

A COMPARATIVE STUDY OF WORSHIP IN POST-REFORMATION PERIOD
AND CHERUBIM AND SERAPHIM CHURCH, CARETAKER OGBOMOSO

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5.2 Conclusion

Worship is a means of communion with God. Man is created for worship, relationship or companionship, and for procreation. But out of all these, the worship of God is the primary purpose of every living being.

When man worships God, it connotes sense of responsibility and how important God is to man. Therefore, the worship of God must be directed to God the Father, who manifested himself through his Son Jesus Christ and dwell within us through his Holy Spirit. Worship is not man centered; it is God centered. Though it is done by man; it is neither for man nor for any of the angels or spirits.

In all our worship services, the Word of God (Bible) must be the standard, not man. Any worship that is devoid of biblical principles and procedure is not seen as genuine and pure worship but a mere exercise. Worship leaders should be opened to receive from God at all time in order to preserve the heritage of what is known to be biblical mode of worship. In a nutshell, culture should not be allowed to influence the worship; rather worship of God should be done in a way to reform the culture. In spite of dynamism in worship, it should not remove the decency and politeness out of it. Everything must be done in reverence to God and for the honor of his name.

5.3 Recommendations

Through the writer's observations and examinations on the issues that affect worship in Cherubim and Seraphim Church, the following recommendations are made.

- (1) Sound Biblical teachings should be given to members. Because, the truth and the real meaning of texts may be hidden in understanding of the entire

passage, such must be interpreted with wisdom to enhance the trust and belief of the people in God's word.

- (2) That excesses in C & S worship should be checked and balanced up with the biblical principles and standards.
- (3) In an attempt to contextualize the gospel, the core value of the scripture must not be left unattended to. In essence, the gospel must be made relevant to the people's culture; not vice versa.
- (4) Theological institutions should be established to prevent unbiblical practices and sound doctrine be promoted for the effectiveness of the pastors, apostles, and the prophets.
- (5) Since singing of praises serve as avenue to enter into God's presence, the church should ensure giving their best to God in a decent way rather than other beings.
- (6) Members of C & S should be made to understand that; God is everywhere and is available at anytime. Therefore, prayer can be offered to him anywhere at anytime. He is not restricted or constrained to a mountain top or river side.
- (7) The C & S church is known to be praying church "Church Aladura". Prayer should not be out of emotional feelings; it must come out of the leading and genuine instruction from the Spirit of God.
- (8) The pastors, apostles and prophets in the Cherubim and Seraphim Church need to depend more on the power of Holy Spirit than self, in shepherding the flock of God under their care in order to preserve sanctity of worship.
- (9) Above all, every Christian should aspire to become a member of an ideal church where scripture is held with high esteem and the ministers are God's mouthpieces.