



AFRICAN INDIGENOUS CHURCHES: RELEGION EDUCALON SLUDIES OF CHERUBIM AND SERAPHIM IN AZARE KATAGUM LOCAL GOVERNMENT AREA, BAUCHI STATE

***ZAKKA G.W; **WADAM Z.S; & ***ZAKKA S.W**

**Department of English and Literacy Studies, Faculty of Arts and Education,
Bauchi State University Gadau. **Department of Arts Education Faculty of
Education, University of Jos. ***Department of Sociology, Faculty of Social
Science, University of Jos.*

Abstract:

The study investigates African indigenous churches particularly Cherubim and Seraphim in Azare Katagum Local Government Area. It has been observed that African indigenous churches are discarded by other Orthodox churches. This becomes a posting problem. The findings from the study indicated that the Cherubim and Seraphim church used to cure various sicknesses through the use of Holy oil accompanied by faith and fasting. The churches were known for their distinctive certain characteristics such as wearing white garments, belts, drumming and dancing during services, clapping hands, shouting Halleluiah during their service. The used to off their shoes when entering the church. The organization of Cherubim and Seraphim was founded by Saint Moses Orimolade Tunolase who was a member of Anglican church before he was called by God through vision in Lagos. The aim of this study is to identify the problems facing the Cherubim and Seraphim church in the study area. The study recommends that ethnicity and denominational differences practice should be avoided.

INTRODUCTION

The organization of Cherubim and Seraphim is about seventy eight (78) years. Saint Moses Orimolade Tunolase who was a member of Anglican Church founded it when he was called by vision in Lagos. Orimolade was born in Ikari in Yuruba land. On the day he was born in 1880, he started to walk; amazed by his miracle, his parents decided to force him to sit. Probably for the vigour

employed in this deed, the young saint becomes lame for length of time. In about 1915, he healed this deformity by taking his bath with water consecrated by himself. He got the water by instructing his mother to take it under the tree in the forest. After bathing he rose up on his feet and started walking. He started preaching in 1919, directing his converts in the existing churches. Because of his devoted prayers and miracles he performed. He was given several enabling name; some called him Baba Aladura (praying father). Others particularly the Muslims called him Annabi Isa (Jesus Christ). At time saint Moses was seen in different churches where doors were locked singing and praising God. The peoples at that time were surprised of seeing a lame man inside the church which was locked by priest in charge. There were many in the church shouting but when the doors is unlocked, he would be seen alone. One of the popular songs common with Prophet Saint Moses Orimolade is;

"loke odo jordanid'apemi, Awon olufe mi to lito. Jesu mumi wolee (oxshymn 465). Interpreted this voice of beloved brethren who had gone. Jesus, open the gate for me. After his recovery, Prophet Saint Orimolade went on going to many places reality. Later received revelation on spiritual direction to settle at a place and established his own church.

While he was preaching many people came to him to see his miraculous wonders. For example he healed and even cured the insane people. In June 18, 1925 Orimolade met Christiana Abiodun Akusewan an 18 year old educated girl who had been having religious dreams unless she find a person who could pray for her, she could die. Her uncle sent her to Moses through whose help she recovered. The miracle made to unite the Cherubim and Seraphim. As the church was called "Egbeifo" by his followers. He later received his instructions from God that the church would not be called Egbeifo. He asked his visioners to pray and seek for the name of the church. They prayed and received two for it "Seraphim " got first on 9th of September and another "Cherubim" got late on the last Thursday of May 1925- that led to the full name Cherubim and Seraphim which they are now widely known in west Africa. The first church was established in Lagos as a headquarter and registered in 1930.

CAUSES OF THE BREAKING OF CHURCHES

According to Babalola E. A (1976), the African had little quarrel with the doctrine, practice or ritual of Christianity. Their complain was the monopolization of leadership by the Europeans. The Europeans though felt Africans controlling the church means future control of the state. The resultant effects made the white missionaries suspicious and refused to cooperate in achieving the objectives of objectives of indigenizing the churches. He went further to mention another factor that gave birth to African independent churches was attempt by orthodox churches to impose Christian way of thinking on west Africans cannot agree so that Christianity did all it could to destroy African arts and culture such as dancing and drumming where some of the arts and cultural crafts Africans.

Another factor that brought about the breaking of churches from its orthodox seat could be traced back to the fact that Europeans and Africans help different views regarding how the tradition or doctrines were interpreted. There was separation because the doctrine was interpreted differently. Some interpretation may be too hard or simple. Jackson J. P (1931) said instead of the missionaries containing themselves to teaching the truth about Christ they crucified and went on preaching about against polygamy which has nothing to do with Christianity with regards to Jackson's statement. It should be born in mind that polygamy is a recognized institution in West Africa but this and other institutions in Africa were attacked by the missionaries. As a result, separatist churches allowed who allow polygamy began to be established in my parts of Africa. The most important was African Universal church founded in 1935 John A. Laowen (1978) stated three reasons which caused the series of movements. These reasons are thus, reorganization of church work resulting to increase of European control and damnation, Fresh discipline of African clergy and desire of spiritual independent. Some results of the above reasons were:

Niger delta native pastor ate (NDNP) in 1891.

United Native African Church (UNAC) in 1981

He Native Baptist Church (NBC) formed in 1888 by the Baptist in Lagos.

CHARACFERISFICS AND BELIEFS

Based on Adebayo A.A (interview) of Cherubim and Seraphim, they believe in God through Jesus as at attested in (John 3:16). For Go so love the world that

he gave his only begotten son, that whoever believe in him should not perish but have everlasting life (RSV).

They further explanation stressed the point that Cherubim and Seraphim church believe in one God, trinity and also the bible as the inspired word of God. The features of Cherubim and Seraphim constitute not only their white garment as put b prophet A.A Adebayo, but their wearing white garment uniform is Biblical (Rev 3:4,5). Yet you people who have not their garments and they will work with him in white garments and he will plot their name in the book of life. Verses that supported this fact are (Ecclesiastes 9:8, Rev 4:4, 7:9, 19:8, 8:14). According to Philip (2009), prayer and fasting, the two must go together to produce results, faith healing. When believers offers prayers, they must expect practical results. When the society started, there was obvious need for practical rather theoretical Christianity.

According to Ajayi (1965), Anglican church movement consisting of people brought up in different denomination was bedeviled by differences over leadership. Philip (2009), because of the dissatisfaction in the mission as a result of the church being too much foreign in structure practical government, another group of worshippers from Methodist church in Lagos with few from what is known as United African Methodist church.

RESOLUTION OF THE CONFLICT

According to Richard N. (1958) states that there are two essential unique clients present for conflict and breakaway between Cherubim and Seraphim group to develop and survive. There must be acceptance of the group by larger Christian community and there must be official recognition of group by the state as a religious body. Those conditions may not take place at the other but vitimately those are the criterion which determined conflict.

However, Paul did not theorize about the fact that all Christians are members of same body. He actually has occasion to practice the issue. Paul demonstrated this to the Corinthians “He observed (1 Cor 1:11) where as some said we belong to Paul of Apollos or exclaimed, is Christ divided) (1 Cor 1:12). This is ofcourse a rhetoric question, But Paul goes in to indicate his joy at having not baptized any one of them except Cruspis and Gayus, lest they should say they were baptized by by Paul’s name. it is clear enough that Paul wants everyone believer to know decisively that been Christ is all that matter in Christianity.

Cooperate existence and where party spirits exist, this should be turned into partnership not rivalry. To further strengthen the unity of believers in Christ. Paul uses another very important term Koinonia, that is fellowship of Christians are not only in a special fellowship with another but together. The out view of fellowship Koinonia is the Christian to have a cosmic concern for each other. The Koinonia connotes inner circle treatment for another within the universal Christian doomed. However, Paul concluded that the only way out of the problem is continuing searching for truth even when this brings division. Searching for truth entails praying, reading, discussion and meditating the word of God together. Christians of all Pentecostal churches find that differences of doctrines and church tradition fade into relative insignificance.

METHODOLOGY

The research has forwarded the various techniques and the tools employed in conducting the research. It is very important to note that the research of this kind is very wide in scope but the researcher has limited it to Azare area. The methods used in collecting data game. Population sample population and questionnaire.

Population

The first African indigenous church was in 1819 with the settlers meeting Place at Serra Leone and Since then many move have developed in (1970). There were over five thousand (5,000) among different people throughout Africa. Altogether there are about 8.5 million African Christian who belonged to these churches. The Cherubim and Seraphim movement, Azare has 500 members both male and female and 379 children.

Sample population

Out of time hundred (500) members of cherubim and seraphim Azare, selected twenty (20) people who conducted may interview I based the selection on people as 22 years and above. The methodology used for selecting is by wrapping fifty pieces of paper out of fifty pieces of paper yes is written on twenty (20). Pieces of papers and no on thirty shaken and poured it on the flour the twenty people who look the yes pieces of papers both men and women were regarded as the interviewers.

Questionnaire: this referred to the list of printed questions can be answered by the respondents. Questionnaire can obtain data even the absence of research therefore, the researcher used questionnaire in collecting information. The research further used questionnaire as instrument to investigate collect and convey into research data the information provided by the respondents. Instrument in use to determine the choice of the respondent' interests.

Questionnaire could be inform of ranking responses, check list of responses, and filling responses. It is however very important to evaluate existing or adopted questionnaire before administering it or respondents. This is usually done by way of a pilot study to determine whether particular questionnaire item discrimination to made.

Data presentation: table 1 questionnaire was presented to the respondent and responses of (50) respondents and shown below:

Table 1: sex of the respondents

Sex	Respondents	Percentage
Males	30	60%
Females	20	40%
Total	50	100%

The above table those that 60% there nudes while 40% of the respondents are female thus 30 were males while 20 where females.

Table 2: does leadership tussle lead to the break of churches in the area of study

Respondents	Option	Frequency	Percentage
50	YES	40	80%
	NO	10	20%
Total			100%

From the above question one in table one can see that 80% of the respondents agree that leadership tussle leads to the break of churches while 20% did not agree.

Table 3: does ethnicity lead to the break away of churches in the area of study

Respondents	Option	Frequency	Percentage
50	YES	35	70%
	NO	15	30%
Total		50	100%

The table shows that 70% of the respondents agree that ethnicity leads to break away of churches in the study area. 30% of the respondent disagreed that ethnicity leads to break way of churches in the study areas.

Table 4: do doctrine teaching leads the break way of cherubim and seraphim church in the area of study.

Respondents	Option	Frequency	Percentage
50	YES	27	54%
	NO	23	46above %
Total		50	100%

The above table shows that 54% of the respondents agreed that doctrine teaching led to the breakaway of cherubim and seraphim while 46% disagreed that doctrine teaching will not had a breakaway cherubim and seraphim in church.

Table 5: does desire for independent by junior pastors and selfishness leads to breakaway of churches problem.

Respondents	Option	Frequency	Percentage
50	YES	40	80%
	NO	10	20 %
Total		50	100%

The above table shows that 80% of the respondents agreed that desire for independence by junior pastors and selfishness lead to the break away churches problems while 20% disagreed.

Table 6: does cherubim and seraphim accept polygamous marriage?

Respondents	Option	Frequency	Percentage
50	YES	40	20 %
	NO	40	80 %
Total		50	100%

The table above show that 20% of the respondents agreed that the cherubim and seraphim church accept polygamous marriage which 80% disagreed that cherubim and seraphim church accept polygamous marriage.

Table 7: do Christian believing churches have common marriage under area of study?

Respondents	Option	Frequency	Percentage
50	YES	25	50 %
	NO	25	50 %
Total		50	100%

The above table shows that 50% of the respondent agreed that Christian believing churches have common relationship with other churches which 50% disagreed.

Table 8: does the cherubim and seraphim go against alcoholism's?

Respondents	Option	Frequency	Percentage
50	YES	30	60 %
	NO	20	40 %
Total		50	100%

The above table shows that 60% of the respondent agreed that the cherubim and seraphim go against alcoholism and 40% disagreed.

Table 9: good relationship exists between Christian leaders in Azare area.

Respondents	Option	Frequency	Percentage
50	YES	20	40 %
	NO	30	60 %

Total	50	100%
--------------	----	------

The above table shows that 40% of the respondents agreed that good relationship exists between Christian leaders in Azare while 60% do not agree with the idea

Table 10: there is no any break of the cherubim and seraphim problem in Azare

Respondents	Option	Frequency	Percentage
50	YES	10	20 %
	NO	40	80 %
Total		50	100%

The above table shows that 20% agreed that there is no any break away of cherubim and seraphim church in Azare, while 80% disagreed.

Table 11: there is trust and unity among Christian believers in Azare

Respondents	Option	Frequency	Percentage
50	YES	20	40 %
	NO	30	60 %
Total		50	100%

The above table shows that 40% respondent agreed that there is trust and unity among Christian believers in Azare while 60% disagreed.

Table 12: sanctification marriage does not led to break away of cherubim and seraphim church

Respondents	Option	Frequency	Percentage
50	YES	5	10 %
	NO	45	90 %
Total		50	100%

The above table shows that 10% agreed that sanctification of marriage does not lead to break away to the cherubim and seraphim while 90% disagreed.

Table 13: Christian community and the officials are organized by the religious body

Respondents	Option	Frequency	Percentage
50	YES	47	94 %
	NO	3	6 %
Total		50	100%

The above table shows that 94% of the respondents agreed that Christian community and they officials are recognized by the religious body while 6% disagreed.

Table 14: unity among Christian can be found in the adoption of common attitude

Respondents	Option	Frequency	Percentage
50	YES	25	50 %
	NO	25	50 %
Total		50	100%

The above table shows that 50% agreed that unity among Christian can be found in the adoption of common attitude while 50% disagreed.

Table 15: most churches do fellowship and having things in common among Christians today.

Respondents	Option	Frequency	Percentage
50	YES	20	40 %
	NO	20	60 %
Total		50	100%

The above shows that 40% respondents agreed that most churches do fellowship and having things in common among Christians today while 60% disagreed.

Table 6: other churches break away and formed their churches

Respondents	Option	Frequency	Percentage
50	YES	10	20 %
	NO	40	80 %
Total		50	100%

The table above shows that 20% of the respondent agreed that other churches break away and formed their own churches, while 80% of the respondent disagreed.

DISCUSSIONS

Based on the methodology the researches has adopted, data collected. This has given clear picture of what the research is all about in the area.

Most of the research questions were answered by the respondents. In the analysis of data collected the analysis shown will allow for easy determining of the view of the respondents on the cherubim and seraphim to access whether or not cherubim and seraphim are acceptable to the generality of the community reach out.

SUMMARY

In the research it has given the background to the study investigated African indigenous churches particularly the cherubim and seraphim in Azare area it has been observed that churches has been discarded by other orthodox churches. It is important to noted that the division of the churches is as old as its tradition as far back as 1890 and 1891 there had been series of movement of African clergymen from the orthodox churches into independent church movement for one reason or the others. As a result of some African set denomination which belonged not to European missionaries formed activities of looking down upon all African indigenous churches as not been perfect. Especially in Cherubim and Seraphim methods of healing seen as being magic performance as assumed by other churches that belong to Anglican indigenous churches.

CONCLUSION

History continues to trace onward, Christianity is still being carried into other culture, human nature basically this generation the fact is capable of growth. In this, faith ought to give encouragement and hope to those who view conflict and breakaway of Cherubim and Seraphim church as detrimental to often have old time preachers.

Ajayi J.A (1965) said I Know what I ought to be and I aren't, yet I am not what to be, but God I are am not what I used to be which means I am not what I ought to be and I do not know yet what I am going to be but thank God I am not what I used to be. That is an act of change in one's life, one requirement for inclusion in the family of God. To be a Christian is a genuine commitment for the ones life to accept the teaching of Jesus Christ to be best ones ability.

There may be some truth in the argument that one denomination makes the teaching of Christ clearer or has a greater zeal or provides a more loving environment or some other aspect of truth. The individual whether on the pulpit or the pew, will give account to God for his own failures. It will see to that within the entire denomination one can find complement and things to condemn. We need to be reminded that Jesus said let the ones among you without sin cast the first stone. Some denomination may be better than others but none of these worldly organizations are perfect. Sooner we acknowledge this truth, the sooner we can move on toward unity. It is my fervent plea that Christians might come to a greater acceptance to one another with the conviction that God is able to keep his own.

RECOMMENDATION

From the findings and discussion, the researcher recommends that; pastors should use the church fund for the purpose of the growth and development of the church and avoid personal interest. The church leaders should not impose doctrines and teachings that are contrary to the biblical teachings. Membership and fellowship be emphasized as unto Christ not fellow human. Ethnicity and interdenominational problems should be avoided for the unity of the church as into Christ Jesus. Lastly, the CAN thus a political pressure arm of the church should challenges the government on issue that affect Christians negatively

REFERENCES

- Ajayi J.A (1965). *Christian Mission in Nigeria*. Common Wealth Printing Press Ltd, Hong Kong
- Ajayi J.A. (1965). *Christian Mission in Nigeria 1841 -1891*. The body (Common Wealth Printing Press Ltd Hong Kong).
- Babalola E.O. (1976). *Christianity in West Africa*. Ros print Industries Press Ltd, Ibadan, Nigeria.
- Holy bible (RSV).
- Hornby S.A (1974). *Oxford Advanced Learners Dictionary of Current English*. Oxford University Press London.
- John A. Laown (1978). *The Pastor another Independent Church Movement*.
- Kalu O. (1978). *Ten years after his last prayer that we all be one in the manner in which he and the father are one*.
- Philip M. (2007). *Nigerian Landbook domestic division Department of Informative Exclusive Office Nigeria*.
- Richards N. (1958). *Solution to conflict within Pentecostal Churches*.