bible Doctrines

Doctrine to the church is what a foundation is to a building. It is the article of faith on which a believer's faith is anchored. A building with a weak foundation will collapse under intense unfavourable weather and environmental conditions while a building with solid foundation will weather through storms (Mat. 7:24-27)

Mat 7:24 *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*

Mat 7:25 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

Mat 7:26 *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

Mat 7:27 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

A believer's steadfastness and stability in the Lord is dependent on a firm grasp of the Truth revealed in the Bible (Eph. 4:13:14).

Eph 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:*

Eph 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

Whereas, lack of knowledge leads to backsliding and destruction (Hosea 4:6)

Hos 4:6 *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*

In a world of error and deceit engineered by Satan and his host (John 8:44)

Joh 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

A believer needs to be well grounded in the truth in order to frontally attack every lie of Satan if he is to remain (Mat. 4:3-4).

Mat 4:3 *And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*

Mat 4:4 *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

The early believers understood perfectly the need to be grounded in the doctrines. Both old and young engaged in spiritual activities that built up their Christian character and convictions. They studied the doctrines, prayed and celebrated the Lord's Supper (Acts 2:41-47).

Act 2:41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

Act 2:42 *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

Act 2:43 *And fear came upon every soul: and many wonders and signs were done by the apostles.*

Act 2:44 *And all that believed were together, and had all things common;*

Act 2:45 *And sold their possessions and goods, and parted them to all men, as every man had need.*

Act 2:46 *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*

Act 2:47 *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

It should be observed that, the study of the doctrines took a place of pre-eminence in their Ministry. These Spirit-directed activities of the early saint led to the phenomenal growth of the

early Church. Apart from this, it brought about boldness, steadfastness, and growth (Daniel 11:32; Acts 4:19-20).

Dan 11:32 *And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.*

Act 4:19 *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*

Act 4:20 *For we cannot but speak the things which we have seen and heard.*

Paul understood the centrality of Bible doctrines to Christian maturity, hence he counseled the Eph. Christians that spiritual gifts were endowed them in order to teach doctrines that will bring about Christian perfection (Eph. 4:11-14).

Eph 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

Eph 4:12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

Eph 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:*

Eph 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

His counseling to Timothy, his son in the Lord was: **“Take heed unto the doctrine; continue in them; for in doing this thou shall both save thyself and them that hear thee”** (1 Tim. 4:16).

Paul’s counsel to Titus who was left in Crete to set things that are wanting in order was that he should hold **“fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers”** (Titus 1:9).

Our steadfastness, to the end, as believers, workers, preachers, missionaries, and leaders like Paul, Timothy and Titus, is dependent on the understanding of the doctrines (1 Tim. 4:16).

1Ti 4:16 *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Also, the salvation of our congregation depends on their understanding of the doctrines. A thorough understanding of the doctrines then is indispensable to all members of the church.

The strength or weakness of the church depends to a large extent on the members attitude to the doctrines (1 Peter 3:15; 2 Tim. 2:15; Col. 3:16; John 5:39 Deut. 4:4-9).

1Pe 3:15 *But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*

2Th 2:15 *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

2Ti 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Col 3:16 *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

Joh 5:39 *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

Deu 4:4 *But ye that did cleave unto the LORD your God are alive every one of you this day.*

Deu 4:5 *Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.*

Deu 4:6 *Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.*

Deu 4:7 *For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?*

Deu 4:8 *And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?*

Deu 4:9 *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;*

The doctrines which the church stands upon are not mere dogmas or the opinions of men. They are inspired by God (2 Tim. 3:15-16).

2Ti 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

2Ti 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

The Bible clearly teaches on Godhead, the virgin Birth of Jesus, repentance, restitution, water baptism, the Lord's Super, Holy Ghost Baptism, marriage, redemption, healing and health, rapture, resurrection of the dead, the great tribulation, the second coming of Christ, the great white throne judgment, new heaven and the new earth, hell, etc. These Bibles doctrines explicitly revealed treasures that a Christian cannot do without. The reason and hope of our faith are embedded in these doctrines (1 Peter 3:15)

1Pe 3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Every believer today in the Church, old or young needs to benefit from the doctrine of Christ. This can only come through in-depth study, prayerful meditation and internalization of truths studied and a faithful practice of these teachings (2 Tim. 2:15).

4 THE CHERUBIM & SERAPHIM CHURCH

The Cherubim and Seraphim Church is solidly an evangelical Church. God's servant Saint Moses Orimolade Tunolase established it in the year 1925. The foundation of C&S Church was set on authority of the Scripture. The Church came into existence during the period when darkness covered Nigeria, when all the existing churches then were in spiritual slumber. The Church was named Seraphim by revelation while Cherubim was also added through revelation in May of 1926. The name Cherubim and Seraphim is Biblical and they are very significant names having their origin in God.

The spiritual father did not deviate from God's instruction as he followed strictly the teaching of Jesus Christ. This is noted as in the song –

"Ipinle ti Jesu fi lele leyi ti baba Aladura nto, keda mase ro pe o ye kuro nibe o duro le Kristi apata."

This means that

“The Foundation laid down by Jesus is this one which the Spiritual Father (Baba Aladura) I following. Let no man think that the foundation is off the track, it stands on Jesus, the Rock.

In other words, St Moses Orimolade was telling us that every which should be done in this sect has to be done in line with the Biblical injunction.

The Cherubim and Seraphim Church is based on the sound teachings of the word of God. What the earthly founder of the church, Moses Orimolade, brought was noble and divine; it is a perfect way of salvation. The devil knows this and is annoyed, and he is doing all in his power to destroy this gift of God to mankind; the best weapon in his arsenal is IGNORANCE and he is exploiting it to the fullest. But we must not be unaware of the devices of Satan.

The objects for which the Church is established are to evangelize and arouse the African in Nigeria (in particular) and the whole world in general to the practice of a spiritual Christian life and of those sublime principles of Christian charity of faith as taught by Christ Himself.

5 OBJECT SYMBOLS OF WORSHIP

The cross, which is today one of the most widely recognized symbols in the world, was used as a Christian symbol from the earliest times and the cross had become so closely associated with Christ.

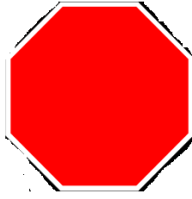


The cross as a Christian symbol or "seal" came into use at least as early as the second century. From the definition of symbol above, therefore:

5.1 Symbol

A Symbol is something that represents an idea, a process, or a physical entity. The purpose of a symbol is to communicate meaning.

1. For example, a red octagon may be a symbol for "STOP".



2. On a map, a picture of a tent might represent a campsite.



3. Numerals are symbols for numbers.



4. Personal names with their pictures are symbols representing individuals.
e.g. St. Moses Orimolade Tunolase



5. A red rose symbolizes love and compassion.



Idolatry is when one uses a crucifix as a physical symbol of faith, that person is practicing idolatry by using the idol (crucifix) as the focus of the reverence. That is when a Christian grabs his/her crucifix necklace to gain comfort in times of trial, he or she is in effect worshiping the crucifix, thereby practicing idolatry. That is, if the crucifix becomes the focus of reverence



However, when the crucifix is only used as a symbol of faith (as the resolution states), it is neither receiving worship nor focus. A symbol of faith is not equal to worship of that symbol. Similarly, when a stout Darwinist fashions a walking fish on his bumper, he is not worshiping the fish, he is using it to represent his particular ideology. The crucifix symbol is not the focus, it merely draws attention to the focus, that is, Jesus Christ and Him crucified (if you are a protestant the cross will be empty, representing the resurrected Christ).



In the Bible God appreciates many such symbols of faith. For instance,

- i. The Nazi rite vow in which the adherents would not cut their hair as a symbol of faith to God (Samson is the most notable). Numbers 6:1-21.



- ii. The Ark of the Covenant was a symbol of God's faithfulness to the Israelites. David, king and psalmist, is recorded as dancing around the Ark of the Covenant saying, "I will become even more undignified than this!" He was appreciating God's faithfulness, not worshipping the Ark itself. 2 Samuel 6:15-22.



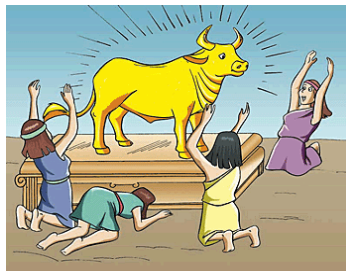
- iii. Jesus himself told us to practice such symbolism when he established the Eucharist – he said, "Do this in remembrance of me (3)." Such symbols are not objects of reverence, but symbols of remembrance. The bread and wine of the Eucharist are physical symbols. Luke 22:19.



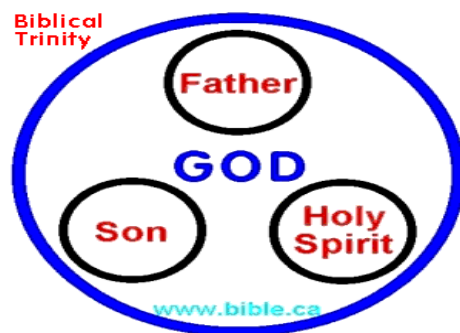
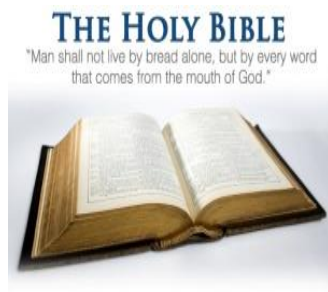
- iv. God sets into place symbols of his glory and covenant with man. For instance, he put into place the rainbow to remind man that he will not flood the earth en masse again. Genesis 9:13



Idol, by definition, is "a statue or other object that is worshiped as a god (5)." Therefore, it must be shown that object of worship is not merely being worshiped, but that it is being worshiped as a god. A graven image or representation of anything that is revered.



The Cherubim and Seraphim Church holds unshakable faith in the Holy Bible as the Word of God and in Salvation through Jesus Christ, and in the Trinity in unity, the use of incense, purification by prayer and fasting and resurrection of the dead.



It condemns and abhors the use of charms or fetish, witchcraft or sorcery of any kind and all hearthenish sacrifices and practices.



It endorses and does practice the sanctification of water by prayer and the effect of such consecrated or Holy Water for every purpose.



Shoes are not allowed in the sanctuary. All females, (both members and non-members), must cover their heads in the sanctuary and may not enter the sanctuary during their monthly menstrual periods. Men must uncover their heads in the sanctuary. Members are encouraged to wear prayer robe and girdle during all worship services. Though wearing of prayer robes during worships are encouraged, members and non-members who do not wear prayer robes are not prohibited from entering the sanctuary or worshiping with the congregation.





However, members must have faith in prayers and the Holy Bible and abide by the **Cherubim & Seraphim Church** doctrines, rules and regulations as laid down in the Holy Bible.

The doctrines we observe in C & S Movement and in Dakibiyu District is not in any way different from that which God Almighty, through his servant St. Moses Orimolade Tunolase desires.

Mat 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*

To date most of what the new Churches [called Pentecostals] and Orthodox Churches' method of worship are copied from the Cherubim and Seraphim Church, a church founded by Orimolade; These include:

- i. **Vigil (Watch Night Prayer).** The service starts at midnight and continues till about 4am. Many Churches now adopt it as part of their services.
- ii. **Drumming and the use of many types of Musical Instruments** to worship our God was introduced by the Cherubim and Seraphim Church.
- iii. **Using of Oil** was introduced by Cherubim and Seraphim Church now renamed by New Churches as Anointing.
- iv. **Clapping** in the church as part of worshipping .
- v. **Dancing** in the church as part of worshipping.
- vi. **Prayers with Fasting.**
- vii. **Shout of Hallelujah** during worship.
- viii. **Street evangelism**
- ix. **Prayer Warriors**
- x. **Etc.**

5.2 Doctrine

Doctrine is a principle or body of principles presented for acceptance or belief, as by a religious, political, scientific,

Or a doctrine is a belief or set of beliefs held and taught by a church, political party, or other group.

The objects use in C & S Churches Worship includes:

a) White Garment

White garments as a form of uniform, and that these such garments is the dress of the faithful, because they were what Christ wore during his suffering, crucifixion, and resurrection Revelation 7:9, Matthew 17:1-2, Mark 9:2.



b) Drumming and dancing in the Prayer House (Ilu ati Ijo ninu Ile Oluwa)



Psm. 149:2-4

Psa 149:2 *Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.*

Psa 149:3 *Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.*

Psa 149:4 *For the LORD taketh pleasure in his people: he will beautify the meek with salvation.*

Psm 150:1-end

Psa 150:1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Psa 150:2 Praise him for his mighty acts: praise him according to his excellent greatness.

Psa 150:3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Psa 150:4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Psa 150:5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Psa 150:6 Let everything that hath breath praise the LORD. Praise ye the LORD.

Psm. 98:4-8

Psa 98:4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

Psa 98:5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

Psa 98:6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

Psa 98:7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Psa 98:8 Let the floods clap *their* hands: let the hills be joyful together .

c) Use of Holy Water (Omi Adura)

The Cherubim and Seraphim believe in the use of water and oil. water has a type of healing power, because of the strength of [baptism](#) and the spirit of God that dwells within it. Exodus 30: 17-21, Numbers 8: 6-7, Ezekiel 36: 24, Hebrews 10



Is. 12:3-4

Isa 12:3 *Therefore with joy shall ye draw water out of the wells of salvation.*

Isa 12:4 *And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.*

Ez. 36:25

Eze 36:25 *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*

2 Kings 5:1-17

2Ki 5:1 *Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.*

2Ki 5:2 *And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.*

2Ki 5:3 *And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.*

2Ki 5:4 *And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.*

2Ki 5:5 *And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.*

2Ki 5:6 *And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.*

2Ki 5:7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.*

2Ki 5:8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, *Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.*

2Ki 5:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

2Ki 5:10 And Elisha sent a messenger unto him, saying, *Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.*

2Ki 5:11 But Naaman was wroth, and went away, and said, *Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.*

2Ki 5:12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

2Ki 5:13 And his servants came near, and spake unto him, and said, *My father, if the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?*

2Ki 5:14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

2Ki 5:15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, *Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.*

2Ki 5:16 But he said, *As the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.*

2Ki 5:17 And Naaman said, *Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.*

2 Kings 2:19-22

2Ki 2:19 *And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.*

2Ki 2:20 *And he said, Bring me a new cruse, and put salt therein. And they brought it to him.*

2Ki 2:21 *And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.*

2Ki 2:22 *So the waters were healed unto this day, according to the saying of Elisha which he spake.*

John 5:2-9

Joh 5:2 *Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.*

Joh 5:3 *In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.*

Joh 5:4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

Joh 5:5 *And a certain man was there, which had an infirmity thirty and eight years.*

Joh 5:6 *When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?*

Joh 5:7 *The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*

Joh 5:8 *Jesus saith unto him, Rise, take up thy bed, and walk.*

Joh 5:9 *And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

d) Cross Bearing Gbigbe Agbelebu



Mat. 16:24

Mat 16:24 *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

Eph. 2:16

Eph 2:16 *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

Col. 1:20

Col 1:20 *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

e) Burning of Altar Light (Titan Abela)

Candle represents light, backed with Revelation 3:1-3; Revelation 4: 5, Revelation 1: 20, Zechariah 4: 2, Exodus 37: 23, Leviticus 24: 4, Exodus 27: 20



Rev. 4:5

Rev 4:5 *And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

Job 29:3

Job 29:3 *When his candle shined upon my head, and when by his light I walked through darkness;*

Pro. 20:27

Pro 20:27 *The spirit of man is the candle of the LORD, searching all the inward parts of the belly.*

Rev. 1:12-13

Rev 1:12 *And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;*

Rev 1:13 *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Zeph. 1:12

Zep 1:12 *And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.*

f) Anointing Oil (Lilo ororo ni ile Adura)



The Church also believes in the use of concentrated oil, because it is backed by the [bible](#) in James 5:14-15. Mark 6: 13, Exodus 28: 41, Exodus 29: 7, Exodus 30:30, Isa 61:1, 1 John 2: 27
James 5:14-15

Jam 5:14 *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*

Jam 5:15 *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

Mark 6:12-13

Mar 6:12 *And they went out, and preached that men should repent.*

Mar 6:13 *And they cast out many devils, and anointed with oil many that were sick, and healed them.*

Luke 4:18-19

Luk 4:18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

Luk 4:19 *To preach the acceptable year of the Lord.*

1 John 2:20-27

1Jo 2:20 *But ye have an unction from the Holy One, and ye know all things.*

1Jo 2:21 *I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.*

1Jo 2:22 *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

1Jo 2:23 *Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.*

1Jo 2:24 *Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.*

1Jo 2:25 *And this is the promise that he hath promised us, even eternal life.*

1Jo 2:26 *These things have I written unto you concerning them that seduce you.*

1Jo 2:27 *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

Psm. 45:7

Psa 45:7 *Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

g) Non wearing of Shoes in the Prayer House (Ako gbodo wo atelese wo inu ile adura)



Exo. 3:5-6

Exo 3:5 *And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*

Exo 3:6 *Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

Josh. 5:13-15

Jos 5:13 *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?*

Jos 5:14 *And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?*

Jos 5:15 *And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.*

h) Use of Incense (Lilo Turari)

Use to drive away demons, from Malachi 1:11 and Revelations 5:8,8:4; Exodus 30: 8-9, Revelation 5: 8, Luke 1: 9-11, Revelation 8: 3-4



Luke 1:10-11

Luk 1:10 *And the whole multitude of the people were praying without at the time of incense.*

Luk 1:11 *And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.*

Rev. 8:3-5

Rev 8:3 *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*

Rev 8:4 *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*

Rev 8:5 *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*

i) Loin and Girdle (Lilo Amure)

Daniel 10: 5, Revelation 1:13, Exodus 29: 5, Matthew 3: 4, Act 21: 11, Ps 100:19, Leviticus 16: 4



Mat. 3:4

Mat 3:4 *And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.*

Rev. 1:13

Rev 1:13 *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Rev. 15:6

Rev 15:6 *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

Is. 5:27

Isa 5:27 *None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:*

Jer. 13:1

Jer 13:1 *Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.*

Ez. 16:10

Eze 16:10 *I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.*

j) Having Altars in the Prayer House (Nini tabi Mimo Pepe ni ile Adura)



Rev. 8:3-5

Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

Rev 8:4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

Rev 8:5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Rev. 11:1

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Rev. 16:7

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

k) Use of Palm frond (Imo ope je ami ayo ati isegun ni lilo)



Revelation 7: 9, John 12: 12-13

John 12:13

Joh 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Rev. 7:9-10

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Rev 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Lev. 23:40

Lev 23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

l) Clapping of hands and dancing in the prayer house (Atewo pipa ati ijo ninu ile adura)

Psm. 47:1-2

Psa 47:1-2 O clap your hands, all ye people; shout unto God with the voice of triumph. For the LORD most high is terrible; he is a great King over all the earth.

Psm 98:8-9

Psa 98:8 Let the floods clap *their* hands: let the hills be joyful together

Psa 98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Isa 55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

Job 34:37

Job 34:37 For he addeth rebellion unto his sin, he clappeth *his* hands among us, and multiplieth his words against God.

m) Non covering of the Head by male

1 Cor. 11:4-9

1Co 11:4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

1Co 11:5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

1Co 11:7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

1Co 11:8 For the man is not of the woman; but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

n) Covering of the head by female members (Idi ti obirin ni lati maa bori ninu ile adura)

1 Cor. 11:5-6, 13-15

1Co 11:5 *But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.*

1Co 11:6 *For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*

1Co 11:13 *Judge in yourselves: is it comely that a woman pray unto God uncovered?*

1Co 11:14 *Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?*

1Co 11:15 *But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*

o) Female member forbidden in the Altar

1 Timothy 2: 12

p) No Alcohol or Intoxicant

Leviticus 10: 8-11, Proverb 20:1, Luke 1:15, 7:33

q) Lifting of hands and bowing down

Nehemiah 8: 6, Psalm 134: 2, Genesis 18: 2, Exodus 4: 31, Revelation 4:10

6 THE C&S CHURCH MOVEMENT TODAY AND THE CHALLENGE OF FAITH AND WORSHIP

C&S Church was founded on the truth and the truth is that salvation comes only through redemption which comes only through CHRIST. Many Churches today particularly some C & S churches where they perform all forms of rituals are all false and devilish churches using the name of C&S to cover up their bad habits and spoil the name of the church. These false and devilish churches should be avoided.

I will urge people to be careful of the type of Church or C&S churches they attend. Any church that do not teach the true Bible Doctrines based on the undiluted Word of God as contained in the Holy Bible should be avoided. I also want to remind all true Christians that we are all serving one God and we should not let false prophets, fake churches and liars drag us away from the truth.

The present leadership of C&S Church Movement holds passionately and tenaciously to the doctrine of Trinity-God the Father, God the Son, God the Holy Ghost. We believe in the inspired words of God in both the Old and New Testament; we believe with passion the gospel of Jesus Christ in its totality; we hold as sacred the baptism by immersion as expressly commanded by our Lord and Saviour, Jesus Christ {**Mk.16:15-16**} as one of the requirements for our salvation; we believe in the sanctification of oil and water for healing without a charge as commanded by our Lord in Matthew 10:8. We believe and accept the usage of ordinary white candle and sanctified incense during devotional services. We wage wars against witchcraft, occult practices, and fetish practices in any form, usage of any red candles or any fetish objects or materials under any disguise in discharge of our responsibility to those in search of solutions to obvious spiritual problems arising from works of demonic forces. Our belief is grounded on the efficacy of prayers without any rituals or seeming demonic or fetish or idolatry practices or pretences.

7 CONCLUSION

The Cherubim and Seraphim Church has no other doctrine outside the doctrines of Jesus. The Church is committed to global mission and soul evangelism in conversion of people to the Lord Jesus. The Church worship methods is based on the Holy Bible doctrines, use of some object symbols of worship as contained in the Holy Bible and the book of Revelations. These practices and believes have Biblical backings and should be properly explained to new converts and the youths.

It is of great importance that the church should focus on members' salvation and the word of God that will lead to their spiritual development and maturity. In all, everyone should and must be truthful, righteous and holy, and at the end inherit the Kingdom of God. Amen.

ORDER OF SERVICES IN CHERUBIM & SERAPHIM MOVEMENT CHURCH

Apos. W.O. Afuape

OUTLINE

1. Introduction/Church Services
2. Importance of Church service to mankind
3. Pre-service preparation
4. Main service
5. Post-service

1. INTRODUCTION

The C&S is a highly spiritual church, led by the Spirit of God in all hem of affairs

Our Church Services

- Sunday Thanksgiving
- Protection Service (1st Wednesday of the month)
- Friday Covenant Service
- Saturday Watch night Service
- Vigil Keeping
- Child naming ceremony
- Holy Baptism
- Marriage Solemnization
- Revival service
- Arise & Shine
- Bible study (midweek)
- Band prayer meeting
- Band Anniversary
- Holy Communion
- Lenten Service
- Holy Michael Day
- Good Friday
- Harvest Thanksgiving
- Birthday Thanksgiving
- Wake-keep/Burial

It is therefore important to be spiritually and physically prepared for all church services enumerated above

2. IMPORTANCE OF CHURCH SERVICE TO MANKIND

- a. Worship the Lord
- b. Being in God's presence
- c. Moving closer to God
- d. To seek eternal life
- e. To receive the grace of God
- f. To receive answers to prayers

3. PRE-SERVICE PREPARATION

Notification

Notification to all officiating members:

It is the duty of the Secretariat to notify and follow-up the officiating members

The Secretariat should also inform officiating ministers that they should feedback the Secretariat in case they will not be able to officiate latest three (3) days before the appointed service

Category of Officiating Ministers

- Worship Leader
- Church Minister
- Elders
- Prophets/Prophetesses
- Prayerists
- Lay Readers
- Wardens
- Choir
- Preachers
- Cross Bearers
- Incense Bearer
- Those to Sprinkle Water or Anoint People with Olive Oil
- Interpreters
- Visioners
- Vision recorders, etc

Spiritual Preparation for Officiating Members

A. Spiritual Preparation for Worship Leaders, Preachers, Cross Bearers, Wardens, etc

- Each of the service is important because those who take part in such services are not doing it for their own benefit alone but for the benefit of all the congregation of God. There is need for every partaker to adequately prepare him/herself spiritually for the service.
- Such a person must fast for 7 days, which may be white, daily or unbroken form.
- Must observe the hours of prayer (6am, 9am, 12noon, 3pm, 6pm and 9pm), but when not possible should pray morning and night throughout the period.

First (1st) Day

Sing C&S 51 “Jesu nfe gba elese”

Read Psalm 32

Pray for:

- i. Forgiveness and sanctification to enable him execute the spiritual duty successfully.
- ii. The support of the Holy Spirit to help him throughout the period so as to be divinely blessed during and after such service.

Second (2nd), Third (3rd) & Fourth (4th) Day

Sing C&S 585 “Gba aye mi Oluwa”

Read Psalm 21, 34, & 84

Pray for:

- i. Forgiveness and establishment in the Lord.
- ii. God to show us His mercy and redeem the household of the Worship Leader and all Officiating members so that we may be abundantly blessed.

Fifth (5th), Sixth (6th) & Seventh (7th) Day

Sing C&S 317 “Lo kede ayo naa fun gbogbo aye”

Read Psalm 19, 24, & 100

Prayer:

- i. That God may have mercy on us, accept our thanksgiving and bless us with the manifestation of His Holy Spirit so that our good tidings from God may bear good fruit in life of all.

Instructions for Officiating Ministers

- The Officiating Ministers must put on their spiritual title robes

- They must be at the Prayer House at least an hour before the start of the service
- The Worship Leader must be sure that all necessary things needed for the service are available at the altar
- He must hold his Bible and staff of office throughout the period of service
- The Officiating Ministers must have:
 - A short thanksgiving service with their household after the day's service
 - Use one (1) candle; C&S 105 "E jeka finu didun" and Psalm 100.
- They are to bring their problems to the Lord with a vow, which must be paid when their prayers are answered.
- The Officiating Members must fast according to above spiritual instructions for the benefit of all.
- Whoever fails to fast must not be allowed to officiate.
 - Ref. Lev. 19:1-5; Heb. 8:1-end Lev. 16: 29-34; 1 Thess. 3:13

B. Sunday Service and Worship

This is a special service before the Lord and a great worship by His congregation spiritually, morally and physically.

Requirement for Sunday service and worship

- Respect for God: Ps. 2:11; 5:7; 119:120
- Upright walking: Ps.. 101:6; 119:1-2
- Absolute loyalty: Matt. 6:24; Lk. 6:13; James 4:4; 1 Jhn. 2:15
- Regeneration: Rom 7:6; 2:29; 12:11
- Humility and love for God and His people (i.e. the congregation) : Acts 20:19 Gal. 5:13; 1 Cor. 8:9; 9:19; 1 Pet. 2:16; 2 Pet. 2:19

Rewards of Sunday Service and Worship

- Divine honour: John 12:26; 14:3
- Acceptance before God and winning God's favour: Rom. 14:18, 2 Cor. 18:21
- Having God's inheritance and eternal blessings: Col. 3:24; Eph. 6:8; 1 Cor. 7:22; Rev. 7:15; Rev. 22:3
- The worship Leader of Sunday Service must keep himself Holy for the minimum of seven (7) days with fasting and prayers and keep the rules of God as mentioned above and also abstaining himself from any sexual intercourse

Programme for the Seven Days Activities

First (1st) Day

Sing C&S 49 "Olugbala gbohun mi"

Read Psalm 51, 99 and 24

Pray for:

- i. Forgiveness of sin for himself, his group and the entire members of the congregation of God that he is going to lead.
- ii. Sanctification etc. and spiritual power to lead the service.

Second (2nd), Third (3rd) & Fourth (4th) Day

Sing C&S 74 "Baba ni waju ite Re"

C&S 50 "Baba Oludariji"

C&S 113 "Okan mi yin Oluwa logo"

C&S 479 "Anu Re Oluwa lawa ntoro"

Read Daniel 9: 4-13, Psm. 25 and Isa. 60

Pray for:

- i. God's mercy and protection for the congregation.
- ii. Redemption for the worship Leader and his families.
- iii. Spiritual power for himself and all

Fifth (5th), Sixth (6th) & Seventh (7th) Day

Sing C&S 437 "Isun kan wa to kun f'eje"

C&S 239 "Jesu agbara mi"

C&S 28 "Olorun ojo isinmi"

C&S 240 "Jise re nde Jesu"

Read Ps.130, 30, 84

Prayer-

- i. The Worship Leader will pray generally as his heart desires with vow OR covenant which he must remember to pay when God answers his prayer.

Other Instructions

- i. The **Worship Leader** shall use a pair of white trouser, his official spiritual title garments or any other provided for such service by the Church.
- ii. **Must be in the Prayer House at least an hour** before the commencement of such service.

- iii. Must be sure that all materials for such service are ready on the altar.
- iv. Must hold his Bible and staff of office during the service without looking back till end of such service.
- v. The Worship Leader and his family on getting home after the service must have a short prayer using:
 - C&S 105 “E je ka finu didun and Psalm 100, 80 and 144 for thanksgiving prayer.
 - In such prayer, he should bring all his needs before the Lord with vow on what he would when his supplications are answered.
 - Such prayer should be made with one candle.

C. Protection Service

This shall take place on every First Wednesday of the month.

God commanded this during an important service held at the Bar Beach during the Lenten period of 1971

The spiritual directives for the Worship Leaders and Officiating members are as stated below:

- **He must fast for seven (7) days.** These may be unbroken from daily or white fasting
- **He must be prayerful, observing the hours of prayer.** If he is unable to observe the hours of prayer, he must pray fervently both in the morning and the night of the seven days' fasting.

First Day of Fast

C&S 50 “Baba Oludariji”

C&S 49 “Olugbala gbohun mi”

C&S 53 “Ka wole f’ Oba ologo”

Ps 51, 99, 24

Prayer

- i. Pray for forgiveness, sanctification and descent of the Holy Spirit to enable you execute the spiritual obligation successfully and be Divinely blessed.

Second, Third and Fourth Day

C&S 628 “Igba mi mbe ni owo re

C&S 271 “Apata aiyeraiye”

C&S 239 “Jesu agbara mi”

Scripture: Nehemiah 9:6-end

Pray for

- Forgiveness of our sins and that of the fold and for steadfastness. We shall also pray for God's mercy and for his redemption on the Worship Leader so that our joy in the Lord may be full forever.

Fifth, Sixth and Seventh Day

C&S 524 O Fun mi ledidi

C&S 116 Emi ba' n egberun ahon

C&S 585 Gba aye mi oluwa

Scripture reading Ps.51, Isa.63:15, 64,Ps.24

Prayer

- For the church and ourselves shall be for God's mercy, acceptance of our thanksgiving and for the Holy Spirit to manifest Himself in our midst for divine protection from all principalities.

Other Instructions

- The worship leader must put on white trouser and underwear the spiritual title robe or they are provided by the church to officiate at such a service.
- He must have been in the prayer House at least one hour before the commencement of such a service.
- He must be sure that all material for such service are ready on the altar.
- He must hold his Bible and staff of office during the service without looking back till end of such service.
- The worship Leader of such service and his family on getting home after the service must have:
 - Short prayer- using C&S 105 "E jeka Finu didun" and Ps 100 with one candle for thanksgiving prayer).
 - In such prayer, he should bring all his needs before the Lord with vow on what he will do if his supplications are answered.

Other officiating members who are to take care of the following shall observe a day fast or stated for the worship leader.

- Bible Reading
- Preaching
- Praying
- Cross Bearing
- Incense Bearing
- Sprinkling of Water

- Marking of olive oil, etc
- Whoever fails to fast must not officiate in such a service.
- Bible References Lev. 19: 1-5, Heb. 8: 1-end, Lev. 16: 29-34; 1 Thess. 3: 13

D. Naming Ceremony

It is an important service necessary for our newborn baby.

Three-officiating Elders shall conduct this service

Spiritual Directives for the Leaders and Officiating Ministers are as stated below:

- i. They must fast for three (3) days. These may be unbroken i.e. dry fast, white, or daily fasting.
- ii. Must observe the hours of prayer. But if this is not possible, the morning and evening prayers should be observed.

First Day

C&S 93 “A fope f’ Olorun”

Ps 25

PRAYER:

- Forgiveness and Sanctification, the manifestation of the Holy Spirit in our undertakings during the fasting period and for divine blessing and protection.

Second Day

C&S 138 “Ibase p’ Oluwa”

Ps 92

Prayer

- forgiveness for all our sins, for God to establish us in the Lord, have mercy on us and redeem the household of the worship Leader, and that the Holy Spirit might be our guide. May the Holy Spirit protect and bless us abundantly.

Third Day

C&S 217 “Jesu l’ oruko to gaju”

Ps 34

Prayer

- for God’s mercy, acceptance of our thanksgiving and manifestation of the power of Holy Spirit on our undertakings.

Other Instructions

The Worship Leader must have their Bibles, staff of office, and he should be in the church at least one hour before the service starts and wear either their spiritual title robe or that provided by the church

The Leaders and their household must have a thanksgiving prayer at home after the naming with

- 1 candle C&S 105 E je ka finu didun and Ps.100.
- They should put all their problems before the Lord with a vow, which must be paid when their prayers answered.

Every officiating Elder must fast for one day or may undergo same spiritual observances of the Worship Leader of the Service for the benefit of all.

These are, those to read the lesson, preach, incense and cross bearer, the warden, Interpreter, those to sprinkle water anoint people with Olive Oil, Vision recorders etc.

- Whosoever does not fast should not officiate in such services.
- Bible References: Lev.19:1-5, Heb.8:1-end, Lev.16:29-34, 1 Thess.3:13

Programme of Service

It is important that the Secretariat prepares the programme of service one (1) week before the particular service to enable the officiating members get acquainted with their function

Rehearsal before Service

It is very necessary that all officiating ministers rehearse properly before services to avoid embarrassment

Wardens to sanctify the prayer house at least one hour before service especially on Sundays

4. Main Service

Rules guiding each service

- Time Consciousness, though we are led by the Spirit of God
- Reverence/Orderliness during service
- Monitoring and curtailing of unnecessary movement (The Warden)
- Monitoring of the environment and safety of lives and properties (The Warden)

5. Post Service

- Group prayer of thanksgiving by all officiating members
- Checking and closing of the auditorium (Wardens/Security officials)

CONCLUSION

- Order of Services in C&S Movement Church is important and spiritual.
- Therefore everyone is expected to be conversant with all the services as each of them enables us to worship God and receive his blessings.
- All Service Band members (Choir, Warden, Daniel & Prayerists) must be prepared at all times for all services because they could be call upon to officiate.

Final Charge

- Heb 10:25
 - Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another- and all the more as you see the Day approaching

PROPHECY, VISIONS AND SPEAKING IN TONGUES: PRACTISES IN C&S CHURCH

M/I/I Pro. F.G. Olaleye & M/S/M/I/I Pro. J.K. Shittu

1 INTRODUCTION

1.1 The Holy Spirit is a divine personality, who has a definite function in the world. A study of the scripture reveals that the Holy Spirit has been very active. His activity has been shown in regard to the universe and the people of the world. In the Old Testament the Spirit had a “Come and go” ministry. At Pentecost He came to dwell with the believers and abide in the living Church of Jesus Christ. Ref. 1 Cor. 12, where it was stated that we have nine manifestations of Holy Spirit But all these worketh that one and self same Spirit, dividing to every man severally as He will. Among these Nine Manifestations of the Holy Spirit are Prophecy, Visions, Speaking in Tongues and Discerning Spirit are to be discussed in this Lecture.

2 PROPHECY: What is Prophecy?

The Hebrew word that is translated “to prophecy” means “to flow forth”. It carries the thought “to bubble forth like a fountain, to let drop, to lift up, to tumble forth, and to spring forth”. The Greek word that is translated “to prophecy” means “to speak for another”. It means to speak for God, or to be His spokesman.

PROPHECY is a pure gift of God freely given for a purpose. Prophecy in Central Truth is supernatural utterance in a known tongue. It is the most important of the three Gifts of inspiration or utterance because it takes the other two – divers’ kinds of tongues and the interpretation of tongues to equal prophecy. Paul said “greater is he that prophesieth than he that speaketh with tongues, except he interprets.....”(1 Cor. 14:5) Prophecy is supernaturally speaking in a language that is understood in the natural realm. Prophecy is God’s Word to us.

2.1 What are the biblical significance and relevance?

- (a) It brings edification, exhortation and Comfort to the people of God (1 Cor. 14:3).
- (b) It is use for future foretold
- (c) Through this gift of prophecy we can speak supernaturally not only unto men, but also unto God.
- (d) Through prophecy we can enjoy fellowship with God in the Spirit which is beyond anything we have known before. It can be used in your prayer life

2.3 WHO IS A PROPHET/PROPHETESS

A Prophet is one who has visions and revelations of the word of God. Prophets are been assigned duties as messengers of the Almighty. They are set up to guide the people to toe the

way of the Lord as well as restore them to God whenever they go astray. They are regarded as watchmen (Ezekiel 3:17) as well as seers (2 Sam.24:11). They are able to find out hidden things or thoughts (1 Kings 14:1-6) and pray for others and so on.

“At best, predictive prophecy is The “Foretellers” are those who are anointed to proclaim a divinely inspired declaration of a future event that God has determined will happen. are in our age in truth and the gift of prophecy, without which no one should be a minister of the Gospel, consists of the ability to understand and expound the written Word of God.

A Prophet is someone who prophesied that is, a person who spoke God’s message. This may include telling what would happen and any kind of divine message. Sometimes when the Spirit of God took control of Prophets, they lost some or all control over their speech and actions or were not aware of what was happening around them. We have major and minor Prophets. The major and minor Prophets are described by their work and achievements.

The “Foretellers” are those who are anointed to teach the truths that have been declared by God, through the Holy Spirit, in His Word, the Bible.

Prophets’ Attributes are detailed in God’s Word and as follows:

- a) An uncompromising individualist: Isaiah 1 – They will say what God has told them to say, no matter who it offends or who disagrees;
They always stand alone: God separates them for His purpose;
- b) They spend quality time in prayer and communion – this is where God reveals Himself to them
- c) They have integrity: they will not lie nor will they compromise God’s word;
- d) Their message will intensify true awe of God: The truth of their words will prick the heart of the hearer;
- e) They will interpret and make clear the purpose and will of God. They have the ability to explain clearly to any who inquires; and
- f) They will impart depth and dimension concerning God’s Word to those who will receive their message: those who seek them out and accept their message will become enlightened and blessed.

2.4 The Objectives

The mission of a Prophet include revelation of the divine message to man.

They spread the kingdom and truth of God on earth i.e. evangelism and also infusing courage in man and extending peace and happiness among men; and

They insist that God’s commandments must be kept and obeyed.

The basis of their work is faith in the power of God.

The Old Testament Prophets revealed the nature of God to Israel and surrounding nations. Abraham expressed God’s Fatherhood to Israel and Gentile nations. Hosea demonstrated

God's redemptive love, His faithfulness and forgiveness in the midst of Israel's unfaithfulness. Jeremiah demonstrated God's Sovereign response to Israel's sin. Yet Moses emerged as the Principal Prophet speaking for God to Israel. He experienced God's very Presence, and listened as God declared His own nature for the entire world to know, compassionate and gracious. God used Moses to reveal more about Himself than any other Prophet. Some seventeen names of God flow through Moses writing, such as Jehovah-Jireh, God our Provider and Jehovah-Nissi, God our Banner. Each name presented another aspect of God's Person. Israel became the only nation on earth to know God's mind and heart concerning itself and the surrounding Gentile nations. Kings of Israel consulted with the Prophets on matters of state. Those who disregarded His voice, though Israel's kings, suffered and died.

The New Testament: Jesus of Nazareth exemplified, to the highest degree, God's Prophet and God's Prophetic voice on earth. The masses of Israel recognised Jesus as Prophet, fulfilling the prophetic office so clearly stated in the Old Testament. And Jesus referred to Himself as Prophet Jesus spoke uniquely as the Father's Prophet.

2.5 What is their Calling/what constitutes the office of a prophet?

- a) "He speaks from the impulse of a sudden inspiration, from the light of a sudden revelation at the moment. The idea of speaking from sudden revelations seems here to be fundamental, as relating either to future events or the mind of the Spirit in general".
- b) A Prophet speaks by direct divine inspiration, an immediate revelation – not something he thought of, but something given at the spur of the moment by sudden inspiration.
- c) To stand in the office of a Prophet, one is first of all a minister of the Gospel, separated and called to the ministry with the calling of God upon his life. The Prophet is a ministry gift.
 - i. A Prophet is first of all a Preacher or a Teacher of Word
 - ii. "But he (Prophet) that prophesieth speaketh unto men to edification, exhortation and comfort" I Cor. 14:3
 - iii. A layman may prophesy, but you are not a prophet just because you prophesy; though Paul encouraged the entire church at Corinthian to covet to prophesy (I Cor. 14.1). Yet the answer to the question "Are all Prophets?" is obviously "No" (I Cor. 12:29).

2.6 What are the Codes, Conducts and Practices

A nation without a conscience is as good as dead and that is what this country is and we are all responsible for it. Both individually or collectively, we need to rise up to the challenge of prophetic mission and thus save the nation from final collapse. Though every Nigerian claims to be a religious person, little reference is made to God in our political, economic and social decisions let alone actions.

Prophet, by its very nature prophetic word, to which we are all called, is a hard one which unsettles and upsets the status quo.

To build a virile nation:

Christian Prophets need not to wait to be consulted before they speak out against social ills of the society whether welcome or unwelcome (2 Tim. 4:1-2) They should rise up to the defense of the poor and be seen to be identified with them. They should uphold the faith; preach the gospel and continually building the kingdom.

3 WHAT IS VISION?

It is pertinent to state that we have two kinds of Vision: they are (a) Spiritual vision and An Open vision.

Spiritual vision: A person has a vision in his spirit, or sees in his spirit. e.g. Saul on the road to Damascus (Acts 9:1-8), the Bible says about Saul that "..... when his eyes were OPENED, he saw no man....." Saul's eyes were shut when he had this vision and saw Jesus. Paul didn't see the Lord with his physical eyes. He saw into the spirit realm with eyes closed.

An Open vision: This is the highest type of vision. When this happens, one's physical senses are suspended. His physical eyes are not closed. He possesses all his physical capabilities, yet he sees and hears in the realm of the spirit e.g. Revelation 1 appears that John saw the Lord in an open vision.

Personal Experience: "This is the kind of vision I had when appeared to me in 1959 and taught me about the Ministry of prophet. I saw Jesus walk in to my room. I heard His footsteps. I saw Him enter my room just as plainly as any man I have ever seen in my life. I saw Him sit down beside my bed. I heard His voice as plainly as any man's voice I have ever heard in my life" By Kenneth E. Hagin.

Each one of us has our own life experience/s in one way or the other that the Lord has revealed Himself to us in a wonderful manner.

4 MINISTRY OF TONGUES AND INTERPRETATION

What is speaking in Tongue?

In order to understand the true meaning of tongues-speaking, it is necessary to go back to history. This is the awareness of "God present and God active". Speaking in tongues was a common practice in the early church ministry. Tongues-speaking originated from Greek words "Glossolalia" – "glossa" meaning (tongue) and "lalia" meaning (speak). This subject matter has had a considerable and very controversial since the inception or the life period of the Apostles of Jesus Christ. Yet one quality which cannot be disputed is present in the gift of Tongues-speaking and that is, vitality, positive, vibrating and appealing prophetic note.

Tongue speaking, that is, ability to speak in other languages not learned or tongues was by God bestowed upon early church ministry. There are, too many to mention, records in the New Testament showing various believers receiving and using the gift.

I Cor Chpt. 12, 13 and 14, treated speaking in tongues as an indication that the possession and use was considered very important in the early church ministry. When the awaiting disciples received the promised Comforter, ten days after Jesus' ascension, at Jerusalem, the miraculous manifestation of Tongues-speaking happened. In fact, this was recorded as the first miracle of the New Testament after Christ has left his disciples.

1 Cor. 12:28-30. The last verse i.e. verse 30 of this Chapter emphasized on Diversities of tongues (different kinds of tongues) is here regarded as a definite ministry set by God in the Church.

Being filled with the Holy Spirit and speaking with other tongues as the Spirit gives utterances in the private prayer life of the believer is not the same as a ministry of tongues.

What the Word of God is talking about here in 1 Cor. 12:28 and 30 is ministering to others through tongues and interpretation, as a ministry gift.

What are the biblical significance and relevance?

- ✓ The Ministry of diversity of tongues and interpretation is to be ministered in the public assembly in order to bless and help others
- ✓ Speaking in tongues without interpretation is communing with God alone in a person's prayer life.
- ✓ Speaking in tongues is primarily a devotional gift to be used in the believer's prayer life in the praise and worship of God. I Cor. 14:18

5 DISCERNING SPIRIT

Discerning Spirit is the spiritual ability to ascertain or distinguish between the real manifestation of the Holy Spirit or familiar spirit.

How can you tell the difference?

1 Con. 12:1-3 – Interpret this scripture in context, Paul is writing about spiritual manifestations and things pertaining to the Holy Spirit. Of course, a person could say, "Jesus is Lord" out of his head. A rank sinner could say that. But what this scripture is saying is, when the Holy Spirit is in manifestation, He always makes Jesus Lord. When is the Holy Spirit in manifestation, He says Jesus is Lord. The Holy Spirit doesn't attract attention unto man made man Lord.

Does the manifestation bring glory to Jesus? Does it bring blessing to people? Does it bring them nearer to God?

Or does it exalt man? Does it attract attention to the human?

6 COUNSELLING

Counseling is the act of enlighten people spiritually, physically, materially and otherwise. It is a way of pointing touch light to the hidden facts. It may be general, marriage, new convert counseling or even old .

A lot of people have been troubled by several issues of life that needs urgent attention. E.g. People have experienced bad dreams of varying dimensions. Many people have been consulting the Prophets on account of bad dreams while many others patronized the babalawo and as such fell victim of devil's attack.

A number of things can cause bad dream; these may be poor or bad diet, constipation, dirtiness and uncleared bowels, unsettled mind (thought), reminiscence of horrible scenes shortly before sleep. Once the dreamer can detect the cause of his horrible dreams the solution is found already.

Bad dreams caused by the influence of the devil just for the purpose to instill fears in the dreamer.

BAND CO-ORDINATION AND ADMINISTRATION

Apos James

1 INTRODUCTION

In the years past, it was possible for individuals to contact the Leader of the Church and seek his advice and prayers on almost everything i.e. sickness, barrenness, seeking employment, laying of foundation stones, house warming, marriage, among others. But as time went on, it became apparent that the Leader could not attend to all individual cases and at the same time, have time to concentrate on other matters affecting the church, in view of the rapid growth in the number of members. It was at this junction that Bands were created to assist in taking care of their members spiritually, economically and socially.

The creation of Bands was an effective solution to difficulties which could have arisen in the desire of the Leader and his Elders to attend to the problems and obligations of individual members of the prayer house (Church) in order to achieve the primary objective of both the church and its members. The administrative machinery set up by the church ensures the attainment of the goals of the church as well as guarantees the easy link between the Leader and individual members of the church. It could be described as “Administrative per excellence” (Exodus 18:19-26).

In order to co-ordinate the activities of the various Bands in the church, the Bands Coordinating Unit (BCU) was established. The main objectives of the Unit are as follows:-

- a) Ensuring that full house is possible and punctuality of members at Band meeting and engagements.

- b) Ensuring that adequate preparations and arrangements are made for Bands service assignments.
- c) Ensuring that established orders of service are complied with by the officiating Band members.
- d) Assisting in identifying necessary needs, requirements and short-comings of Bands; with a view to improving associated facilities for Bands.
- e) Ensuring that Bands keep to standard uniform practice set up by the church for peaceful co-existence of Bands in order to avoid unhealthy rivalry.
- f) Ensuring that the rules, regulations, injunctions and doctrines of the prayer house within the ordinance of C&S Movement Church are observed and upheld at all times.
- g) Promotion of sense of belonging in members through effective attention to members' spiritual and moral needs.
- h) Spiritual and resource development of members through:-
 - i. Workshops and seminars to train and re-train Band executive on their functions and duties to the church and their members.
 - ii. Training of newly appointed Band executives on their jobs.
- i) Developing meaningful qualifying criteria for appointment as Band officials.
- j) Review of Bands' administrative and performance system to achieve progressive improvement towards excellence.

All administration issues concerning the Bands, requests and suggestions are routed through the Band Coordinating Unit (BCU) for perusal and proper screening before forwarding them to the Elders-in-Council for approval. In effect, the Band Coordinating Unit, coordinates and monitors the activities of the Bands.

2 BAND ADMINISTRATION

In the C&S Movement Church, there are several segments of a largely well- coordinated administration. For administrative convenience and to ease the process of administration, the Church created BANDS as earlier mentioned. These are small units of prayer Groups with well-defined rules and regulations guiding them. The activities of the Bands are appropriately coordinated and monitored to ensure that the goals and objectives which include spiritual growth and physical well-being of members, etc. are on course.

Each Band has an executive made up as follow:-

- a) Patron
- b) Matron
- c) Captain
- d) Vice Captain
- e) Secretary
- f) Assistant Secretary
- g) Treasurer
- h) Welfare Officer

These Band Officials are expected to pilot the affairs of the Band in line with laid down rules. The responsibilities expected of the Band captains, Vice Captains, Secretaries, Patrons and Matrons are listed below. This is to guide Band Officials in Band Administration. All officials are to perform their duties according to the guidelines given. There should be no assumed role that may cause conflicts due to misconception of duties.

3 DUTIES/ROLES OF BAND OFFICIALS

3.1 PATRONS/MATRONS

Shall:-

- a) Serve in advisory capacity to the Band Captain.
- b) Provide financial support when required or applicable within his/her means.
- c) Help to identify member's problems through counseling.
- d) Perform any other duties assigned by the church authority.
- e) Serve as communication link between the Church, Elders-in-Council and the Band.
- f) Ensure Band performance.
- g) Delegate duties to Captains.
- h) Visit members.
- i) Be a member of the Council of Patrons and Matrons.

It should be noted that the Council of Patrons and Matrons is a forum of Patrons and Matrons coming together to exchange notes and ideas with suggestions to the Church Authority. They shall meet every quarter. Its Chairman shall be the Church Elder, Vice Chairman and Secretary to be nominated from among the council members. The Band Coordinator and his Deputies shall be members of the Council, and also a representative of the Church Secretariat.

3.2 BAND CAPTAIN

3.2.1 The Primary Task

The main task is to give leadership to a pastoral sub-group of the congregation (a class) by helping them witness Jesus Christ to the world and to follow his teachings through acts of compassion, justice, worship and devotion under the guidance of the Holy Spirit.

NOTE:- Your Band is a pastoral sub-group of the congregation. It is not like a Sunday school or Continuing Education Class.

3.2.2 Responsibilities

To:-

- a) Keep focused on the primary task.
- b) Be accountable for your own walk with Christ by meeting monthly in covenant discipleship group.
- c) Encourage your Band members to practice justice, compassion, worship and devotion as they witness Christ to the world.
- d) 'Nudge' your Band members in their discipleship by upholding them through regular telephone calls, letters, or personal visits.

- e) Guide your members in finding resources for their acts of worship, devotion, justice, compassion and their witness to Jesus Christ.
- f) Meet once a month with the Pastors, the Lay readers and others in a regularly scheduled Leader's meeting.

3.2.3 Job Description

Shall:-

Preside over all Band meetings; in particular he/she coordinates:-

- a) Annual Band Anniversary activities.
- b) Announcement of Ceremony of Band members, e.g. Wedding, Naming Ceremony, Silver Jubilee, Birthday, Funeral, etc.
- c) Crucial visions pertaining to members as individuals and as a Band.
- d) State of affairs of Band's levies, e.g. finances.
- e) Ensure compliance to visions and other administrative directives.
- f) Conduct Band services and aim at result-oriented prayers.
- g) Ensure that members meet their obligations to the Band and Church by implementing the programmes in the Year Book.
- h) Take advice from Patron/Matron.
- i) Ensure guidance and counseling of members as may fall within his/her schedule of duties.
- j) Initiate and formulate ideas for Band's growth.
- k) Carry out appraisal of members for development and identification of potentials within the Band.
- l) Delegate responsibility to other members of the Band's Executives.

3.3 VICE CAPTAINS

3.3.1 Job Description

Shall:-

- a) Deputize for the Captain during his/her absence.
- b) Carry out any other duties as may be assigned to him/her by the Captain.
- c) Also be a member of the Church Security Unit (a unit made up of all Vice captains in the Church)

3.3.2 Functions of Church Security Unit

Responsible for:-

- a) All Security aspects of the Church.
- b) Provision of security and protective services to the church human and material resources at all times within church organized services and activities.

3.4 SECRETARY

3.4.1 The Primary task

To keep accurate records of members in order to help them grow as Christian Disciples.

3.4.2 Responsibilities

To:-

- a) Work with the Captain to keep accurate records for all membership rolls (full membership/preparatory membership), reporting regularly to the Bands Coordinator on the status of all these and reporting annually to the conference of the District.
- b) Maintain a list of members received and those to be transferred from the rolls.
- c) Maintain Permanent Band Member Register.
- d) Participate actively in the District Council or the work area on Evangelism and sub-conference.
- e) Be accountable to the Sub-Conference through the Band Coordinator/District Council of Elders.

3.4.3 Job Description

Shall:-

- a) Be responsible to the Band captain for the smooth running of the Band
- b) Have the primary responsibility of opening all correspondences of the Band and bring same to the immediate attention of the Band Captain for necessary action.
- c) Convene meetings and discuss agenda with the Captain.
- d) Keep Attendance Register.
- e) Write minutes of meetings
- f) Prepare and read minutes; prepare and read Annual Anniversary Report of the Band after due consultation with the Band Captain and the Patron/Matron.
- g) Be responsible for the announcement of Wedding, Naming Ceremony, Funeral, Silver Jubilee, Birth, etc at Band meetings and ensure attendance of members at these occasions.
- h) Be responsible for the upkeep of the Band Room and its surroundings
- i) Take inventory of Band properties and ensure maintenance of same.
- j) Keep proper record of all Bands' activities.
- k) Liaise with the Church General secretary/Band Coordinator through correspondences.
- l) Communicate with Distant members.
- m) Deputize for the Band captain and Vice captain in their absence.
- n) Carry out any other duties assigned.

3.5 ASSISTANT SECRETARY

3.5.1 Job Description

Shall:-

- a) Deputize for the Secretary in his/her absence.
- b) Carry out any other duties assigned.

3.6 FINANCIAL SECRETARY

3.6.1 The Primary Task

To:-

- a) Receive, record and deposit all funds received by the Band

- b) Work with the Treasurer
- c) Work with Committee on Finance to develop policies and procedures so that funds can be made available to support the ministry of the church.

3.6.2 Responsibilities

To:-

- a) Work according to the guidelines established by the Committee on Finance.
- b) Receive funds from whatever source, record them and report them to the Treasurer and the Committee on Finance.
- c) Collect offerings received during church events and worship services and at the conclusion of these programmes, makes certain that more than one person is involved in collating and counting the money.
- d) Deposit money in the Band account with the church as soon as possible after such monies have been recorded.
- e) Establish a procedure to collect and record money received through methods other than the regular offerings, including money received through mail.
- f) Keep records, where possible, of how much money is given and by whom; and reports amounts received to the appropriate persons.
- g) Report annually to the Committee on Finance regarding total pledge and amount actually received for the year.
- h) Participate fully in the Elders-in-Council and the Committee on Finance meeting.
- i) Be accountable to the District through the Elders-in-Council.

4 COPING WITH HIGHER RESPONSIBILITIES

4.1 Individual members

- i. Must be spiritually inclined
- ii. Purge him/herself of “the spirit of the world” and endowed with the Spirit of God- that we might recognize the things that are freely given to us by God (I Cor. 1:2).
- iii. Individual must be completely regenerated (must be born again) and also become a new creature in Christ (2 Cor. 5:17).
- iv. Walk not after flesh but after the Spirit (Rom. 8:1).
- v. Must be equipped for the work of God, you need not be ashamed (2 Tim. 2:15).
- vi. It is important to be sound in the Knowledge and word of God, whoever that is strictly guided by the word of God will not go astray, will not misrule, will not misguide others.

Paul in his letter to Timothy exhorted him to study the word, teach the word, preach the word, live the word, stay in the word. This is also applicable to someone saddled with higher responsibilities. Paul even recommended further that he should rebuke in the word, reprove in the word, correct in the word and exhort in the work. The word of God is of paramount importance in the life of someone who is called to serve, it is the food of the Holy Spirit. There is the need to feed on the word everyday so as to acquire the Spiritual Energy for effective functioning.

4.2 Training

There is the need to

- i. Attend Ecumenical conferences, seminars, workshops, which are required for grooming to higher responsibilities.
- ii. Read religious journals and books which will be needed to refill the wells of inspiration in you.
- iii. Read materials on biographies of saints (Orimolade, etc) and others that lived good Christian and spiritual lives, because biographies transmit personalities.
- iv. Be Prayerful (prayer is essential in our day-to-day life):-
 - a) Pray before embarking on anything.
 - b) Pray without ceasing,
 - c) When it is and when not convenient.
 - d) At time of peace and trouble.
 - e) In the midst of plenty and time of famine.
 - f) In joy and in sadness.

LORD JESUS CHRIST'S PRAYER TIME AND PLACES

- i. Nights in prayer (Luke 6:12)
- ii. Morning, in a solitary place (Mark 1:35)
- iii. Wilderness (Luke 5:16)- had an unbroken communion with the Father
- iv. Great crisis in the life of our Lord Jesus Christ were preceded with special prayers
- v. Solitude prayer- Mountain (Mark 6:46, Luke 9:28, Luke 22:39-46).

5 QUALITIES OF GOOD LEADERS/CAPTAINS

Someone who is assigned the responsibility for specific Spiritual responsibilities must be:-

- a) Visionary and perceptive: showing sensitive understanding, must have permanently and powerfully influenced their generation.
- b) Men/Women who must have seek more and farther than their contemporaries.
- c) Men/Women of Faith (Faith is Vision).
 - i. Moses endured in seeing God who is invisible (Ex. 24:15-18). Moses' faith imparted vision.
 - ii. Elisha's servant saw with great vividness the vastness of the encircling army of the enemies, while Elisha saw the environing Host of Heaven, invisible to his servant. His faith imparted vision (2 Kings 6:15-17).
- d) Able to identify people spiritual gifts and callings so as to assign individual jobs that they would be able to perform perfectly and effectively.
- e) Able to apply these qualities in him/her to administer Division of Labour that is required within the Bands.
- f) Able to inspire members to services and sacrifices, the glowing heat/light sets those around him alight.
- g) Able to inject and transfer the spirit of work and commitment to those around him/her and associates.
- h) His/ Her enthusiasm, drive and zeal must be infectious.

With Dedicated, Devoted and Prayerful life, God will undoubtedly girdle you for the assignment and responsibilities.

The Grace of God:- (Prayerful for the grace of God to enable you carry out the assignment and responsibilities successfully).

REWARD!!! :- (Revelation 22:12, Luke 1:5-25)

CHURCH MANAGEMENT

Most Snr. Mother-in-Israel Pst. Pro. D.I. Ogbede JP

1 INTRODUCTION

1.1 In order to deliberate on the topic, we have to understand what is church and what is Management?

Church is an institution established for the purpose of promoting true Christian love and sound Christian life with fellowship amongst the members. It is a congregation of people with the same belief, values, worship doctrine and faith in Jesus Christ. The first reference of church was made by our Lord Jesus Christ to Peter in matt. 16:18 which says ".....upon this Rock , I will build my church.....". Jesus Christ was not referring to physical structure or building, but he was referring to Himself as the Foundation of the church, Peter was only one of the builders. i.e.1cor 3:11, Isa 28:16; Ps 118:22. The Body of Christ is the church and is made up of born-again believers i.e. 1 cor.12:13-14, Eph.1:22-23, Eph 2:20-22, Eph:4:13; Acts 15:13-18; Col.1:24-25.

Management is the activity/process of operating through individuals or groups in order to achieve efficiency and effectiveness in the accomplishment of common objectives/stated goals.

1.2 Functions of Management include:

- Planning
- Organizing
- Directing
- Controlling
- Coordinating

1.3 Functional Areas of Management Consist of:

- Financial Resources e.g. money
- Human Resources e.g. people, security, etc.
- Physical Resources e.g. Equipment, electricity, building, vehicles etc.
- Raw Materials e.g. fuel, stationeries, etc.
- Time

1.4 Characteristics of Management

a) Management is universal

Management is required and practiced in every group activity; in profit-organization and non-profit organization. However the approach and style may differ from one to the other. Church can be regarded as a non-profit organization or institution with the primary objective of winning souls for Christ. Management involves integrating human and physical resources towards the attainment of church objectives.

b) Management is a unifying force

Management reconciles or creates a whole that is more than the sum of individual parts. it integrates human and other resources to achieve church goals efficiently. As a unifying force, management harmonizes different resources.

c) Management is multidisciplinary

Management depends upon wide knowledge derived from several disciplines such as engineering, communication, legal, sociology etc.

d) Management is a process

Management is a dynamic and an on-going process or cycle. it continues to operate as long as the church continues to function.

e) Management is situational

Effective management is always situational because there is no one best of doing a thing. In order to be successful, a manager must take into account situational differences. Management is application of knowledge to realities and different situations in order to attain desired result.

f) Management is an Art

As an artist, every manager applies his/her knowledge and skills to coordinate the effort of people. It is creative in the sense that it brings out new value. It is result-oriented.

g) Management is a Science

Management comprises of principles that have evolved through practical experience(s) and theoretical research over several decades. Management is an applied science and interdisciplinary science because it draws knowledge and methodology from other sciences.

1.5 The Roles of Management are:

- a) To provide a sense of direction and set objectives
- b) To encourage innovation and creativity.
- c) To focus attention on objectives and results.
- d) To reduce uncertainty and risk.
- e) To identify duties and division of work.
- f) To define authority and responsibility to the members on the basis of their skills and capabilities.

- g) To lead the congregation well.
- h) To be able to communicate information effectively.
- i) To establish standards, policies, rules and regulations.
- j) To enforce rules and regulations.

1.6 Roles of Managers

a) **Interpersonal Role**

The manager interacts with people within the church and he/she is the Head or Leader of the group.

b) **Informational Role**

The manager receives and collects information; and also disseminates information within and outside the church. He/She is the spokesperson.

c) **Decisional Roles**

The manager makes the decisions in consultation with the group/ church. He/ She allocates resources, develop plan/ programs.

d) **Operational Management Role**

The manager focuses on how to utilize resources without wastage .Operation management consist of designing, location and layout of plant and building, operation of purchase and storage of materials, repairs and maintenance, inventory control and quality control.

e) **Financial Management Role**

The manager ensures that the funds/resources are planned for and utilize at reasonable cost. It also involves planning, organizing and controlling the financial resources and these comprise of:

- i. Estimating the funds required
- ii. Having a budget plan
- iii. Raising the required funds at the right time
- iv. Ensuring proper utilization and allocation of raised funds
- v. Ensuring accountability and transparency

f) **Human Resources Management Role**

The manager ensures the spiritual as well as physical well-being of the church members.

g) **Management of Information System Role**

The manager ensures the gathering of good information that are relevant to the church. He/She provides the information gadgets needed e.g. Computer system, Telephone (Mobile), e-mail and website facility etc.

h) **Conflict/Crisis Management Role**

The manager should be able to deal with conflict /crisis issues in the church. Conflict/crisis will come from:

- Personality differences
- Different perceptions to solving problem
- Power struggles
- Limited resources.

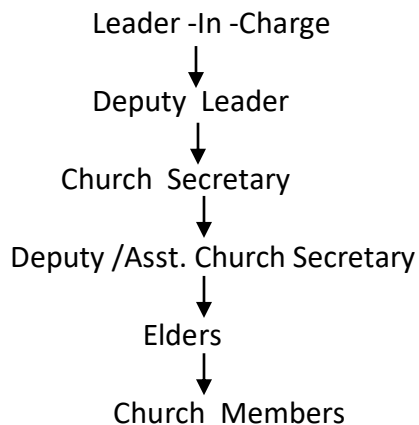
Timely intervention, Fairplay and amicable settlement should be applied.

i) **Time Management Role**

The manager should set time frame for activities and programmes. Time is very important in any operation. Time is precious and it is regarded as money.

2 CHURCH RUDIMENTARY MANAGEMENT

C & S Dakibiyu Sub-Headquarters has organizational structure which is as follows:



Leader-in-charge can be regarded as the overall manager for the church, others are contributing their own quota to the overall running of the church, they are also managers in their respective work/assignment. Everyone is rendering one service or another for the effective and efficient running of the church. Church management is everybody's business, not only for the Leader or Elders. In the church, there are different work/task to be done. In order to carry out these duties, there are different units namely:

- a. Finance unit
- b. Audit unit
- c. Building unit
- d. Transport unit
- e. Security unit
- f. Maintenance unit
- g. Secretariat unit
- h. Band Coordinating unit
- i. Evangelical unit
- j. Protocol unit

- k. Medical unit
- l. Children's Ministry unit
- m. Youth Fellowship unit
- n. Workers unit
- o. Choir unit

The Heads of these units are managers who should ensure the smooth running of the units according to the objectives of the church. Likewise, there are different Bands in the church that are supposed to look after the spiritual growth and welfare of members e.g. David Band, Show the glory of God Band, Soldiers of Christ Band, Anna Band, Esther Band, Mary Band, Good Women Band, Daniel Band, Prayerists Band, Warden Band, etc.

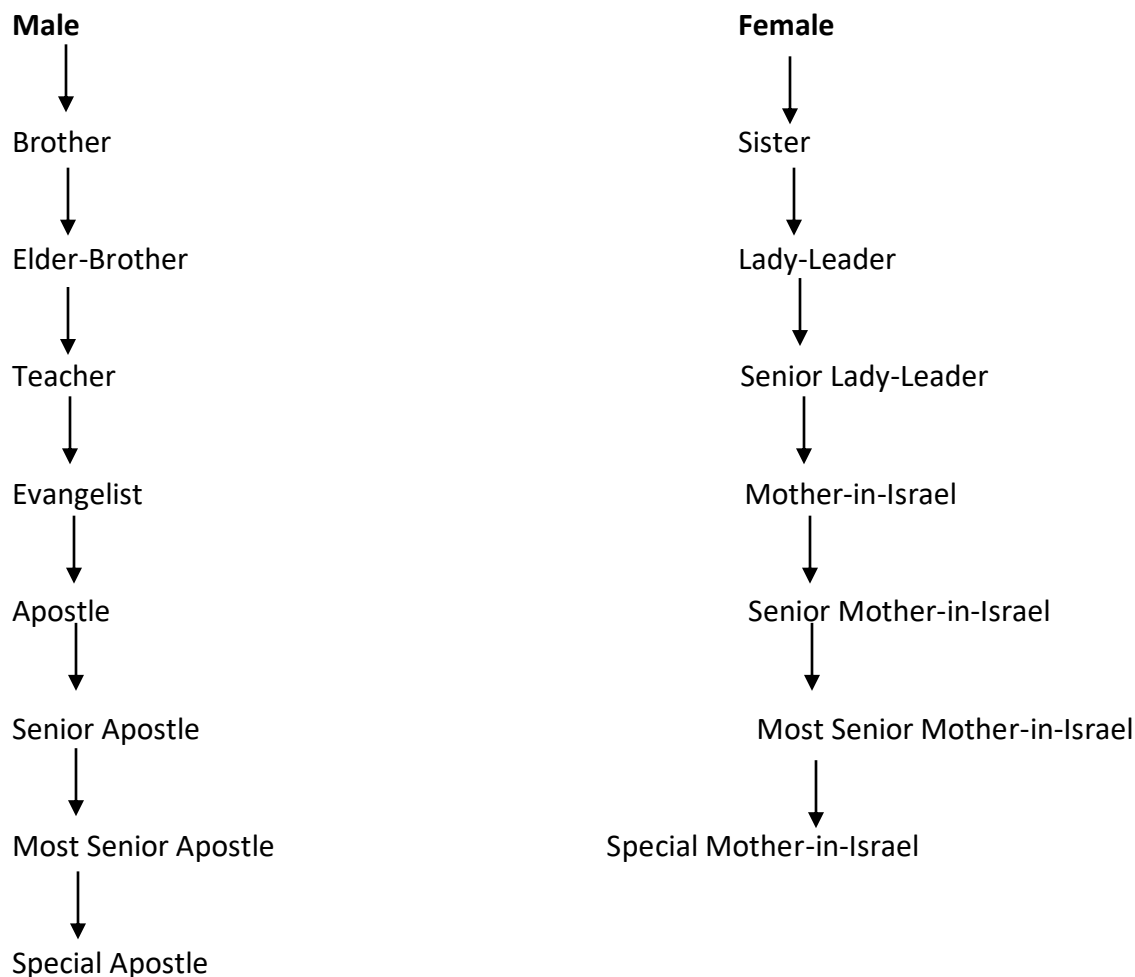
All these Bands have Band Executives which can be regarded as church managers. As church manager(s), you are dealing with people of diverse behavior and background. We have people with:

- Different Languages e.g. Yoruba, Igbo, Hausa e t c.
- Different educational background e.g. illiterate, educated e t c.
- Different temperate and behavioral pattern
- Different Economic / Status levels e.g. low-income to high-income
- Different Hierarchy or Ranks i.e. Brother to Special Apostle, Sister to Special Mother-in-Israel
- Different levels of faith i.e. Beginners, new converts, old believers e t c
- Different levels of knowledge in the word of God. e.g. infants milk to matured/solid spiritual food. Eph. 4:14-15, Heb.5:12-14, 1Pet.2:2.

All these categories of people have to be managed properly and effectively; this is what church management is about.

Church consists of leader(s) and followers. People are put in charge of one task/ function or the other; and it has to be performed well, with little or no supervision from the leader-in-charge.

The Hierarchy of the church has to be respected in the implementation of task(s). The order of church Hierarchy/Ranking is presented in the illustration that follows.



Prophets/Prophetesses/Pastors are Positions of God's Spiritual calling and acquisition of Special theological training. Bible References: Eph.4:11, 1Cor.12:7-11. The Rank and position are not given by God for fun, but to use it to work for the progress of the church.

3 QUALITIES OF CHURCH MANAGER

As church manager(s), there are certain qualities expected to be exhibited which are as follows: The Bible according to 1Tim.3:1-15 has fully analyzed what a good church manager should have which are:

- a. Must be above reproach
- b. Husband of one wife (wife of one husband)
- c. Good temperate
- d. Self-control
- e. Respectable
- f. Hospitable

- g. Able to teach
- h. Not given to drunkenness
- i. Not violent
- j. Gentle
- k. Not quarrelsome
- l. Not a lover of money
- m. Must manage his/her family /Household well
- n. Manage also the children to obey him/her
- o. Good reputation with outsiders
- p. Sincere
- q. Keep hold of the deep truths of the faith with a clear conscience
- r. Tested and proven worthy of honour
- s. Not malicious talker
- t. Trust worthy in every things
- u. Not indulging in much wine
- v. not purchasing dishonest gain

4 THINGS TO DO FOR GOOD MANAGEMENT

As church manager(s), you are a stakeholder(s) in the church and as a stakeholder; you should ensure the good performance of the church and also exhibit result-oriented leadership. The following things should be practiced:

- a. Holding regular meetings and consultations
- b. Giving clear instructions
- c. Organizing regular training, seminar, workshop etc.
- d. Disseminating relevant and authentic information
- e. Demonstrate democratic or participatory style (not a dictator or autocrat)
- f. Good counseling and welfare package
- g. Effective and clear communication
- h. Good inter-personal Relationship
- i. Consistency in decisions
- j. Fairness and justice
- k. Teach the word of God
- l. Encourage hard work
- m. Flexible not rigid
- n. Transparency and Accountability
- o. Develop leaders/ managers for the future
- p. Exhibit Servant-Leadership approach
- q. Motivate and inspire people for renewal

5 LEADERSHIP AND MANAGEMENT

Having discussed what management is, in the church, it is good to clarify the two terms, Management and Leadership. Are they one and the same thing or are they different? There is a

thin line between a leader and a manager because a leader can at the same time be a manager, and a manager can at the same time be a leader.

Similarities

- a. They both relate to people and deal with activities of people interacting to
- b. achieve certain objectives
- c. They both take place in human groups
- d. They both deal with survival, growth and development of the church.

Differences

Leadership is the ability to influence and get work done with or through others while at the same time winning their confidence, respect, loyalty and willing cooperation. It is the use of influence or inspiration. Management on the other hand is the coordination of all the resources through the process of planning, organizing, directing, and controlling in order to achieve stated goals of the church.

6 REWARDS FOR STEWARDSHIP

As church manager(s) you are servant of God. God is doing his work through you. 1Cor.3:7 says: "-----neither he who plants nor he who waters is anything, but only God, who makes things grow". God is the one that makes his church to grow through the help of the Holy Spirit . We are instrument /vessel. 1Cor.4:1 says "-----men ought to regard us as servants of Christ and as those entrusted with the secret things of God". As servants of the Lord, God says there is a Reward for our stewardship. 1Cor.3:8-9 says: "-----each will be rewarded according to his own labor. For we are God's fellow workers, you are God's field, God's building". Rev.22:12 also says;

" Behold, I am coming soon! my reward is with me , and I will give to everyone according to what he has done".

May the Good Lord give us a handsome Reward in Jesus Name - Amen.

CHURCH YOUTH DEVELOPMENT

Apos Alashe

This involves gradual growth that must be attained by the youth Ministry in a church to enable the youth have a meaningful development into maturity stage in the Lord through Jesus Christ.

Church Youth Development must be based on healthy youth Ministry. That is not dependent on one great youth worker and won't be destroyed when that person leaves the church. As we are aware that youth of any church are the futures of that church. For a church to be vibrant, the Youth Ministry must be healthy. And to have a healthy youth Ministry, its development is paramount. It is a common thought that where there is health there is eventual growth.

Healthy youth ministry begins when we take seriously the power of God for our own spiritual lives. Today's youth ministry training often emphasizes how to do the work of God and neglects how to be a person of God.

A healthy youth Ministry is a purpose-driven youth ministry. But having a purpose-driven youth Ministry does not simply mean that you have a purpose behind everything you do. It means that you pursue and reflect the purposes that were commanded by Jesus and manifested in the early church i.e. the great commandant.

We can recognize the purposes as:

1. Evangelism
2. Worship
3. Fellowship
4. Discipleship
5. Ministry

These five purposes are derived from the New Testament.

A purpose-driven youth Ministry will have programmes and structures that reflect these purposes.

Strong churches are built on purpose. By focusing equally on all five of the New Testament purposes of the church; the church will develop the healthy balance that makes lasting growth possible.

Proverb 19:21 says: many are the plans in a man's heart, but it is the Lord's purpose that prevails.

Plans, programs and personalities don't last. But God purpose will last, unless the driving force behind a church is biblical, the health and growth of the church will never be what God intended. Strong churches are not built on programs, personalities or gimmicks. They are built on eternal purposes of God.

Healthy youth Ministries are built on these same eternal purposes. Fortunately God has already given them to us in the Bible.

No purposes that we could create on our own to develop the youth Ministry could be more complete than the five God has already divinely created for us. Our programs can be negotiable- but evangelism, worship, fellowship, discipleship and Ministry are not negotiable. Our programs and our style may reflect our personality and creativity, but God's purposes reflect his plan and love for the church.

A purpose-driven youth Ministry is built around the five purposes found in two popular passages, the great commandment and the great Commission. While the five purposes are described in several New Testament verses, these two passages, relating to the words of Jesus, Summarizes all the others.

1. **GREAT COMMANDMENT:** Jesus replied; love the Lord your God with all your heart and with all your soul and with your entire mind. This is the first and greatest commandment. And the second is like it; love your neighbor as yourself. All the laws and prophets hang on these two commandments. (Matt. 22:37-40)
2. **GREAT COMMISSION:** Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age. (Matt. 28:19-20)

The five purposes are found in these two passages: And on these lies the church youth development.

(a) Worship: "Love the Lord your God with all your heart."

(b) Ministry: " Love your neighbor as yourself"

(c) Evangelism: " Go and make disciples"

(d) Fellowship: " Baptizing them"

(e) Discipleship: "Teaching them to obey"

These are the five New Testament purposes that should drive the Church Youth Development. Let us quickly go into each purpose-

THE PURPOSE OF EVANGELISM

Evangelism is sharing the good news of Jesus Christ with those who do not yet have a personal relationship with him. God has chosen his people to help consummate his plan for salvation. Jesus last words remind us that we are called to be his witness. Act 1:8

Evangelism must be a weekly expressed purpose in youth ministries. Though difficult to fulfill on a program level, and threatening on a personal level. Leadership should model the purpose of evangelism if we want members to see the importance of this commission.

When the purpose is evident in a youth Ministry, substantial growth will take place.

THE PURPOSE OF WORSHIP

We can define worship as celebrating God's presence and honoring him with our life style. It is our reason for existence. In Roman 12:1 we are told, " offer your body as living sacrifices, holy and pleasing to God. This is our spiritual act of worship. "Everything we do in our youth Ministry is done because we love God and desire to honor him with our lifestyle.

In youth Ministry we typically limit the definition of worship to singing praise songs. This is too narrow definitions. Worship is expressed in several ways, such as praying (Ps. 95:6) hearing the word (John 17:17; Deut. 31:11) giving (1cor. 16:1-2), baptizing (Rom.6:3-4), meditating (Hab. 2:20), and partaking of the Lord's Supper (1 cor. 11:23-26)

THE PURPOSE OF FELLOWSHIP

After members become believers, usually through some avenue of personal or programmatic evangelism, they are welcomed into the fellowship of believers. Ephesians. 2:19 says, " consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household. God did not intend for Christians to live in isolation, but in fellowship with other believers and to be identified as the body of Christ. True fellowship happen when members are known, cared for, held accountable, and encouraged in their spiritual journey.

While evangelism may be weak in many youth Ministries, fellowship is usually the strongest purpose. Often, fellowship is expressed so strongly that Christian members lose sight of evangelism and focus only on other believers excluding the unbelieving world from their mission field. These youth Ministries then becomes youth groups, or Christian cliques.

THE PURPOSE OF DISCIPLESHIP

Discipleship is the term regularly used to describe the building up or strengthening of believers in their quest to be like Christ. The scriptures are filled with commands to mature and grow up in the faith. In Hebrew 6:1 we are exhorted, "let us leave the elementary teachings about Christ and go on to maturity". Discipleship is a life-long process that God uses to bring us to maturity in Christ.

THE PURPOSE OF MINISTRY

Ministry can be defined as “Meeting needs with Love”. God has blessed every believer with gifts to be used for Ministry. In youth ministry, we need to clearly communicate that these God-given gifts don’t come with an age limitation. Youth should not have to wait until they are adults to minister. A healthy youth ministry will constantly encourage members to discover their gifts and put them into practice through ministry and mission opportunities. When the purpose of ministry is applied, we will graduate youth ministers rather than program attendees, who are spectators with few roots to keep them planted in God’s ways.

Family values are very important in church youth development. A healthy youth ministry cannot be isolated from the family, because parents play important role in youth development. Careful attention to strategy is needed to maximize the valuable role parent play as partners in helping their kids reach their spiritual potential.

A part from what have been mentioned above, we should not lose sight on the following:

- A. **Vocational training:** Acquiring skill and training will also assist developing the youth; this is partly related to empowerment. Such skills as soap making, fashion designing, farming/ fishery etc will make the youth to be independent in their lives and can be an additional edge apart from their academic qualifications.
- B. **Peer group:** peer group influence on our youths have positive and negative influence in their growth has bad company corrupt good behaviours, we must monitor the youth.
The church, parent and the community have a role to play in making the youth to be vibrant.

In my conclusion, the church and the C&S church world-wide may adopt a youth development strategy or master plan that will guide in development of the youth.