

ESTABLISHMENT AND LEADERSHIP IN THE SPIRITUAL CHURCHES: CHERUBIM AND SERAPHIM IN FOCUS

THE FOUNDATION

The Birth of the African Church

Africa is portrayed as one vast dungeon of evil and moral darkness, with no civilization nor history as compared to the non-Christian East, further reinforced the missionary perception “that the people of tropical Africa were fundamentally different from the rest of mankind” with these particular mindset, the Europe mission were inclined to feel that African was in the grip of the cruel and irrational system. From which he ought to be liberated, For which reason Africa was specifically marked out has one place that move deserved., even more than others, of the gospel salvation.

In many places in Africa they are signs of ancient Christians civilization which have something of Christianity in them, which have perished, whose history is now unknown ,but traces of which could be seen in some of the local customs, practice, and indigenous rituals. Some of the most influential of the early church, for instances, were Africans The first wave was in North Africa but, due to a number of factors, largely became extinct. The Coptic Church in Egypt’s, perhaps the last remnants, a monuments to what used to be a vibrant church and the North African Christianity in Antiquity. The second wave occurring during the 16th and 18th centuries notable in Congo and other places of Africa including Warri in Nigeria came also to nothing. The third war occurred in decades of the 19th century and it is the third wave that is of concern to us in this lecture especially as its effects the Cherubim and Seraphim fold.

The real and definitive beginning of Christian evangelization of the West coast of Africa dates back coming of Henry Townsend, a CMS missionary on 17th December 1842 first to Badagry and then to Abeokuta on 4th January 1842. Townsend returned to lead a stronger missionary team to Nigeria on 17th January 1845, which include Charles Gomer and a Nigerian receptive Samuel Ajayi Crowther, who was the first native bishop.

However, inspite of the missionary laudable programme they still made some mistakes which were to have for effects on the future of their work. The first mistake was the mission lack of respect for African customs, culture and system. These contempt for African value further fuelled a sense of cultural pride and race –conscious superiority in most of the mission agent .All these coupled with the mission silence in the force of such patently unchristian evils as racial discrimination, exploitation, and oppression of other features inherent in imperialism were too grievous to be ignored by the natives.

Behold he Comes in Glory to Africa

In an attempt to correct the lack of respect for African customs, culture and systems by the first mission the mission churches were rocked with a wave of secession between 1890 and 1910 leading

to the rise of African churches such as the United Native African Church seceded from the African such in 1891 and African church also followed suits. Few years later, another group separated from the Methodist and Baptist Churches.

The African churches, however remained essentially Christian, and many retained the prayer book and most of the ceremonial forms of the parent European Churches.

The ‘Man’ from Ikare

The Bible gives us the accounts of the roots and genealogies of men. We have known, for instance, that Jesus was from the lineage of David and also of Abraham, that Moses was from the lineage of Levi, and Saul was from Benjamin, etc. The bible and history agree to show that there are certain dominant truths that seem to maintain a consistent recurrence in a family line. We are not only products of learning and environment but also, and more importantly, of our roots. We are made by choices in life but also, and especially from the root of where it evolved

Moses Orimolade was born in Ikare to the Royal family of Omobaode Sodi, the legendary progenitor of the town. Orimolade’s family reveal a trial of princesses, warriors, and mighty men. His great father, named Ayibiri is said to have been the traditional ruler during the time. The yibirii gave birth to Irege, and Irege also gave birth to Elegbe, who became the Olukare in this time. Elegbe, in turn, gave birth to Isogan. This man named Isogan is said to be a mighty man, a powerful herbalist, and highly dreaded by the entire people of the town, who were all his subjects. He was said to be very tall (See the picture of late vice Baba Aladura Joseph Oluwatobi Tunolase). This was the man who gave birth to Tunolase, the father of Moses Orimolade.

The Lord Jesus Christ had said he has not come to send peace on the earth but a sword, to set the son against his father, the daughter in-law against the mother-in-law by that he meant the spirit of God inside him, which is followers and children would receive, would always talk contrary to the spirit of Satan that is always in the world and which controls the people of the world. These are the two kinds of spirit currently influencing the people of the earth and wherever these spirit clash or encounter each other, there can be no peace but continuous hostility, belligerency and war. No other place has this truth been clearly demonstrated but in Tunolase’s household and particularly between the birth of a “strange” child Moses Orimolade and his father whose kind of spirit differ from that of his son

Having been trained and tutored by the Holy Spirit he had an unusual understanding and knowledge of the scriptures, the type that was rare to come by in those days. As a result, his preaching and effectual and his words were with authority. His audience consisting mainly of the Christians of those days therefore enjoyed him a lot. It was not long before the crowd of Christians began to swell and increase and many people joined the Christian faith. As the level of the level of the world increase through preaching, miracles, healing, too began to take place as God began to confirm the words with signs and wonders. As a result of these many Christians who had been either to lukewarm or not committed to the faith mostly due to the waves of hardships and persecution of the time, now joined the Christian group boldly. They were no longer afraid to testify of their faith. Thus, Orimolade’s work among Christians was a blessing and his evangelistic work apart from being a success was also enthusiastically received.

The formation of these heavenly Bands is rooted in Moses Orimolade the son of Tunolase since 1916 when he started evangelism all through the North and South of Nigeria before he finally declared as a Church in 1925. There are so many people in our nation, especially among Cherubim and Seraphim who do not know who really founded this Church. Because of the different branches and divisions called him or her the 'Founder'. At the beginning, the Cherubim and Seraphim was one with only one shepherd (Moses Orimolade) and was registered as The Eternal Sacred Order of Cherubim and Seraphim on 14th February, 1930.

But after four years on flock and one shepherd, satan brought a great misunderstanding and division and this made many branched away from the source to start their own branch of the band from the beginning. It was after many years or after the founder had died that many started calling himself or herself founder. At the death of the C & S landlord (Moses Orimolade), the whole house became desolate. Many of our shortcomings which were inserted into the doctrine of the church after Orimolade had passed away now becomes a major tool of fragmentations in the church.

WHAT THE CHURCH STANDS FOR

The lord Jesus Christ is the founder and head of the church. He started the process of building the church and on the day of Pentecost the first church has come into being. The books of Acts is the model for every other Christian Church. A close securing of the first church will definitely reveal the type of church that Christ is building. The first church was truly the church of Christ, build vibrantly by him through the indwelling and powerful working of the holy spirit. The true church of Christ manifested the seven G's which are goals, growing, going, groaning, giving, glorious:

Goals- Pro 28:19; Acts 18- Before you score you must have a goal. The Church in Acts was a Church that has goals, purpose and direction. They were conscious of what the Lord would want them to accomplish: spreading the gospel to all the nook and corners of the world, starting from Jerusalem- Acts 1:8. Knowing that if you aim at nothing, you hit it, they follow hard after the goal of spreading and establishing the gospel of our Lord in the world. A church without a goal is dead. Our church must have a God given goal.

Growing Church: They experience explosive and tremendous growth and increase. They are aware that the goals of the ministry and Church is growth and expansion. They grew in these four areas: Grew up-Acts 2:46- becoming better, matured Christian.

Grew together-Acts 2:42- Sharing fellowship together, caring for one another.

Grew out- Acts 2:47- Increasing in numbers 120 to 3000 plus 5000 until they become multitudes.

Grew more- Acts 2:47- Church planning in other cultures, cities and religions.

They experienced all round growth. As they grew spiritually, so also did they increase numerically, physically, materially and financially. The church of today cannot do otherwise we must believe, pray and work for the growth, increase and expansion of the church.

Glowing Church: It was a glowing church because they gave pre-eminent position of the holy spirit. Acts 1:8; 2:17-18; 5:23, 6:3. The church was permeated with the glowing and living presence

of the Holy spirit. The church was full of life and vibrant. The holy spirit was fully recognized, welcomed, His gifts were freely allowed to operate. He was not treated as an experience, but has a divine personality. He was taken as a senior partner and owner of the task. He was therefore able to move mightily and great growth was the result. Until we give due recognition to the Holy Spirit and stop treating him just as an experience, but rather commune and fellowship with him. Or churches cannot be a glowing church. II Cor. 13:14.

Going Church: They never saved, sanctified and satisfied. They move out to preach Christ to sinners. They were a great commission Church Acts2:42; 8:4; Mark16:15; Matt 28:19-20 . They pursue the tasks of winning their own soul to Christ. They did not sit down and expect the sinners to come and meet them within the four walls of their secure church buildings. They went out preaching everywhere. They pursue the tasks with so much zeal eventually lay down their lives fulfilling it. No Church can grow effectively without being a going church. Evangelism must be stressed and emphasized. Personal, crusade, house to house must be practiced.

Groaning Churches – Acts2:42; 6:2-4, 12:5- They did not make pretence of prayer, nor pray lip service to it. They were fully aware that growth will only happen in the church when a strong prayer based is built. The church cannot grow vibrantly powerfully without solid prayer foundation. The pastor and the people must be given to prayer. Prayer must be a ministry in the church if we want to see the supernatural manifestation of Gods spirit. Prayer personnel want to see the supernatural manifestation of God’s spirit. Prayer, personnel, cooperate intercessory must be vitally held in the church. It must become the number one duty of the church. Then, growth and supernatural increase will happen.

Giving Church: Acts2:44-45 - Giving was part of the dynamic and living, lively church. Realizing that stingy, Naira pinching and tight fist churches are not blessed by God. They gave freely, bountifully, and sacrificially. They gave it cash and kind, tithes, offering, vows, pledges, and free will offerings.

Glorious Church: Acts11: 26 ; 4:13; Eph5:26-27. - The first church of glorious in the sense that they radiate Christ and godliness. They live separate, distinct life, different from those of sinners around them. Holiness’ of heart and lives. Their lives was above reproach and praise went up to God on their behalf. The lord went a pure, holy and glorious Church without spot or wrinkle. He will only rapture a glorious church that is free from the sin, evil, corruption, and pollutions of these life.

Until our churches are able to measure up to these standards of the first church we might not truly be the church of Christ.

CHURCH ADMINISTRATION AND MANAGEMENT (ACTS 6: 1-7)

1 Corinthians 14:40 stated that “Let all things be done decently and in order. In 1 Corinthians 12:4-7 explained that “Now there are diversities of gift but same spirit..... It must be noted that church is one body with many members. 1 Corinthians 12: 12- 20 and these members have their own

individual peculiarities owing to so many factors. Therefore, measures and control are to be put in place to guide their conduct as well as help them focus on the purpose of their membership of the body of Christ.

To guide them towards the attainment of their life's destiny which is living a worthy life here on earth and intimately making it to heaven at the long last (Acts 6:1-16).

As sheep Christians and the church needs a shepherd in order not to be scattered physically, martially, spiritually etc. like flock without a shepherd. Matthew 9: 36 compared with Jeremiah 3:15 and John 10:16.

Church management and administration is necessary for the following reasons:

(1) As sheep, the church needs someone who will gather them together for evangelism and pastoring. John 10: 16 compared with Matthew 9:36.

(2) The church needs to be led on the path of righteousness (Psalm 23: 3)

(3) The church needs to be shown the path of life (Psalm 16:11)

(4) The needs someone who will see ahead of them (vision: Habakkuk 2: 1-3)

(5) The church needs to be comforted (Isaiah 40:1 & Isaiah 61:3)

THE NEED FOR MENTORING AND MENTORSHIP

(a) Teaching them to be more like Christ in their thoughts, feeling and actions. 1 Cor 11:1 & Hebrews 12:1.

(b) Someone who will stand in the gap for them in intercession and protection (2 Samuel 17: 34-37 & John 10:11-15).

(c) For the edification and perfection of the body of Christ (Ephesian 4:11-16).

(d) To support the disadvantaged and lift up the weak and weary. (Acts 6: 1-4).

(e) Someone who will direct their affairs towards achieving the set goals (Acts 6: 3-4) and (1 Corinthians 14: 33).

(f) For orderliness and conflict resolution (1 Corinthians 14: 40) compared with Acts 6: 3-4 and 1 Corinthians 18: 15- 17.

(g) To feed the sheep (the flock of God) John 21: 15-17, 1 Peter 5: 1-3 compared with 1 Peter 2:2.

Church Management is necessary because the resources available to the church is relatively scarce and limited – humanly, materially, financially and even time. All these needs to be managed to achieve success, make tangible impacts and leave a lasting legacy in the lives of individual members and the society at large (physically, socially and emotionally).

Meanwhile, management is the ability to use what is available judiciously to get what is desired. It is the judicious use of material, human (person), time and finance etc. to accomplish a defined task. If you can think well, manage well and set your priorities right you will know that what you have is enough to get what you want or to become who you desire. Management is to guide, direct, coordinate, lead & motivate people in a particular organization to accomplish certain goals through a well laid down objectives and within the stipulated time. Also, management is the control and making decision in an organization and for an organization. A manager therefore is a problem solver and an achiever of set goals through set of objectives. (Note: it is your priority that will determine your kind of management style and direction). It is worthy to note the following:

- In Management, the system is superior to everybody

- Laid down rules and procedures must be followed by all.
- No one must be seen to be above the law.
- Any organization that lacks good management has no future
- For effective management, there must be set goals to accomplish
- Conclusively, an organization is said to be a system of orderly set of people with common goals which is the desired end result and objectives and how to get things done.

PROPHETS AND PROPHETESS IN LEADERSHIP OF THE CHURCH

The correct understanding of the true meaning of the term Prophet has become difficult. Some emphasize that it range from the communicative aspect of Prophecy whereby a Prophet is one who has the power to enlighten, to communicate insight; Social Activist and an emotional preacher; and to be a predictor of the future as in the case with many modern fundamentalist Christian denominations.

In the Greek bible, the words used to translate prophet and prophesy are “Prophets and Prophetenein”. Many refers to an ecstatic person and ecstatic behaviours respectively, may reflect the translators’ enlightened suspicion of the more uncontrolled aspects of religious behavior as well as their desire to emphasize the more declarative aspects of Israelites prophecy.

By far, the most frequent Hebrew term for prophet in the O.T. is Nabi’ (Pl. Nabi’im). Most scholars relate this term to nabium in Akkadian, a passive form which means the called one. This will easily show the importance of the prophetic commissioning. Other terms for prophet are *hozen* (visionary) *ro’eh* (seer) and *Ish Elohim* (man of God).

Furthermore, on this issue of the prophetic identity, a prophet is first and foremost a person who has something to proclaim or announce publicly. Thus, the first thing we may have to say about prophets is that they are *homine reliiosi*. In reality men and women who belong to the prophetic type have been, in the first place, persons who have had something to proclaim, something to announce publicly (their message has of course frequently also been about future events).

There are *Homines religiosi* to whom religious experiences as such are the essence of their religious life. That which distinguishes a prophet from other *homines religiosi* is that he never keeps his experiences to himself; he always feels compelled himself to announce to others what he has seen and heard. The prophet is a man of public word, he is a speaker and a preacher.

The prophet is an inspired man, he claims to share in a part behind him and tells him what he must say. The prophet does not philosophize, does not muse or speculate; his privilege is to receive thoughts, visions, and words as wonderful gifts from heaven. The prophet is, in short, a proclaimer of divine revelations.

Prophets as Christians must not Remain Carnal

As Christians, a prophet differs from a religious teacher or pedagogue who methodically instructs his pupils according to didactic rules. The prophet is compelled by the spirit; and he knows no other rules than the force and the guidance of the divine impulse which could be threatened by carnal living. As one compelled by the divine power, the prophet lives under constraint. He has lost freedom of the ordinary men and is forced to follow the orders of the deity. He must say what has been given him to say and go where he is commanded to go. Few things are so characterized of the prophets, wherever we meet them in the world of religion, as the feeling of being under a superhuman and supernatural constraint.

Enemies of Prophets which leads to Carnality (1 Cor. 9:1-3)

- a. Uncertainty of call
- b. Lack of growth and personal relationship with God
- c. Unfounded fear
- d. Impaired vision
- e. Envy and Jealousy
- f. Not staying in gift and ministry
- g. Inferiority complex
- h. Fear of death
- i. Lack of education
- j. Resistance to change

TEN INGREDIENTS OF A LEADER IN THE CHURCH

1. A call to true repentance- Matt. 4:17; 9:13
2. A call to learn of Christ- Matt. 11:28-29.
3. A call to a life of self denial and cross bearing- Luke 9:23.
4. A call to a life service - Matt. 28: 19-20; Mark 16:15.
5. A call to live a life of blessing to others – John 7:37-39.
6. A call of commitment to the body of Christ – John 21: 15-17.
7. A call of commitment to the work of Christ – 1 Cor. 15:58.
8. A call to work with Christ in light – John 8:12; 1 John 1:6.
9. A call to a life to witness for Christ – Matt. 4:19.
10. A life of absolute dedication to Christ – Matt 10: 37.

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