



Red Chair Truth

RED CHAIR TRUTH SERIES

HONOUR

*The key to blessings
and long life*



ITA UDOH

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*Pay tribute to the Eternal in all of your affairs.
Honour Him with the best of what you make.
That way you will prosper to the fullest and have
plenty of food to eat and wine to drink.*
(Proverbs 3:9-10, The Voice)

*So, my son, follow your father's direction, and
don't forget what your mother taught you. Keep
their teachings close to your heart; engrave them
on a pendant and hang it around your neck. Their
instruction will guide you along your journey,
guard you when you sleep and address you when
you wake in the morning.
For their direction is a lamp; their instruction will
light your path and their discipline will
correct your missteps, sending you down
the right path of life.*
(Proverbs 6:20-23, The Voice)

HONOUR

FROM THE RED CHAIR TRUTH SERIES

'Honour' is a curated compilation of thoughts on the subject of Honour, originally presented over several Thinking Thursday editions in the "Red Chair Truth with Ita Udoh" series. Like all Thinking Thursday episodes, it specifically targets the general mindset on honour in a way that challenges the reader to think more about commonly accepted positions which may be skewed or outrightly opposed to scriptures.

Some other topics covered on Thinking Thursday include: *Bible Contradictions, Women in Ministry, Gambling, Does God Charge for Mercy, Divorce, Why do Babies Do Bad Things, Should Christians Listen to Secular Music, Should Everyone Marry, Must Women Cover their Hair, Should Christians Settle Cases in Law Courts, Are Spiritual Fathers Permitted, Should Christians Tithe, What Are Governments For, Jungle Justice, Abortion*, etc.



Red Chair Truth with Ita Udoh are video interviews addressing uncomfortable issues often avoided by preachers and christians but pertinent to healthy understanding. *Red Chair Truth Dailies*, are written posts on various social media platforms featuring timely biblical truths across weekday themes: Miraculous Monday, Tale Tuesday, Wise Wednesday, Thinking Thursday, Frightening Friday, Suffering Saturday, and Sizzling Sunday.

Each emphasis explores a unique aspect of Christian life with stories about the supernatural, historical, intellectual, contemporary, or direct scripture quotes with real capacity to impact on spiritual growth, and practical wisdom from God's Word.

To discover more interviews, teachings, books, and resources from the larger Red Chair Truth series, visit our website and follow our official social media platforms.

For links to the Red Chair Truth series website and official social media platforms, please see the last page of this book.

Honour

HOW TO USE A



MASTER WEAPON

“...You will live long and well!”-Ephesians 6:3 (The Voice Translation)

I am about to tell you how to live long and well by giving you the access card to it. If you think you can access it any other way, you have been deceived. Short term success is not the same as long life. Many people want to be blessed and favoured. To accomplish this, there are tools—or weapons, if you like—that God has made available to mankind, especially those in His household, yet they remain largely unused.

While people often think of the commandments of God as restrictions on their freedom, you must remember what the Lord Jesus, through the book of 1 John, says: *“This is the love of God, that we keep His commandments. And His commandments are not burdensome. For whatever is born of God overcomes the world. And this is the victory that overcomes the world—our faith.”* (1 Jn. 5:3-4, NKJV)

Every time we step out in faith—that is, trusting God’s Word and do what He says in spite of how we feel—we win. We overcome the opposition that this world throws at you.

We overcome the lust of the flesh, the desires of our bodies, the lust of the eyes, the craving for what we see others have, and the pride of life. When we humble ourselves, we have victory. This victory lifts us up and places us in blessed places.

Many people try to attain these blessings through all kinds of methods. Some invent their own strategies. Others are deceived into

believing that certain methods are effective simply because they heard them from a preacher. We must stop deceiving ourselves into thinking we can win through disobedience.

The God we serve is a Man of war, and He knows how best to fight. His greatest victory on the earth was accomplished by crucifying His own Son.

Battles are not won by noise. It is not the person who shouts the loudest or makes the most noise who wins. It is the one who strategizes most effectively. Like this fighter did here:

Learning to Give God First Place — B.J. (2025)

“As a corps member, your first ‘allowee’ [allowance] is very important. You know, that ‘allowee’ you receive after you have stood under the sun and in the rain?”

Now, after hearing the things that Pastor taught about honouring God and firstfruits, I just knew far ahead—before I even went for service—that my first allowance belonged to the Lord.

For law students, if your Call to Bar ceremony coincides with your National Service period, you are likely to go straight from camp to attend your Call to Bar. And the ceremony involves a lot of money: renting this, buying that, stamping this and that, and many other expenses.

I knew that I would need money, but I had already made up my mind, because obedience is the strategy. So I obeyed the Holy Spirit and gave my entire allowance to the Lord. I sent it as an offering to my church group. I was like, ‘Okay, I’m giving this to the Lord.’ And I already knew that my second ‘allowee’ was going to my parents.

I don’t know how it worked, but that month—the very first month I gave away my first allowance—I received double that amount

from different sources. At the time, we were paid ₦33,000, and I received about ₦66,000, if not more. I remember calculating it. Maybe more money came in later, but around that time, I remember thinking, 'How did God do this?'

I was able to cover everything I needed to do in Abuja and meet all my needs without having to stress, and I'm really grateful for that.

Another thing that was demanded of me during my service year was what we call 'capitation'. If you are called to serve in the Nigerian Christian Corpers' Fellowship (NCCF) as an executive member, whether at the state level or in-house, you are expected to give away a full month's allowance. You don't have to give it all at once—you can, and to me that is the best—but you can also break it into different parts.

But I just knew. There is this knowing that comes when the Holy Spirit drops something in you—a knowing you don't argue with. I knew I should give away everything.

That one started out very tough. But then I saw God's timing, because at that time I was already working. So it wasn't even a situation where I was one of those corps members staying in the family house, not really going anywhere and just chilling. No, I was actively going to work. I went to work four times a week. I was a weird corper, just so you know. That's because I was working while it was fairly normal for a corps member to be doing next to nothing.

Ordinarily, some members of my family house would go to work only once a week. Some didn't even go to work at all—and they still got paid. And, you know, it's not a good thing anyway, because you are being paid to serve, but that's by the way.

The point is, that month was a bit tough. But then I saw God providing in different ways, and I was reminded of these things.

James 1:3–4 says: ‘Consider it pure joy, my brothers and sisters, when you face trials of many kinds, knowing that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete.’

So the goal of this testing is to make us mature. There is no way you are going to grow up in God’s Kingdom while wanting to remain a baby. If you want to grow and become a mature child of God, you will certainly go through tests and trials.

At times, God will demand something of you. At times, God will take something away from you or tell you to give something away. These things are part of the process by which He brings us into maturity.”

Honour is one of the greatest strategies for winning in this world. It is a very effective master weapon. You are about to read many proofs of what obedience to God can accomplish.

Join me on this journey. Listen to the victories others have already experienced as they followed the path God laid out.

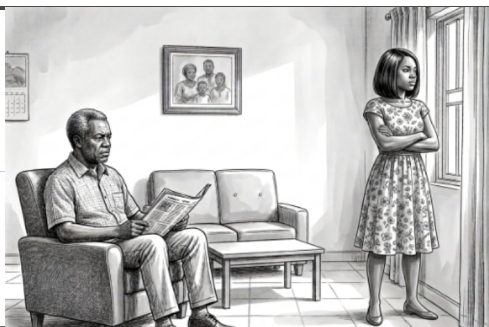
And I pray that, by the end, you will emerge as a warrior to be feared by the kingdom of darkness and as an exceedingly blessed person.

— Ita Udoh

2026

1

LIFE EXPERIENCES: HONOUR IN PRACTICE



Honour Turned Strangers into Family Again - Sis U.J.(2023)

"Growing up, my relationship with my father was strained, with no love lost between us. However, when I joined God's LightHouse, I heard Pastor Ita Udoh preach about honouring parents. He emphasised that for the majority of us who were students and so could not provide financially for our parents, we are to honour them by being faithful in discharging our chores.

I was already working on overcoming unforgiveness and malice, so I decided to put this into practice. I gathered all my dad's clothes, including those he had not worn in years, and washed them. After they dried, I felt prompted to iron them, so I enlisted my siblings' help. They were reluctant at first, but I explained that doing the opposite of what we feel is one of the ways we fight in the kingdom of God.

When my dad returned, he was visibly touched. The dust from the clothes made me sneeze, and surprisingly, he went out and bought me medication. This was unusual, as we had not been communicating much before. Days later, I saw him on the road, waved at him, and he waved back at me. This was very shocking to me, and a very significant gesture from such a strict person.

Later on, he would, at different times, give me some money - this too was very unusual as he rarely gave money to any of us, especially after he had given us what we needed in school.

From that day that I washed all my dad's clothes, our relationship improved greatly. Today, we are very close. If my

siblings need something and my dad is unresponsive, they often ask me to intervene.

By obeying Pastor's words and serving my dad, I experienced healing and restoration in our relationship."



The Harvest of a Helpful Heart by Bro C.D. (2025)

"As an orphan, I didn't grow up in my own home but stayed with uncles or cousins over the years. I was never the kind of person who liked to do anything extra beyond my chores. And even those chores weren't things I particularly enjoyed. But listening to Pastor Ita changed me. I learned that we ought to be helpful at home so I decided to try it out.

When I stayed with my older cousin (male) and his family, his wife, children, and younger siblings his wife became close to me simply because of how often I helped out. She gave me the freedom to come around anytime I wished, always asked what I wanted to eat, and would even insist I choose something when I had no idea what to pick.

One moment I will never forget happened during my final year in the University. She asked me to make a list of everything I needed for the whole year—school fees, hostel fees, foodstuffs, books, everything. It was unbelievable. The last time anyone asked me to make such a list was in my first year when I had just gained admission. So I didn't take her seriously. But she kept reminding me. Still, I ignored it.

Eventually, she called me into her room and asked me to bring a pen and paper. She made me write the list, even though I was reluctant because I couldn't imagine how any of it would be possible. Yet, she kept her word. She bought about 90% of



everything I wrote down, not counting the monetary gifts that followed.

I didn't do anything special. I was simply practicing what I'd learned at God's Lighthouse—being a helpful, useful Christian.

I got discouraged many times. Sometimes I wanted to laze around, but whenever there was work to be done, I got up. Even when I was told I couldn't handle certain tasks, I still stayed around, especially in the kitchen.

When I visited my uncle during festive seasons, his wife and children were always



excited to see me because they knew they could rely on me to handle many chores with energy to spare. This wasn't who I used to be at all. But because I chose to humble myself I became someone they found trustworthy and hardworking. My uncle would give me cash gifts when I was leaving,

and his wife would load me with foodstuffs—sometimes telling me to take as much as I could carry.

In December 2024, many of my relatives returned to the village. I rotated between about three different houses that season, doing chores for all of them almost constantly.

Honestly, it was stressful and tasking, but I did the little I could, and it paid off, even though that wasn't my intention. As I went around greeting them, I received monetary gifts that shocked me! More than ₦30,000 in cash, not counting the transfers others sent. For my older aunts who couldn't give much cash, the garri they gave me was massive—nothing less than six or more custard rubbers. The whole 'bagco sack' was full and overflowing. That garri took me, and those I shared it with, far into the year.

These aren't even all the examples, but they make the point

clear. My obedience has been paying off over the years. I started obeying in my first year. Now, after completing my four-year program, I'm still reaping the fruits of simply cleaning extra and helping out more.

God bless my pastor for these teachings."

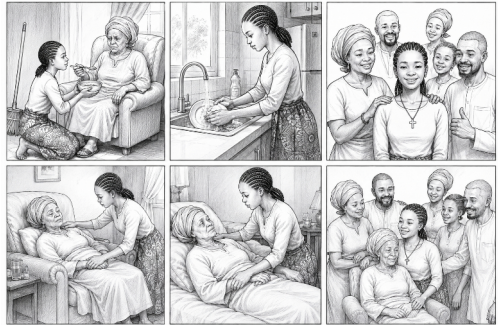


One Holiday of Service, A Lifetime of Lessons - Sis C.W. (2025)

"When I went home for the holidays, I decided to take Pastor's advice to heart - to honour my parents and guardians, and love on them. I won't deny, I'm a lazy person. But I made a conscious effort to be hardworking and help out.

My grandma came to stay with us, and even though it was a bit of a challenge, I saw it as an opportunity to learn and grow. While everyone else complained about how difficult she was, I chose to focus on serving her, and ensuring she was comfortable. I helped with household chores, cooked for her, and took care of her needs generally.

It wasn't always easy, but I kept my eyes on the prize - God's rewards. And you know what? It paid off. Before I left, everyone told me how much they appreciated all that I did, and it felt amazing to know that I had made a difference in my family's life.



I'm sharing this to encourage you to honour your loved ones even when it's tough. Trust that your efforts won't go unnoticed, and that God will reward you for your kindness and love."

2

HONOUR: CULTURE OR CHARACTER?



A young christian lady once shared with our church family:

“During one school holiday, I went home, and, just as Pastor had encouraged, I bought a bottle of roasted groundnuts for my father. He received it gladly and enjoyed it during his free time with my mother.

I was very helpful around the house. I handled almost all the chores, not just for my parents, but also for my sisters who were staying with their kids. When it was time for me to return to school, they asked me to stay a little longer because of how helpful I had been.

Before leaving, I wrote my list of things to take back to school, and to my surprise, I was given everything on the list, along with a new pair of sandals I hadn’t even asked for!

I also helped my sister host her old school reunion, which took place at our house. I was basically everything—cleaner, cook, photographer, usher—you name it. After the event, I cleaned up the entire place by myself without complaining.

When I returned to school, that same sister sent me a generous amount of money to take care of myself until my next visit.”



Internationally, Japan is deemed the most courteous and hospitable among nations. In Nigeria, the Yoruba tribe is widely regarded as more respectful or honouring than others. They bow or kneel to

greet, perform obeisance at weddings, and have a culture that prizes courtesy and deference. But does doing these things automatically make them more honouring than other tribes? What does true honour look like, when lived out practically?

The Meaning of Honour

Biblically, to honour means to treat as weighty, valuable, and worthy. The Hebrew word “kabod” (sometimes ‘kabad’) literally means “to make weighty, to glorify or make something heavy with worth. The Greek equivalent, *ōtimaō* (source: ‘time’) means “to fix a value or price, value, esteem, prize or respect.”

To honour is to treat someone or something as significant, not trivial. It’s to assign worth to them and act accordingly.

But does this mean flattering, greeting or bowing every time you see a person? Do you know that someone may bow deeply to another person, yet the moment that person turns their back, they scoff or roll their eyes?

Just like other peoples that seem less honouring, there are people like this who also exist in the nation and tribe mentioned above. They only appear to honour the person while they were around. That kind of “honour” is just performance. It looks good, but it’s hollow in God’s eyes.

And what about those who only honour people because they have money, influence, or power but the moment those things disappear, so does their respect? Do the things you have automatically make you worthy of honour?

True Honour Flows from the Heart

True honour begins in the heart, it’s not about performance, status, wealth, or appearance. It flows from seeing value as God sees it, recognising His image and divine order in others.

Honour

Honour shouldn't be something earned by having more money; it's something we are to give because of the worth God places on people. It doesn't shift with circumstances but remains rooted in how God values people. Ultimately, honour is our response to God's worth, and to the worth He has placed on those around us; it is not based on how we feel, but on what He desires.



In different cultures around the world, honour often looks like kneeling, prostrating, or showering people with gifts and praises. There are situations where, while looking respectful, these actions can be a mask for fear, manipulation, or pretence.

Who Should You Honour?

From God, to kings, parents, the aged, widows, spiritual leaders, to every person, the giving of honour seems to span across every relationship and responsibility. But how do we truly live this out in today's world where disrespect is often celebrated, and humility mocked?



HONOURING GOD: WHAT DOES IT MEAN TO HONOUR GOD?



The greatest call to honour in Scripture is directed toward God Himself. He is the Creator, the source of all life, and the only One truly worthy of honour, reverence, and obedience.

“You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they were created and have their being.” Rev. 4:11 (NIV)

But when we talk about honouring God, what comes to mind? Is it giving large offerings? Is it dancing passionately in church? Or is it something deeper; something that touches every part of our lives?

How To Honour God

1. Honour God Through Obedience

“Therefore the Lord, the God of Israel, declares: ‘Far be it from me, for those who honour me I will honour; and those who despise me shall be lightly esteemed.’” 1 Sam. 2:30 (ESV)

“But Samuel replied: ‘Does the Lord delight in burnt offerings and sacrifices as much as in obeying the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams.’” 1 Sam. 15:22 (NIV)

“Why do you call me, ‘Lord, Lord,’ and do not do what I say?” Luke 6:46 (NIV)

Honour

So many people think they honour God because they give offerings, attend church faithfully, or serve in departments. But Jesus asked a hard question: “Why call me Lord, if you won’t obey Me?”

Obedience is not always seen in flamboyant actions, but it is the truest evidence of honour. When you do what pleases God, even when it’s hard, unpopular, or inconvenient, you show that His word means more to you than your comfort.

Ponder... Do you obey God fully, or only when it suits you? Do your actions show that you value His word more than your will?

Remember, He said, *“If you continue in My word, then you are truly My disciples.”*

(John 8:31) You must read His word and obey His commands.



2. Honour His Son, Jesus

“...that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father, who sent him.” John 5:23 (NIV)

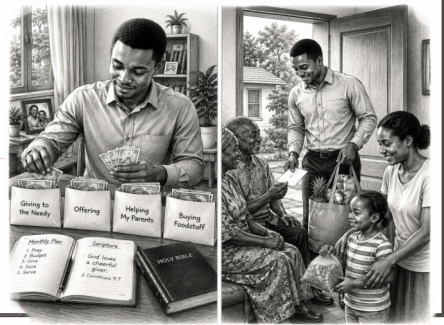
If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honour him. John 12:26 (NET)

To honour God means to honour Jesus, His Son. There is no way to truly claim love or reverence for God while disregarding His Son or His teachings.

We honour Christ when we live by His words, follow His example, and represent Him well before men.



HONOUR GOD WITH YOUR POSSESSIONS



You may be uncomfortable with what you're about to read, but if it's the truth, you have to face it. Because every one of us will give an account of our lives before God.

"Honour the Lord with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine." Prov. 3:9–10 (NIV)

Many people think that giving is about fulfilling an obligation. But in truth, giving is a declaration of trust in God. It is an acknowledgement that God is the one who provides you with all you have and sustains you. It is saying, "Lord, everything I have came from You, and as a good steward, I give you this from the abundance that You have given me."

The Bible says that your heart is where your treasure is (Matt. 6:21). When you give the best of your resources: your time, your energy, your finances, etc., you're saying, ***"You come first, Lord."***

You can't really talk about giving to the Lord without giving to the poor. Even though this concept has been treated as separate, according to scriptures, they are one and the same:

"When you have finished paying all the tithe of your produce in the third year; the year of the tithe, then you shall give it to the Levite, to the stranger, to the orphan, and to the widow, so that they may eat in your towns and be satisfied. And you shall say before the Lord your God, 'I have removed the sacred portion from my house, and

have also given it to the Levite, the stranger, the orphan, and the widow, in accordance with all Your commandments which You have commanded me; I have not violated or forgotten any of Your commandments. (Deut. 26:12-13 NASB)

See? The “sacred portion,” the portion given to the Lord, went not only to the Levites (those who served in full-time ministry), but also to the strangers, orphans, and widows.

The problem today is that many Levites; that is, those who serve the Lord full-time, have tried to take it all, thinking only of themselves. They’ve failed to recognise that the stranger, orphan, and widow are official recipients of God’s portion. They are entitled to it, not as charity, but as part of what belongs to the Lord.

That is why some preachers say things like, “*The house of God is not for philanthropy.*” But that statement exposes a deep misunderstanding. The true concept of giving to God includes, by design, giving to those in need. ***Whoever is kind to the poor lends to the LORD, and he will reward them for what they have done.*** (Pro. 19:17 NIV)

In the early church, it was clear. The people brought their resources, laid them at the apostles’ feet, and those resources were distributed; not just for ministry work, but to ensure no one lacked among them. That is what it means to give to God. ***There were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles’ feet, and it was distributed to anyone who had need.*** Acts 4:34–35 (NIV)

The Church is not an entity separate from its people. The people are the Church, not the building. This is why, in the Church I pastor, from the very beginning, we did not rush to acquire property or purchase equipment. Our priority was to meet the needs of the people God had entrusted to us. We used our limited resources to pay school fees, feed people, rent accommodation for those in need of shelter, and care for people in other practical ways. We could not



afford to do both, so we chose the people.

So, the principle is simple: **the people come first**. Only when there was enough to care for the people did we begin to consider spending on equipment or other material things.

Now, you may say, "*I hear you. But in my congregation, these things are not practiced. How do I rectify this?*" The answer is definitely **not to rebel against the church leadership, but to be prayerful, and observant**. If you look closely, you will notice people in your church group that are in need. I encourage you to divide your giving; give part to your pastor, but also set aside a portion to support the needy directly. I was in a situation like this many years ago, and God showed me a widow to help. I would give my regular offering; my contribution for the operational needs of the church, but I also gave a significant percentage to the widow.

*If anyone serves Me, he must follow Me; and where I am, My servant will be as well. **If anyone serves Me, the Father will honour him.*** (John 12:26 BSB)

To serve Him rightly is to honour Him, and to honour Him rightly is to follow His ways, caring for the ones He calls His own. Thus, giving to the needy is direct honour to God.

5

HONOUR GOD WITH THANKSGIVING



Whoever presents a thank-offering honours me. To whoever obeys my commands, I will reveal my power to deliver.” Ps. 50:23 (NET)

“For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.” Rom. 1:21 (NIV)

Gratitude is a pure form of honour. When you give thanks, you are saying, ***“Lord, I see Your hand in my life, and I am grateful.”***

When people stop being thankful, their hearts become darkened.

Thanksgiving = Frankincense

Mix equal amounts of the costly spices: stacte, onycha, galbanum, and pure frankincense, then add salt to make the mixture pure and holy. Exo. 30:34

The Scriptures tell us in Exo. 30 about the incense we are to offer, which is our prayers. Your prayers are incense to God (Ps. 141:2, Rev. 5:8). The frankincense represents thanksgiving.

If you are going to combine the four condiments of the incense, you must have thanksgiving in your prayer concoction, or it is not acceptable incense to God.

When you pray without thanksgiving, you offer incense that lacks one of its key ingredients; it doesn't rise as a sweet aroma before God.

“Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess His name.” Hebrews 13:15 (NIV)

So, whenever you pray, do not forget to mix in the frankincense. Don't forget thanksgiving.

What Do You Give God Thanks For?

*“I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men — **for kings and all who are in authority**, that we may lead a quiet and peaceable life in all godliness and reverence.”* 1 Tim. 2:1–2 (NKJV)

Giving thanks for those in government is not a suggestion; **it is a command that reveals a heart that trusts God's sovereignty.**

Too often, believers are quick to complain, murmur, or curse their leaders and those in authority. Yet the Scriptures say clearly that **we are to pray and give thanks for all men, especially for civil leaders.** The reason is simple: the peace of our land is connected to our prayers and thanksgiving.

How to Give Thanks for Leaders and Government

As a child of God, your duty is not to curse but to submit to, give thanks and pray for the government. Why? Because even the existence of authority helps to maintain order.

*Let everyone be subject to the governing authorities, **for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. **For the one in authority*****

Honour

is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. Rom. 13:1-5 NIV

When there is no government, chaos reigns. History, both ancient and modern, shows that **lawlessness destroys lives far more quickly than bad leadership**. Thank God for the restraint that the government brings, however imperfect it seems.



As a Nigerian, give thanks that in the midst of our troubles, a large majority can move about, attend school, worship freely, and live our daily lives without total collapse. There are nations that have lost these privileges overnight.

“And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have

peace.” Jeremiah 29:7 (NKJV)

The Israelites were commanded to pray for the peace of Babylon, the very land of their captivity! If God could expect them to do that, how much more should we give thanks and pray for our own nation?

Give Thanks Intentionally

“Give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” 1 Thessalonians 5:18 (ESV)

Thanksgiving must be intentional. You may have to *search* for things to be thankful for. They abound. Give thanks that there is a government, that security forces exist, that roads are being repaired, that people can still gather freely to worship.

Be thankful for every ministry and sector of governance:

- The **health sector**, where lives are still being saved daily.
- The **education sector**, where teachers continue to serve despite challenges.
- The **power and infrastructure sectors**, where progress has taken place.
- The **agriculture and business sectors**, which sustain the economy.
- The **security agencies**, who risk their lives for peace.
- The **church and ministry sector**, where the gospel continues to spread.

Look around and give thanks. It may not be perfect, but thanksgiving acknowledges the grace that remains and invites more of God’s intervention. Blessing the nation will establish it, but cursing will only lead to destruction.

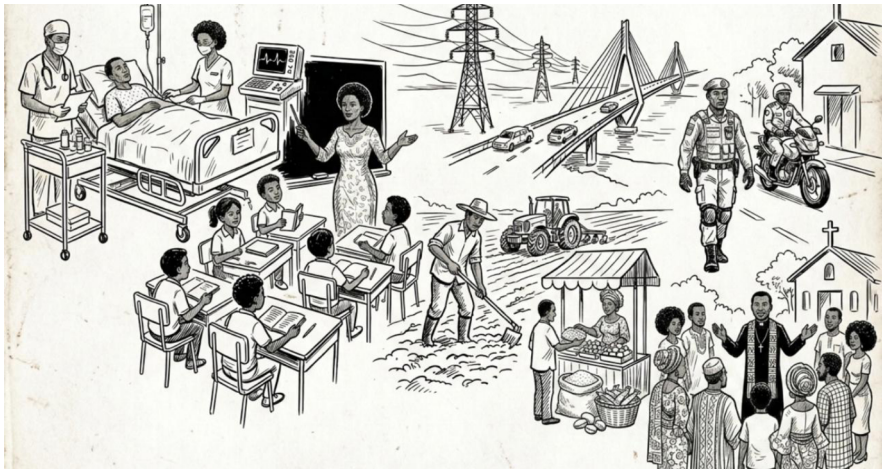
Through the blessing of the upright a city is exalted, but by the mouth of the wicked it is destroyed. Prov. 11:11 (NIV)

Give Thanks in Faith — Even Before the Fulfilment

“So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please.” Isaiah 55:11 (NKJV)

We have prophetic words concerning Nigeria – words declaring that Nigeria will rise, that righteousness will spring forth, and that God will use this nation as a light in the end times. Even if we don’t see the full picture yet, we are to give thanks *now*, because God’s word will never fail.

Thanksgiving is an expression of faith. It says, *“I believe Your word, Lord, even before I see it.”*



Guard Your Heart from Complaint

“Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation.” Phil. 2:14–15 (NKJV)

Complaining pollutes the heart and blinds us to God’s goodness. Gratitude, on the other hand, keeps our hearts pure and our focus right. When others murmur, choose to give thanks. It is a spiritual discipline and a mark of maturity.

God expects His people to be thankful; not only when life feels good, but in **all circumstances** and **for all people, especially their civil leaders**.

A Call to Thanksgiving

Today, God calls us to repentance from ingratitude. He is calling His people to rise in praise, to let thanksgiving go up continually for our leaders, our nation, and our daily lives.

Refuse to join the chorus of cursing, murmuring and bitterness. Instead, lift your voice with gratitude, for in doing so, you align with God's will and prepare the way for God's peace and power to manifest in our land.

"Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name." Ps. 100:4 (NIV)

Let's be found with **thanksgiving on our lips and faith in our hearts**. Don't forget the frankincense; don't forget to give thanks.

To learn more about God's prophetic destiny for Nigeria, and to learn how to pray and give thanks for your country in alignment with His heart. Scan QR code to visit the Ita Udoh YouTube channel and watch:

- *The Power's in His Hands*
- *Stop the Blame Game*
- *We Bless You, Nigeria*
- *Thanksgiving: The Missing Link (an interview with Nathaniel Bassey); and many more!*

The music videos aren't just songs; they're full of prophetic messages. So don't just listen; WATCH, be stirred, and see Nigeria through the eyes of faith.



6

HONOUR GOD WITH HOLY LIVING



Most Christians agree that holiness is good. Some pursue it with passion, while others have accepted that it's impossible. *"No one can really be holy in this world,"* they say.

But have you ever paused to ask why holiness matters? What if holiness isn't just about personal purity or moral effort? What if living a holy life is one of the highest ways to honour God?

If holiness is honour, then here is a question worth thinking about: Would your life be found guilty of honouring Him?

*"Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, **perfecting holiness out of reverence for God.**"* 2 Cor. 7:1 (NIV)

*"In the same way, **let your light shine before others, that they may see your good deeds and glorify your Father in heaven.**"* Matt. 5:16 (NIV)

We honour God not just with lips or gifts, but with lives that reflect His holiness. **To be holy means to be set apart, to be separate. The word in Greek is *hagios*.** It means to be consecrated for God. You set yourself apart as belonging to God, so you live according to His commands, not according to what the world dictates (Rom. 12:1-2).

When your choices, speech, and conduct reflect that you belong to Him, you are offering Him one of the highest forms of honour.

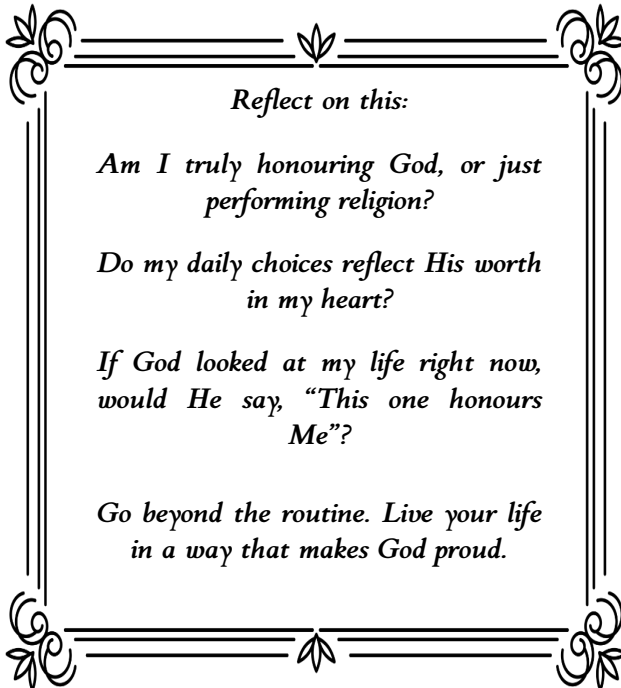
Holiness is honour in action. It is living in a way that says, ***"I represent God wherever I go."***

To honour God is to treat Him as the **most valuable, weighty, and worthy Being in existence.**

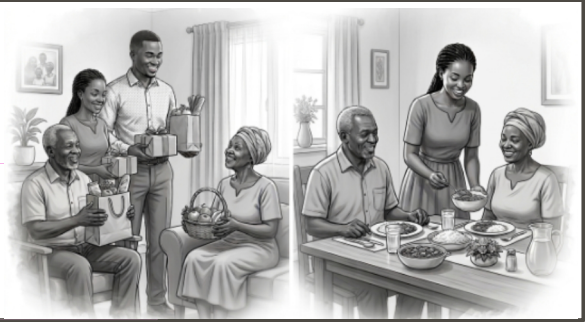
It's not just about singing, dancing, or mere giving. It is about living daily with the awareness that He deserves our best, our obedience, our gratitude, and our reverence

Here's a quick refresher on some key ways we honour God:

1. Obedience to His word
2. Honouring His Son, Jesus
3. Giving from what He has blessed us with
4. Offering thanksgiving
5. Honouring God with holy living



HONOURING PARENTS



After God, the first people the Bible commands us to honour are our parents. This is the first commandment with a promise.

In the church we often repeat the scripture that says, “*Honour your father and your mother*” (Eph 6:2). Christians know the passage, but the practice goes beyond Christianity. In different cultures all over the world, people kneel down to greet their parents, they prostrate, some call and check in, others send a little money when they can, and some cultures even encourage the worship of parents.

But what does God mean when He commands that we honour our parents? Before we assume we know what it means; before we repeat what we were told growing up, and before we continue the patterns we inherited without question, maybe we should pause...and think.

What does it really mean to honour your father and mother?

Cultural Honour Vs. Biblical Honour

When you look across cultures, it becomes clear that every society has tried, in its own way, to define what it means to honour parents.

Some have expressed honour through reverence, like in parts of India, where parents are treated with near-sacred respect, their images displayed and their blessings sought as though divine.

Some have expressed honour through obedience and duty, like in the traditional Chinese, Japanese, and Korean concept of filial piety,

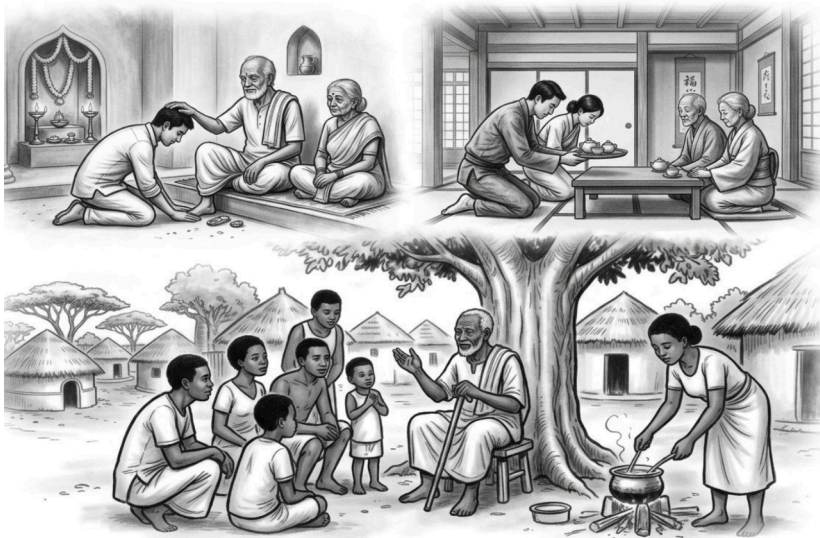
where children are required to submit, serve, and care for their parents without question.

Some have expressed honour through respect, service, and communal responsibility, like in many African cultures, where elders are recognised as custodians of wisdom and family identity, and where caring for one's parents is seen as an unbreakable obligation.

Some have expressed honour through rituals and ancestral veneration, like in ancient Greek and Roman families, medieval European households, and various Native and indigenous cultures, where honouring parents extended even beyond death.

Some have expressed honour through family loyalty and protection, like in Middle Eastern societies where shame brought upon one's parents is considered a serious violation of honour.

Others have expressed honour through care, provision, and maintaining the family line, like the Yoruba, Igbo, and other ethnic groups in Nigeria whose customs emphasise respect, reputation, and responsibility.



Honour

Every culture has attempted to define honour. Each culture has produced a version of it, and many of those versions carry wisdom. But the question remains: **Is honouring your parents simply what your culture says it is?** God has His own standards, and that is what we must seek to understand.

Is it just obedience? Is it respect?

Is it financial support? Is it service?

Is it ritual? Is it loyalty? Is it preserving the family name? Is it cultural gestures and greetings?

Or... is there a meaning that rises above culture, rooted not in tradition, but in Scripture?

Worse Than An Unbeliever

What have you personally come to believe about honouring your parents?

Romans 13:7 tells us to give honour to whom honour is due. This means give honour to those who deserve it. So, if honour is something that is due your parents, what do they actually “deserve” from you? Take a walk through the Scriptures, thought by thought, and let God Himself answer.

Let's Start With a Verse Commonly Misapplied...

1 Timothy 5:8 is a verse often misapplied: Christians almost always apply it to *parents*.

It says, **“But those who won’t care for their relatives, especially those in their own household, have denied the true faith. Such people are worse than unbelievers.”** (NLT)

Most Christians think Paul is talking about fathers or parents who don’t provide for their children. But if you go back and read the verses right before it, you will see that that is not the case. He was addressing the opposite situation. To understand verse 8, you have to start from the **beginning of the discussion** in 1 Timothy 5.

Paul was giving Timothy instructions on **how the church should care for widows**. He begins: **“Take care of any widow who has no one else to care for her”** (1 Tim. 5:3, NLT). Then he immediately adds: **“But if she has children or grandchildren, their first responsibility is to show godliness at home and repay their parents by taking care of them.** This is something that pleases God.” (1 Timothy 5:4, NLT)

“But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God.” (1 Tim. 5:4 NIV)

Paul was giving instructions to Timothy on how the church should care for widows. But he made it clear that **the first responsibility is always on the children and grandchildren, not the church**. He said that caring for parents is “putting religion into practice”, meaning that it is one of the clearest proofs of genuine godliness. He also said that children should repay their parents who invested years of sacrifice in caring for them. **Honour is giving back to your parents when you become capable to do so.**

So, the context of verse 8 is that if a child refuses to care for their aging parents, they are acting worse than unbelievers. Paul was addressing Christians who were abandoning their elderly parents (especially widowed mothers) and shifting the responsibility to the church. He was saying, *“No, take care of your parents. This is your spiritual duty.”*

He adds in verse 16: *“If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.”*(1 Tim. 5:16, KJV)

So the popular interpretation that “parents must provide for their children”, is not wrong in principle, but that is not what this passage is talking about at all.

This is what Paul calls “good,” “acceptable to God,” and an expression of true faith.

Let's Hear it in the Lord Jesus' Voice...

In Matthew 15:3–6 the Lord Jesus defined honouring parents, and He did not talk about greeting, kneeling down, or good behaviour. Those are important, but He spoke about material support.

Jesus replied, "And why do you break the command of God for the sake of your tradition? For God said, 'Honour your father and mother' and 'Anyone who curses their father or mother is to be put to death.' But you say that if anyone declares that what might have been used to help their father or mother is 'devoted to God,' they are not to 'honour their father or mother' with it. Thus you nullify the word of God for the sake of your tradition. Matt. 15:3-6 NIV

Jesus rebuked the Pharisees because people were bypassing their parents and directing their money and resources toward the temple instead.

From that passage, the Lord meant that: if your parents needed financial support and you gave that support to the church instead, you have not pleased God. Let that sink in.

Aren't we repeating the same error today? Many Christians today are doing exactly what Jesus condemned. Money that should relieve your parents goes to "prophetic seeds," "sowing upward," "tapping into grace," or "monthly sacrifices."

Meanwhile the parents may have no pension, no stable or consistent income. They depend on "*God will provide*," while you are the one God intended to provide for them.

Proverbs 22:16 warns plainly, "*Whoever gives gifts to the rich will only come to poverty.*" Do you believe this? Have you ever considered that many issues in your life; why it is not well with you, is because you are giving wrongly?

Yet, many believers keep sowing into wealthy church organisations while neglecting the father and mother who gave them life.



Have the Right Priorities

Christians who think that giving heavily in church excuses their neglecting family duties are in error. Scripture strongly warns against this.

You cannot use “church work” as an excuse to abandon home responsibilities. Even in His moment of greatest suffering, the Lord Jesus made provisions for His mother.

*“When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, ‘Woman, here is your son,’ and to the disciple, ‘Here is your mother’ **From that time on, this disciple took her into his home.**”* John 19:26–27 (NIV)

If anyone ever had a “justifiable excuse” to ignore family duties, it was the Saviour on the cross, yet He did not. He honoured His mother till the end. This is God’s standard.

Scripture encourages generosity, especially toward those who have invested the most in your life. **Proverbs 3:27 (NIV)** says, ***“Do not withhold good from those to whom it is due, when it is in your power to act.”***

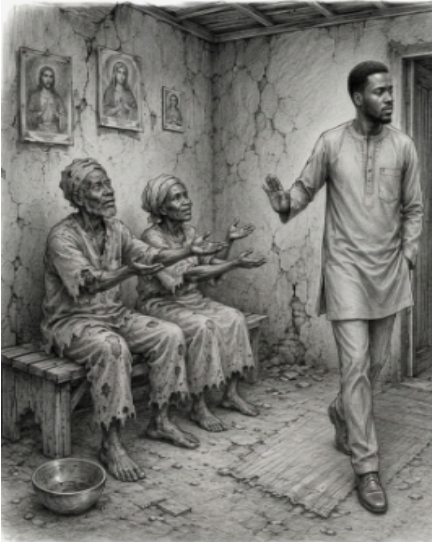
Your parents, who poured years of labour, care, finances, and sacrifice

Honour

into raising you, are among those “to whom good is due”. It is unrighteous to not care for them. Part of honour is sharing your blessings with your parents, not as charity, but as **your godly responsibility** and out of **gratitude**.

What about Guardians or Bad Parents?

For someone who may have been brought up by non-biological parents. You must consider them your parents and you owe them the same honour now. Serve them the same way you would your natural parents. And for those whose parents did not contribute meaningfully to your upbringing, you are still expected to honour them. The command is to honour your father and mother—not only a “good” father and mother. It is the first commandment with a promise, so obey it for your own sake.





THERE IS ALWAYS SOMETHING YOU CAN GIVE



When you are young, most times, your parents don't want your money. And when you're older, there are some parents who don't need money. They are fine and doing well financially. But does that exempt the child from giving them honour? Not at all.

Parents would treasure even something as simple as:

- a bottle of groundnut or some cashew nuts,
- a small bottle of perfume,
- A pair of slippers or sandals, or
- Any small thing you know they like

A simple "I thought of you" gift, can be a way of honouring them. Sometimes all they need is that assurance that their child has not forgotten them.

Many have never done this, not because they lack money, but for lack of training. **Honour is a mindset before it becomes an action.**



From Resistance to Honour by Sis M.F. (2025)

Before traveling home for the last holiday, I had been listening to Pastor's teachings on honouring parents, confessing offenses, and showing respect. Those messages convicted me because of the things I had said and thought about my dad, and the rebellion I had carried for years. I judged him wrongly, spoke back, disobeyed him, and pretended outwardly to be a good child most of the time while struggling inwardly.

Honour

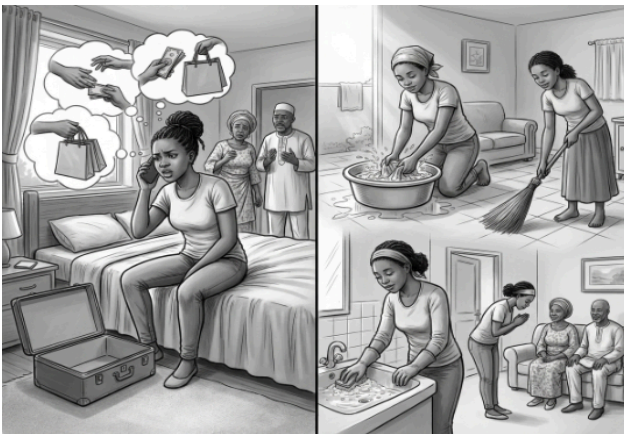
For a long time, I also went home empty-handed, expecting my parents to provide everything. In boarding school and even when I began my university education, I usually called home only to make demands. I still expected to be served, and if I didn't get what I wanted, I would get angry, withdraw, and refuse to listen to explanations.

But through Pastor's teachings and scriptures like Ephesians 6:1–3 and Proverbs 20:20, God softened my heart. I learned that honour also means helping out at home, giving, obeying instructions exactly as they are given, and not acting based on my own ideas.

Before, if I was told to do something, I would “fine-tune” it and do it my own way. Now, I've learnt to listen attentively and act as instructed. I was able to help a lot at home, noticing issues my parents complained about and offering help. I washed clothes, cleaned toilets, cleaned rooms - things that I usually complained about when asked to do. This time, I did it without even being asked to. Repeatedly, my parents thanked me, and I received prayers too.

This was tested. At some point, I felt as though I was being used too much, being sent on multiple errands as if I was the only one at home.

Pride kicked in, and I became disobedient—refusing errands or telling my parents to send my siblings instead. But because of the teachings on honour, it was easy for the Holy Spirit to convict



me. I found myself apologising, repenting, and choosing to obey.

By God's grace, I began helping intentionally at home, not only when told, but even before being asked. I also encouraged my siblings to be obedient and responsible. I learned to bring small gifts home, like groundnuts or bananas, and saw how much joy those gestures brought to my parents. Honour strengthened our relationship and opened doors for healthier conversations.

During this same period, my dad's eyesight became very poor, and following my discipler's guidance, I went home seeking forgiveness for all the wrong things I had done and said about him and, restoration.

I bought some fruits, made a mini-salad and served him, then eventually confessed everything I had done and asked for his forgiveness. This led to a turning point in our relationship. He forgave me, prayed for me with tears, and blessed me. I read the Bible to him afterwards, and it comforted him.

From then on, our relationship changed. I became more appreciative and willing to serve, and he became more open, supportive, and allowed me to attend church meetings, which he had restricted. My heart softened towards him and I was able to pray for his healing almost every day while at home.

Now, God has healed him significantly, and our relationship is peaceful and simple in a way I never imagined.



Children Who Give Nothing But Their Appetite

Many young people treat their parents as though the parents exist to serve them. It's normal to hear students, especially those in university, call home close to holiday time to say, "I'm coming home... please prepare this for me." They are like small lords and ladies. While it is not wrong to express desire (in a tone like, "Mummy, I've missed this soup, please, I hope you'll make it..."), even though I wonder,

Honour

why don't you wait until you get home and ask? That might be more polite. The problem is that you expect to be served, yet you give nothing in return.

When you go home on holidays as a student, or you are on a work leave or have a day off as a worker, honour your parents by helping out at the house and being resourceful. Be involved in the family business, clean the house, run errands, wash their clothes, and deep-clean their rooms.

Let them feel the difference because you are around. Don't just be an extra mouth to feed. Contribute. Assist with chores and let them be grateful that you're home.

In obedience to these teachings I've heard many testimonies from children whose parents openly expressed how much of a blessing they were during the holidays; sharing stories of gifts, favour, and other good things the parents freely gave them simply because they were pleased with them.

One said the mother of the house (his sister-in-law), asked him, *"What would you like to eat?"* This is a question she had never asked before. I've heard of terrible and harsh fathers giving their children money for the first time, or expressing a gentle side that the child had never seen all their life.

All these because they simply obeyed the teachings on honouring their parents and guardians. Some mothers have said, *"Thank God you have come. Now, we will eat well"*. Here is another such testimony;



Honour Rebuilt What Hurt Had Broken by Sis F.O.(2021)

"Growing up, my mother's negative words about my father shaped my perception of him. I began to despise him and show dishonour in simple ways—delaying his instructions on purpose or ignoring them completely. I felt he had failed as a father and didn't deserve honour.

But after listening to God's Word taught by Pastor Ita Udoh,

my mind was renewed. I understood that God commanded me to honour my father, regardless of my feelings. I prayed for God to forgive him and began obeying instructions to show honour through giving.

During the holidays, I began buying small gifts for my parents—groundnuts and footwear for my dad, perfume for my mom, and even helping her rebrand her sandals.

Early this year, after my internship, I bought wine for my dad and edibles for my mom. My dad, who rarely expresses gratitude, smiled openly because the wine I bought happened to be his favourite. My dad's appreciation humbled me and reminded me of what I missed all those times I used to despise him.

Beyond gifts, I learned to honour them through service. My mum, who sells fish, is often too busy to wash her clothes and sometimes repeats outfits. So whenever I'm home, I wash all her clothes and occasionally wash my dad's too. I also wash dishes,



clean the kitchen, sweep, and tidy the entire house. One of my brothers who lived with them at that time wasn't much help around the house, so maintaining cleanliness usually falls to me. My dad always worries

about who will keep things clean when I travel.

I also serve through cooking. My mum is not a kitchen person, doesn't cook much; so I learnt how to cook certain soups properly from my brother's wife in my early twenties. My dad has grown used to simple meals, but whenever I'm around, my mum joyfully says, "Thank God you're around—now your dad will eat

good food.” I cook different meals for them and leave as much food as possible before returning to where I stay, even though it doesn’t last long, as we don’t have a freezer

Through giving and serving, God has helped me restore honour to my parents, and I believe these acts are accumulating blessings for my life.”



The Society Where Everyone Worked

In normal societies in the past, everyone worked; mostly engaging in farming activities, such as planting, herding, harvesting, etc. The idea was to honour your father and mother by supporting them physically as they did whatever they were doing; and when their hands could no longer work, your hands were now to work for them.

Therefore, when the Law said, “Honour your father and mother,” the Jews heard: ***“When they grow weak, you must support them. When their hands can no longer work, your hands must work for them.”***

Look at Naomi, from the book of Ruth. She was too old to glean, and so Ruth, her daughter-in-law, who was young and strong, went to glean, gathering and carrying grain home to her mother-in-law each day.

So Ruth the Moabite said to Naomi, *“Please let me go to the field, and glean heads of grain after him in whose sight I may find favor.”* And she said to her, *“Go, my daughter.”* Then she left, and went and gleaned in the field after the reapers. (Ruth 2:2–3 NKJV)

So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. (Ruth 2:17–18 NKJV) - That was honour.

Jacob was a shepherd who worked for his father-in-law for 20 years. Then a time came when he no longer followed the sheep in the heat and cold. His sons took over.

These twenty years I have been with you; your ewes and your female goats have not miscarried their young... In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes... I have been in your house twenty years. (Gen. 31:38–41 NKJV)

Then his brothers went to feed their father's flock in Shechem... Then Israel (Jacob) said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." (Gen. 37:12–14 NKJV)
- That was honour.

In doing this, strength covers weakness, and the young carry the old.
That was God's design.

Honour is also budgeting for your parents. It is remembering and planning for them. If you are working and not earning much, but they are needy, you can say, "Mummy, Daddy... things are tight, but I will send you this amount every month. It's small, but I'll send it."

If you are earning better, do not start furnishing your house and spending money carelessly. Focus on supporting them, and do the other one as time allows. **Put them in your budget monthly.**

Then go ahead and give consistently.

In doing this, strength covers weakness, and the young carry the old.
That was God's design.

Proverbs 24:27 — A Wisdom Many People Ignore

Proverbs 24:27 says, Put your outdoor work in order and get your fields ready; after that, build your house. (NIV)

The wisdom here is that income comes before comfort. So, before you build your own comfort, ensure that you support those who once supported you. This shaped what the Jews believed about honour.

HONOUR IS OBEDIENCE THAT MATURED



Honour and Reimbursement By Sis D.O. (2023)

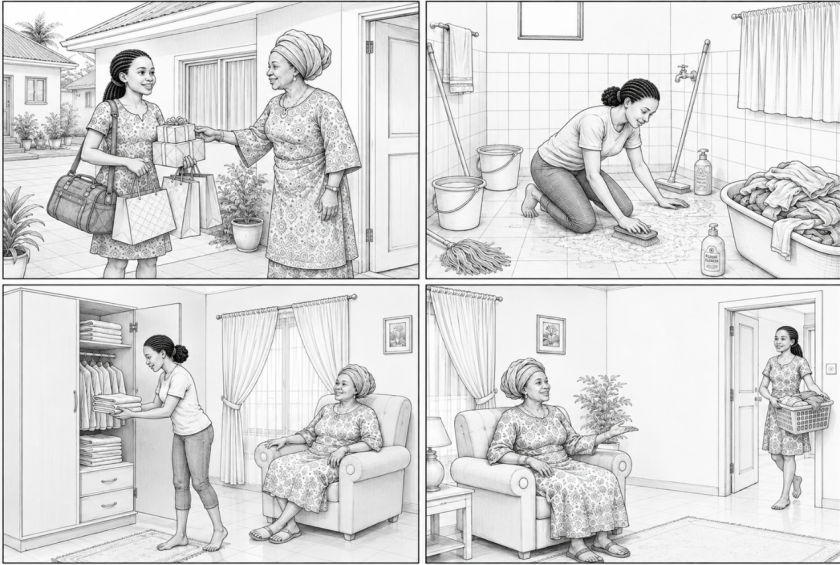
“From when I started working, I made it a point to spend my one-month annual leave with my family where they stay, since I work out of town.

Since I joined God’s Lighthouse and learned the teachings on honour, especially honouring and serving one’s parents, my visits began to change. Whenever I traveled home, I would go with gifts for everyone. As God enabled me financially, I would take gifts for my mom: clothes, perfumes, bags, and other things she liked and appreciated.

But beyond physical gifts, I also learned another way to give - by being a blessing to the house. One of the practical ways I found to do this was through cleaning. From around 2017 to about 2021, I used to do the cleaning of the house myself. Our house is quite large, and there was usually no proper deep cleaning all year round.

So whenever I arrived home, I would begin almost immediately, often the next day, by cleaning my mom’s room and bathroom, washing her clothes, and attending to the spaces that belonged to her. Then, I’d progress to other areas in the house. This became a consistent practice. Over the years, I did more each time, ensuring that there were visible and immediate changes in her space.

In 2022, after I had done a thorough cleaning, my aunt came to



visit my mum. Then, she entered my mom's restroom, looked around, and said in our local dialect, "Now a daughter has arrived. Now it looks like you have a daughter."

It was a funny comment to me because my younger siblings were around the house. But it was clear that while they handled basic things, the deep cleaning, washing piled-up clothes, and restoring her space stood out. That effort was deeply appreciated, not just by my mom but also by her sister.

Over the years, every time I did these things, my mom would thank God for me, bless me, and pray for me.

Now, the particular incident I want to share happened in 2023. I went home and the house was in a very bad state. There was accumulated clutter in different parts, including documents and old items. Rats lived under the stairs, leaving urine and droppings everywhere. The house smelled, and the cushions and furniture were affected.

By this time, one of GAMAID's affiliates - Amazing Christian Girls Housekeeping - had started operations. I realised it would be a better use of my time and money to engage them rather

Honour

than trying to clean everything myself over several exhausting days.

They came in and did a deep clean over a 2-day period, and the results were outstanding. I spent a significant amount of money, but the transformation was remarkable.

Beyond cleaning, we also fixed several other things in the house that needed attention.

The night before I traveled back to Lagos, I went to meet Pastor, and he prayed for me. Toward the end of the prayer, he specifically prayed for reimbursement, repeating it thrice - reimbursement for all expenditures, financial and otherwise. He was aware I had incurred some expenses for the house.

At the time, I received the prayer simply with not much thought. It didn't immediately register with me, and I was slow to connect it to the service, as you'll see.

The next morning, my mom drove me to the airport. After dropping me off, she transferred money to my account. I can't remember the exact amount, but it was a very large sum, enough to essentially reimburse all the money I had spent on the house and more.

When she sent it, she said something along the lines of, "Reimbursement." She thanked me for everything I had done for the house, and I was glad to be of service."

Children, obey your parents in the Lord, for this is right. "honour your father and mother"—which is the first commandment with a promise— "so that it may go well with you and that you may enjoy long life on the earth." (Eph. 6:1 - 3, NIV)

Obedience is part of honouring your parents, but when you grow up, your role then includes caring for and supporting them. Proverbs 23:22 says, "Do not despise your mother when she is old." You must respect them, pay attention to them, and provide for them. Don't abandon them.

Honour Includes Speaking to Them With Respect

The Bible says: “*Do not rebuke an older man harshly, but exhort him as if he were your father*” (1 Tim. 5:1, NIV).

- “Anyone who curses their father or mother is to be put to death” (Exo. 21:17, NIV).
- “Each of you must respect your mother and father” (Lev. 19:3, NIV).

God does not expect us to speak rudely or disrespectfully to our parents, no matter how old we think we have become, and no matter how “big” we believe we are. The commandment does not expire with age. “Honour your father and your mother” is not seasonal; it is lifelong.

You see, this is one of the major differences between generations today. There is a generation that thinks that once they reach a certain age, they have the liberty to talk to their parents as they like.

But the scriptures do not support this. The Bible says, “*Listen to your father, who gave you life, and do not despise your mother when she is old*” (Prov. 23:22, NIV).

There was a time, I was already in my forties, that I had a slight disagreement with my father and the conversation became a bit heated. His tone grew firm, and the moment I noticed it, I immediately lowered my voice, became quiet, and listened attentively—even though I still believed my position on the matter was more accurate. The next day I apologized again. This should not be unique to me; many who were raised in a culture of honour respond in much the same way.

Age does not diminish honour; nor does success, nor independence. They still remain your parents, and God still holds us to His standard. Even if your parents have weaknesses, God never permits dishonouring tones, insults, or contempt.

Honour Includes Protecting Their Dignity

Noah's story shows this principle clearly. After the flood, Noah planted a vineyard and became drunk. In that vulnerable moment, Ham saw his father's nakedness and exposed it rather than covering him. Instead of honour, he responded with disrespect.

Ham, the father of Canaan, saw his father naked and told his two brothers outside. (Gen. 9:22, NIV)

Ham did not try to preserve his father's dignity. He broadcasted Noah's shame, drawing attention to it. In Scripture, this is what dishonour looks like: exposing weakness, publicising faults, and responding with mockery instead of mercy.

Shem and Japheth acted differently. They chose the path of honour.



But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would

not see their father naked .(Gen. 9:23, NIV)

They refused to even look at their father's shame. They protected him, preserved his dignity, and restored honour where dishonour had occurred. This is a picture of biblical honour. It covers, protects, and shows restraint. The consequences of both actions were profound. Dishonour brought a curse; honour brought blessings.

When Noah awoke from his wine and found out what his youngest son had done to him, he said, "Cursed be Canaan! The lowest of slaves will he be to his brothers."

He also said, "Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend Japheth's territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth." (Gen. 9:24–27, NIV)

In God's eyes, honouring your parents is not about pretending that they are perfect. It is about treating them with dignity, restraint, and respect, even when they are vulnerable or imperfect.

Why Honouring Your Parents Matters

Children, obey your parents in the Lord, for this is right. "honour your father and mother"—which is the first commandment with a promise—"so that it may go well with you and that you may enjoy long life on the earth." (Eph. 6:1 - 3, NIV)

The Scriptures calls this the first commandment with a promise. The blessings you will derive from obeying this command are:

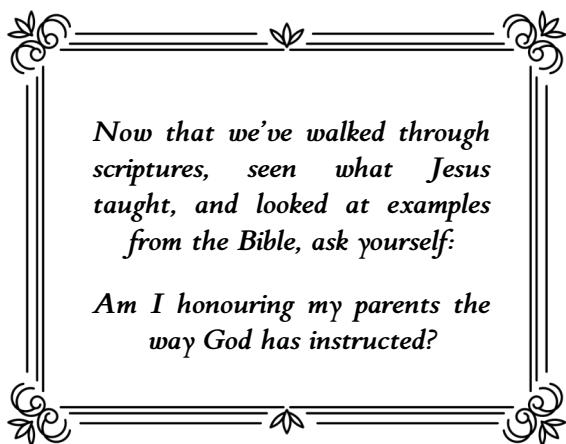
- i. Well being and prosperity
- ii. Long life

Have you thought about the fact that some people die young because they didn't honour their parents? Others struggle in life; things are just not going well. And some have children that behave wickedly or heartlessly – exhibiting the fruit of a pattern that started generations before.

Honour

It is like planting seeds. You don't plant one seed and get one fruit. One seed planted, grows into a plant that bears very many fruits. If you honour your parents, you set up blessings that flow not only to you, but also to your children. It applies negatively too.

Honour is practical. It reflects a heart of gratitude, humility, responsibility, and love. And here's the thing; when you honour your parents, God is pleased, your life prospers, and your children learn the same pattern. That's how the cycle of blessing works.



Scan this code to watch a Q & A session on the Balance between 1 Timothy 5:8 and Matthew 19:29 (leaving family when God calls)

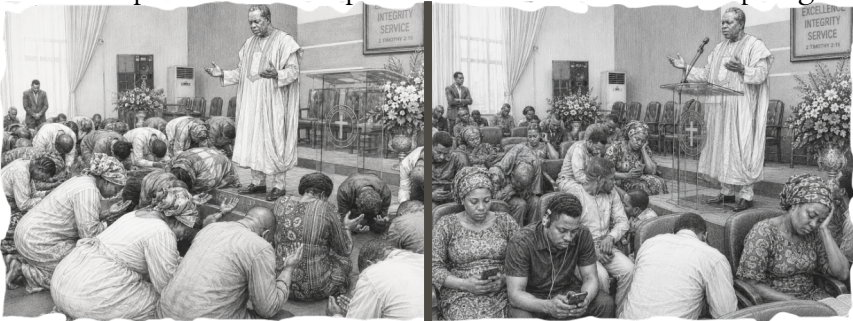


HONOURING SPIRITUAL LEADERS



In some church spaces, honour for spiritual leaders is taken to an extreme. Leaders are placed on pedestals so high that they are treated as deities. Questioning is forbidden. Accountability is absent. Blind loyalty replaces discernment. In some of these places, the honour that belongs to God alone is given to (or begins to drift toward) men of flesh.

In some other church spaces, however, honour is almost non-existent. Due to possibly, a lack of understanding, or abuse of authority, exposure of shameful sins and flaws of church leaders, etc., many spiritual leaders are spoken to disrespectfully, corrected publicly, ignored, or treated as though their labour carries no weight. For some, familiarity has bred contempt, and what the Bible calls honour has been replaced with complete indifference and even despising.



Both extremes miss the point.

Spiritual leaders are meant to watch, teach, pray, counsel, carry spiritual burdens, intercede, discern dangers, and guard doctrine, ensuring that the flock of God under their care are being fed with the right food. They are not to be labouring occasionally; they are to

labour continually.

Therefore, Scripture assigns them honour and further explains the seriousness of their responsibility:

“Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.” (Heb. 13:17)

Spiritual leaders are accountable to God for those entrusted to them and this responsibility carries tremendous weight. Those being shepherded must therefore appreciate, support, and honour those who bear this burden.

Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour. (Rom. 13:7 NIV)

“Let as many servants as are under the yoke count their own masters worthy of all honour; that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved...” (1 Tim. 6:1-2 KJV)

“Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.” (1 Pet. 2:17-18 KJV)

Church Spiritual Leadership

1. The Overseer

- Heb. 13:17 – “Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account.”
- 1 Tim. 3:1-2 – The overseer (Gk. episkopos) is to be “above reproach, the husband of one wife, vigilant, sober-minded, of good behaviour...”
- 1 Pet. 5:1-2 – “The elders (Gk. presbuteros) ... shepherd the flock of God ... exercising oversight, not by constraint but willingly.”

These passages present the general category of spiritual leadership: those who have oversight—bishops, elders, and other “rulers” of the church. They are to be honoured because they bear responsibility for the souls of the people. [Note that ‘**Bishop**’ here is from the Greek word *episkopos* which simply means **an overseer or a guardian of a local Church**. It refers to the practical function of whoever looks after a local assembly-10 or 10,000 - rather than a high-ranking office].

2. The “Master” as Mentor / Apprentice type Leader

- **Elijah and Elisha** (2 Kings 2:3-5) – The “sons of the prophets” ask Elijah, “Do you know that the Lord will take away your master from you today?” Here master (Hebrew - *adon*) refers to a spiritual mentor who is actively training a disciple.
- **Timothy and Paul** (1 Timothy 1:2; 2 Tim.2:2) – Paul calls himself Timothy’s father in the faith and urges Timothy to “entrust what you have heard to faithful men who will be able to teach others.”
- **Matthew 23:8-10** – Jesus says, “Call no man your teacher ... neither be called masters ... for one is your Master, even Christ.” The emphasis is on making anyone else an ultimate authority higher than Christ, yet the passage acknowledges the role of “teachers” and “masters” as vessels through whom Christ works. (Eph. 4:11-12; 1 Pet. 5:1-3; 1 Cor. 4:1; Titus 2:7)

In this second category, honour is to be given “obviously” to a discipler who is directly investing in the life of a learner. The expectation of honour is even greater because the relationship is one of intentional training and equipping.

In both cases, believers are instructed to render honour whether as respectful submission to church leaders or as grateful deference to spiritual mentors. This dual framework promotes order, humility, and the flourishing of God’s people.

Every believer must recognise that the ultimate Master is Christ; and we are to honour spiritual leaders as His appointed servants.

Honour by Physical and Material Support

An essential expression of honour is providing for spiritual authorities materially. Honour is not limited to greeting, bowing, or showing

public respect. It is giving, sharing resources, and meeting the practical needs of spiritual leaders. Where there has been spiritual investment, Scripture expects material participation.

Spiritual Sowers Deserve Material Harvest

“If we have sown spiritual things for you, is it a great thing if we reap your material things?” (1 Cor. 9:11 NKJV)

“One who is taught the word must share all good things with the one who teaches.” (Galatians 6:6 ESV)

“I planted the seed, Apollos watered it, but God has been making it grow. The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labour.” (1 Cor.3:6–8 NIV)

Not every leader labours the same way. There are many kinds of labourers, but there are those who labour harder, and the Scripture specifically identifies those who labour in the Word and in teaching.



Reaping According to One's Labour

The study of the Word is labour. It is digging and planting and it requires effort. 2 Timothy 2:15 says, *“Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.” (NIV)*

It is easy to stand up, quote one verse, stir emotions, excite people, and raise money in the heat of the moment. But **stirring emotional excitement is not the same as spiritual labour.**

Honour is tied to labour, not performance. Honour should not be given merely because someone occupies a position; it should also recognise the labour undertaken, the price paid, and the effort

invested. Therefore, you should serve and honour the pastor who labours directly over you in your local church, rather than sending all your gifts and offerings to the church headquarters or unknown popular preachers.

Receiving honour that is not due damages a person. But refusing to honour genuine labour is also wrong. The Lord Jesus never taught equality of reward. He taught justice of reward. He said in Matthew 16:27, *“For the Son of Man is going to come... and then he will reward each person according to what they have done.”* (NIV)

We saw this in Matthew 15:3–6 where the Lord Jesus rebuked those who claimed to honour parents while withholding financial support from them, calling it false honour. Material provision is honour, and this involves food, housing, care, and sustenance for those who labour in God’s work.

Just as parents are honoured with provision and care, spiritual leaders are also honoured through tangible support. Giving to them is not charity, it is recognition of their value and labour.

The apostle Paul expresses it this way: *“Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its grapes? Who tends a flock and does not drink the milk? Do I say this merely on human authority? Doesn’t the Law say the same thing? For it is written in the Law of Moses: “Do not muzzle an ox while it is treading out the grain.” Is it about oxen that God is concerned? Surely he says this for us, doesn’t he? Yes, this was written for us, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? If others have this right of support from you, shouldn’t we have it all the more? ... Don’t you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.* (1 Cor. 9:7 - 14 NIV)

Under the Law of Moses, God made deliberate provision for those who served as priests and Levites. They were not given land as an inheritance like the other tribes of Israel; instead, their sustenance

Honour

came from the tithes and offerings of the people. This was their God-ordained due.

“I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the tent of meeting.” (Num. 18:21 NIV)

“The Levitical priests—indeed, the whole tribe of Levi—are to have no allotment or inheritance with Israel. They shall live on the food offerings presented to the Lord...The Lord is their inheritance.” (Deuteronomy 18:1–2 NIV)

So, the people brought tithes and offerings to God, and God used those same provisions to sustain His priests and their assistant: the Levites. The priests lived from the altar because they served at the altar. This pattern continues under the new covenant. Those who labour spiritually among God’s people have a right to be supported by them. God is pleased when this happens.

In Philippians 4:15–19, Paul commended the Philippian church because they understood honour. He said that when the other churches did not support him, they did. They gave again and again, not because Paul was begging, but because they recognised the value of his labour among them.

Paul explained that he was not seeking the gift itself, but the fruit that abounds to their account, and he described their giving as *“a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.”*

In other words, **honour offered to God’s servants rise as worship to God Himself.**

When many believers quote the passage, *“My God shall supply all your need according to His riches in glory by Christ Jesus,”* (Phil. 4:19) they do not realise that promise was spoken in response to honour Paul received for spiritual labour he rendered.

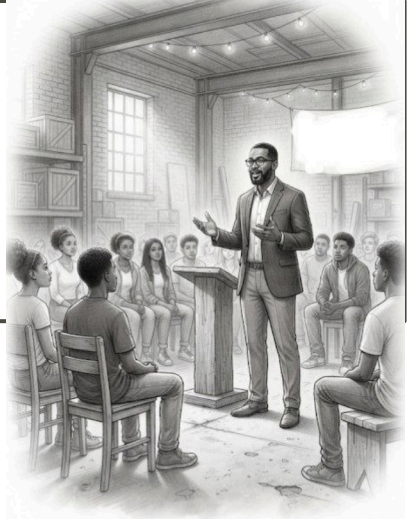
This was what the apostle Paul expressed in 1 Corinthians 9:13–14 and reinforces in 1 Timothy 5:17–18:

“The elders who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching. For Scripture says, ‘Do not muzzle an ox while it is treading out the grain,’ and, ‘The worker deserves his wages.’” (NIV)

11

“DOUBLE HONOUR”: MEANING, MEASURE, AND RESPONSIBILITY

The Scripture says: *“Let the elders who rule well be counted worthy of double honour, especially those who labour in the word and doctrine.”* 1 Tim. 5:17 (NKJV)



Let the elders who rule well be counted worthy of double honour, especially those who labor in the word and in teaching. For the Scripture says, "You shall not muzzle the ox when it treads out the grain." And, "The laborer is worthy of his wages." 1Tim. 5:17-18 (WEB)

Is “double honour” about curtsying to them twice, bowing to them twice, saying “Good morning” twice, or helping them carry their Bible and something else, while others get only half the equivalent courtesy?

What are your thoughts?

The first thing the passage above shows us is that honour is not uniform. There are degrees of honour, and Scripture clearly identifies a category of elders who deserve double honour: **those who labour in preaching and teaching.**

To understand what this truly means, we must examine the Greek words used by the apostle Paul.

Kopiō: Laborious Toil

The Greek word for “labour” here is **kopiō (κοπιῶ)**. Kopiō means:

- To toil to the point of exhaustion
- To work until weary
- Labour that drains strength
- Continuous, demanding effort

This is not casual ministry. This is not occasional teaching. This is intensive, consuming labour.

It is used when referring to men who are fully given to preaching and teaching, often at the expense of personal comfort, time, and



alternative means of income. They are often full-time shepherds, not part-time workers.

“Double Honour”: Diplēs Timēs

The word translated “honour” is the Greek word *timē* (τιμή). **Timē means value,**

esteem and respect. It is also used to refer to material support and compensation; that which is assigned worth.

In Scripture, ‘timē’ consistently includes tangible provision. This is why Paul immediately follows the instruction with asking for grain for oxen and wages for labourers! (1 Timothy 5:18). As we saw in the previous chapter, just as parents are honoured with provision and care, spiritual leaders are also honoured through tangible support.

The word in Greek for “Double” is *dip̄lēs*. *Dip̄lēs means twofold, more than equal, abundant or multiplied*. Therefore giving double honour does not mean paying homage, giving extra compliments or louder praise, and according more titles to our spiritual leaders.

It means double value and recognition by **providing double material consideration**, especially when compared to others who serve but are not carrying the same weight of labour. To give them double honour is to provide for them generously.



Scan the QR code to listen to our spontaneous song, *Serve Him* and be inspired by the many ways you can serve the Lord.



Scan this code to watch a snippet on *Embracing the Role of a True Shepherd*

12

HONOUR BY UPHOLDING THEIR INTEGRITY



We've discussed honouring our spiritual leaders through obedience and material support, but *what about the words we speak about them?*

Have you ever had a moment with acquaintances, or at home where members of your family gather to criticise a church leader; yet the next day, you are all at church with smiles, tithes, and gifts, pretending nothing happened?

What happens when the rumours contain some truth? In an age of exposure, when the hidden sins of leaders—even secrets buried for decades—are brought to light, how should we respond?

Sharing material provisions is one thing, but what about our words? How much do they matter? Let's find out God's thoughts on these.

Casual Words, Serious Judgments...

"I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned." (Matt. 12:36-37, ESV)

The Bible tells us that we will be judged for careless and idle words that we speak, and this covers everything from gossip to words said in jest. It means you don't speak carelessly or engage in wicked gossip about anybody, and you don't spread information that is false, exaggerated, or simply unconfirmed.

This is something I emphasise strongly to the members of our congregation. ***If someone brings a gossip to you, don't entertain it***

casually. Verify the claims. Say, *“I’m going to call the person you just mentioned and confirm this story you told me.”* Their response usually tells you whether it is the truth or just malicious talk. And this principle applies even more strictly when it concerns leaders.

The Importance of Witnesses

You don’t say things about your spiritual leader that builds rebellion in the heart of others, especially without confirmation.

1 Tim. 5:19 says, *“Do not admit a charge against an elder except on the evidence of two or three witnesses.”* This means that you are not to listen to any accusation against a church leader, unless at least two or three people bring the same charges. God does not treat accusations lightly, especially against those He has placed in authority.

Notice that Paul did not say, “Ignore every accusation.” He also did not say, “Believe every accusation.” What he gave was a process, because God cares about both truth and order.

It means you are not permitted to casually receive, spread, or internalise accusations against your pastoral leaders just because similar things have happened elsewhere with other pastors. Rumours, anonymous claims, emotional stories, and online speculation are not enough grounds biblically (and even legally) to establish guilt.

Yes, many church leaders have fallen and many of the exposures are necessary. But Scripture still insists on witnesses -- at least two of them (Deut. 17:6, Deut. 19:15, 2 Cor. 13:1, 1 Tim. 5:19), for verification. And this must be done in sobriety, not as an emotional reaction or the imposing of guilt by association. By that, I mean that you cannot assume another person is guilty just because they have a relationship with someone who has been proven guilty of something.

This is important to note, because dishonour is not only about shouting insults; **it also involves agreeing with unproven accusations.** This sometimes looks like “keeping an open mind” that is actually already biased.

The Jury or the Judge: Who's to Judge?

Everyone, including spiritual leaders, will answer to God for what they have done, whether in secret or in public. God does not overlook sin. But He also does not give believers permission to become careless judges.

This is why the Bible warns, *“Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart.”* (1 Cor. 4:5 NIV)

Just Another One of Them?

At a time when scandals spread faster than truth, it is easy to write off a man of God when you hear something negative about them. What once might have stayed within a local church or ministry now becomes global news in a matter of minutes.

Because of this, many people (both believers and non-believers) now approach spiritual leadership with caution, suspicion, and sometimes deep cynicism. Some honest people may now see a man of God and think, *“Who knows what this one is hiding?”*

So, when a rumour surfaces, an allegation is whispered, or a social media post appears, there is a strong temptation to accept it immediately, repeat it quickly, and mentally file that leader away as *“just another one of them.”*

Watch Yourself...

You have to be aware that a lot may have happened in the past with some of the heroes of the faith that were never exposed, so you still accept them. I've heard some ascertainable and troubling ones.

While I believe that God is cleaning up His church from even such hidden sins, we must not be so harsh that we run afoul of Gal. 6:1, which states: *Brothers, if someone is caught in a sin, you who are*

spiritual should restore him gently. But watch yourself, or you also may be tempted (NIV).

God's Word is Settled...Forever

The truth is, God does not suspend His Word because leaders have abused their positions of authority. The Bible gives very clear instructions on how accusations against spiritual leaders are to be handled, and those instructions are not optional, even in an age of exposure.

1 Timothy 5:19 says, *Against an elder receive not an accusation, but before two or three witnesses.*

The very next verse makes it clear that persistent false accusers are not to be excused: *Them that sin rebuke before all, that others also may fear* (1 Tim. 5:20 KJV).

The Bible says that those who sin by falsely accusing leaders persistently should be rebuked publicly, so that others will see it and fear. Most Christians interpret 1 Tim. 5:20 to mean that leaders who sin should be reprimanded publicly, but a look at the Law, from which this principle is derived, gives us clarity about the matter.

The Law states: One witness is never enough to convict someone of a crime, offence, or sin he may have committed. Cases must be settled based on the testimony of two or three witnesses.

This is what you must do whenever a witness takes the stand to accuse a person falsely of a crime. The two people involved must stand in the LORD'S presence, in front of the priests and judges who are serving at that time. The judges must make a thorough investigation. If it is found that the witness lied when he testified against the other Israelite, then do to him what he planned to do to the other person. You must get rid of this evil. When the rest of the people hear about this, they will be afraid. Never again will such an evil thing be done among you. Have no pity on him: Take a life for a life, an eye for an

Honour

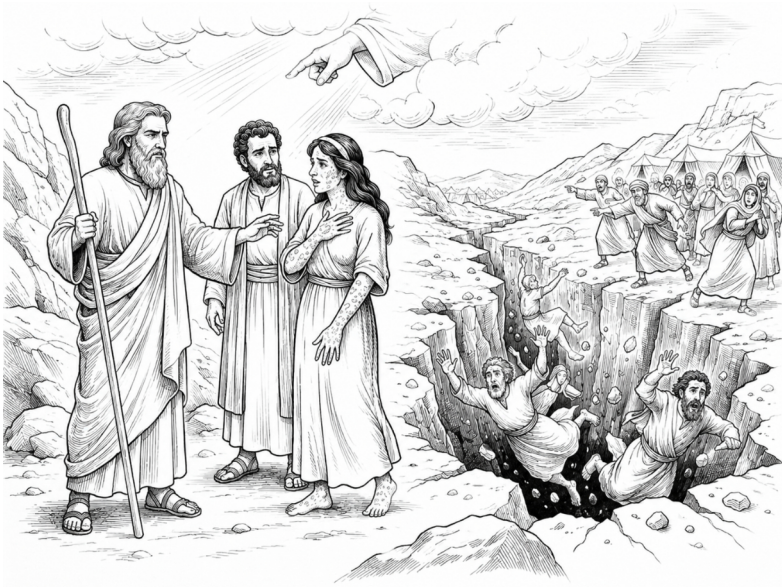
eye, a tooth for a tooth, a hand for a hand, and a foot for a foot.
(Deut. 19:15-21 GW)

The matter was so serious that if a witness is found to be lying, he would get the punishment that would have gone to the person he accused. It is no wonder that 'a false witness who speaks lies' is on the list of seven things that are an abomination to the Lord (Prov. 6:16, 19).

God Doesn't Treat Rebels with Kids' Gloves

Now, Scripture shows us that God takes rebellion against spiritual authority very seriously. When Aaron and Miriam spoke against Moses, God Himself intervened. Miriam was struck with leprosy, and God made it clear that speaking against the one He appointed was not a small matter, even if the leader in question happened to be your younger brother (Num. 12:1-10).

When Korah, Dathan, and Abiram rebelled and challenged Moses' authority, the earth opened and swallowed them alive. God publicly



judged the rebellion so that the people would see it and fear (Num. 16:1–35).

Over and over again in Israel's history, when the people murmured against Moses or despised his leadership, God stepped in to defend the authority He had established (see Num. 11, Num. 14, Num. 21).

God has a way of bringing hidden things to light, but He also wants to protect people from false accusations and unnecessary damage. Both things matter to Him. So, while He will judge leaders for what they did while in leadership, He will also judge believers for how they respond to accusations against their leaders.

Romans 14:12 says that each of us will give an account of himself to God. This includes an account of the words we speak about our spiritual leaders, rumours we repeat, accusations we believe and stories we share without proof.

Past abuse in the Body of Christ does not give us permission to ignore God's instructions, and painful experiences do not nullify God's Word.

But Does This Mean Turn a Blind Eye?

This does not mean that we should keep quiet when there is clear proof of sin. **What the scripture teaches is restraint until there is proof.** Don't rush to assume, conclude, or condemn prematurely. We must ask questions, listen carefully to witnesses and prayerfully discern the truth about accusations.

You may think that being cautious about accusations means supporting abuse. But that is not true. **Following God's process is not the same as protecting sin or turning a blind eye.**

The Bible clearly says that there are false prophets and shepherds who will be wolves in sheep clothing, who aim to exploit, deceive and destroy the flock of God (see Matt. 7:15-20, Matt. 24:11, 24; 2 Cor. 11:13-15, 2 Pet. 2:1-3, Jude 1:12). There have been many in the body

Honour

of Christ, and they will increase as we approach the end of the age. So we must be discerning.

As a pastor (Greek: *poumen*, meaning a shepherd) over people, I am very vocal about evils and wrongs going on in the church and I do not believe in the cover up culture that is so common. My strong rebukes of cover up are shown clearly in my very many sermons, as anyone who follows my channels can attest. But Scripture is equally clear that followers who rebel, accuse and slander leaders should not be overlooked. *"And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered (Mark 14:27).'"*

The office of a spiritual leader must not be treated casually or carelessly. Honour means you do not slander or join conversations that casually tear down spiritual authority. Be careful not to become partners with false witnesses. It results in the flock of God being scattered as they have no one left for them to look up to or imitate as they take on the image of Christ. The shortcomings of all men are many so imagine if God threw them aside immediately the erred. Where would you be? How much more when it may be a lie? Should you be able to casually deprive the church of God the benefit of those who have been trained for years by God to lead others?

Many people who once spoke carelessly against leaders later became leaders, and when accusations came against them, they finally realised how painful it feels to be wrongly accused. Honour your spiritual leaders by respecting and protecting the dignity of the office God placed them in. You must fear God in this way.



Scan this code to watch: The Ways of God - Fathers and Masters: The Way to True Sonship

13

HONOURING THE AGED: GOD'S PERSPECTIVE?



If you look across cultures, you will notice that different societies treat the aged differently. In many South Asian cultures, honouring the elderly is taken very seriously. In countries like China, Japan, South Korea, Vietnam, Nepal and India, older people are revered, listened to, and cared for. In most of these societies, aging parents live together with their grown up children and their families, elders often act as spiritual authorities and are viewed as carriers of wisdom and blessings.

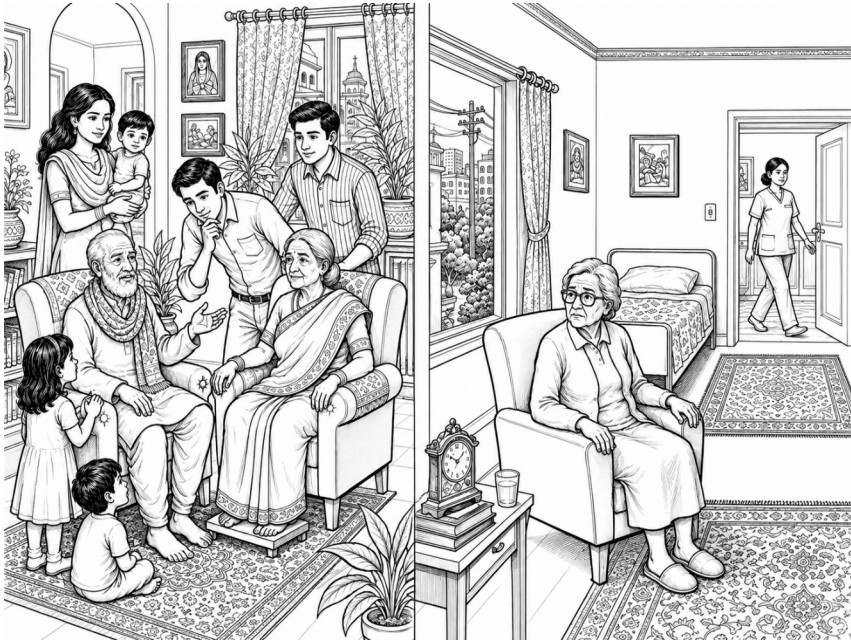
In contrast, in some Western societies, the aged often live alone or are placed in hospices, and care homes for the elderly. This may be okay but sometimes they are just forgotten. Reverence for the aged is not a major part of such cultures.

Now, the key question is this: **How does God want us to honour the aged?** What does Scripture say about our conduct and responsibility toward them?

The Wisdom of the Aged

I said, 'Let days speak, and many years teach wisdom.' But it is the spirit in man, the breath of the Almighty, that makes him understand. It is not the old who are wise, nor the aged who understand what is right. (Job 32:6-9 ESV)

The presumption often is that age should come with experience and wisdom. However, Scripture clarifies that wisdom does not come merely from age alone. So while age does not automatically



guarantee wisdom, it often brings experience, perspective, and lessons learned over time, which deserve respect and honour.

Honouring the aged is, in essence, honouring the process of life they have survived: the sufferings, responsibilities, and seasons they have carried. If we desire long life ourselves, then we must honour those who have already walked that path.

Honouring the Aged is Fearing the Lord

You shall rise before the gray headed and honour the presence of an old man, and fear your God: I am the LORD. (Lev. 19:32 NKJV)

The Scripture connects honouring the presence of elders with fearing the Lord. Standing up before an elderly person is an act of honour that shows you have a regard for God.

When the Bible says we should rise up before the aged and honour their presence, it simply means **standing up when an aged person enters a room**. This is not a common practice in some cultures, but it is a good and biblical practice; an outward sign of honour for age.

Righteousness: An Added Advantage

In Leviticus 19:32, the Bible already tells us that grey hair is something to be honoured. It carries weight; it is a crown. But Hebrews 16:31 adds something: *“The silver-haired head is a crown of glory, if it is found in the way of righteousness.”* (NKJV)

From this, **we see that grey hair is honourable, but grey hair in the path of righteousness carries an extra weight: it is a crown of glory.** There are aged people who have simply aged biologically, and then there are the ones who have walked in the way of righteousness.

The second group carry extra honour because they have not just lived life, they have lived well. While their age carries dignity, their righteousness adds radiance to them. Peter also speaks of a crown of glory in 1 Petter 5:4: *“And when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.”* (NKJV). He was speaking to the elders of the Ephesian church, exhorting them to shepherd God’s flock willingly and selflessly.

This crown speaks of spiritual authority connected to faithfulness and finishing well. It is the same crown given to an aged person when the life behind it is righteous and accompanied by obedience, endurance, faithfulness, and perseverance.

God will give them a crown of glory in the age to come, in the future, as part of their reward. Many people think this reward comes mainly through evangelism. But Scripture shows that it also comes through living a righteous life; through doing God’s will consistently over time.

Do You Honour By God’s Standards?

The Bible says: *Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.* (Daniel 12:3 NKJV).

Turning many to righteousness is not only about preaching; it is about living in a way that draws men to righteousness over time. People who have served God faithfully for many years, who stayed

Honour

on the path of righteousness and did not turn aside, will be rewarded.

The aged who remain righteous have endured. They did not give up or turn back. They did not conclude that righteousness had no benefit. Such people are pleasing to God and precious in His sight. They will be given authority, now and in the age to come. Shouldn't they be the ones you honour?

Instead, many people often honour wealthy or famous individuals, even if they built their names through unrighteous means. But God does not measure by money, status, or public applause. We must learn to esteem what God esteems and honour the people who God honours.

If grey hair is a crown, have you truly treated it like one?

And if the way you treat the elderly today became the standard for how you will be treated tomorrow, would you be comfortable with that? In what other ways can you honour the elderly around you?

Speak to the Aged with Reverence, Not Harshness

Rebuke not an elder; but entreat him as a father; and the younger men as brothers; (1 Tim. 5:1 KJ2000)

In Job 32, we see a good example of this. Elihu was the youngest among Job's friends. Even though he believed the older men were wrong, he kept quiet and waited for them to finish speaking before

he spoke. *Now Elihu had waited to speak to Job because they were older than he. (Job 32:4 NKJV)*



And when he finally spoke, he explained why he waited: *"I am young, but you are elderly; that is why I was fearful, and afraid to explain to you what I know. I said to myself, 'Age should speak,*

and length of years should make wisdom known. 'But that is a spirit in people, the breath of the Almighty, that makes them understand. It is not the aged who are wise, nor old men who understand what is right. (Job 32:6-9 NET)

This teaches us that wisdom is not only about **what you say**, but also about **when you say it**, and **how you say it**.

Honouring the Aged Is Sowing for Your Own Future

Do you know that you honour the aged for your own sake? When you honour the aged, you are planting seeds for your own future. *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. Gal. 6:7 (NKJV)*

If you dishonour the aged today, do not expect honour when your own strength wanes. But when you honour them, you are sowing mercy, dignity, and respect into the years ahead, should God grant you long life.

God Gives You Strength to Help the Weak

The Psalmist prayed: *"Do not cast me off in the time of old age; do not forsake me when my strength fails."* (Psa. 71:9)

God says: *"Even when you are old, I will take care of you, even when you have gray hair; I will carry you. I made you and I will support you; I will carry you and rescue you. (Isa 46:4)*



Guess who God uses to fulfil this promise to the elderly?

Prov. 20:29 says, *"The **glory** (tipharah: meaning beauty, ornament, comeliness) of young men is their strength, and the*

***splendor** (hadar: meaning magnificence, ornament, excellency, majesty, beauty) of old men is their gray head."* (NKJV)

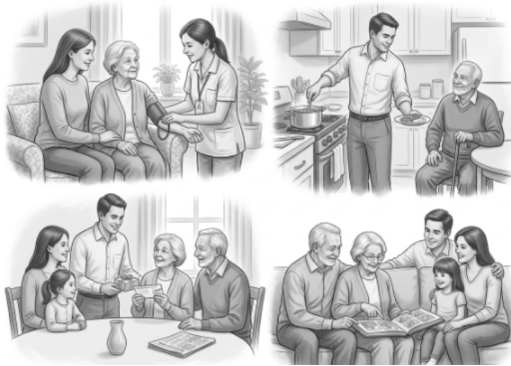
Younger people generally have more physical strength, and that strength should be used to serve. As a young person, when an older person enters a room and all the seats are occupied, you should simply stand up and offer your seat.

No one should have to prompt you to do that; it should come naturally to you. Sitting comfortably while an older person stands (except they're preaching) contradicts both common sense and biblical honour. Do not feel heroic about it, it's basic righteousness.

As people grow older, their strength often wanes. Their mobility reduces and their ability to carry burdens decreases.

So they should not be ignored or overlooked. God gives young people strength so they can serve and help, not to look down on older people. The strength of the young is meant to support the weakness of the aged, not to overshadow or disrespect them. **If you are young and strong, it is because God wants you to use that strength to help others.** Your glory is your strength; use it wisely.

Likewise, ye younger, submit yourselves unto the elder.. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet.5:5-6 KJV).



Honouring older people is God's idea, not something society made up. It shows respect for life, appreciation for wisdom, and obedience to God's Word. When we show respect to elders, speak to them

humbly, and use our strength to serve them, we are walking in God's will, and we are also preparing a future of honour for ourselves.



HONOURING WIDOWS



When a woman loses her husband, the pain can be overwhelming. A lot of times, the tears you see is not just the woman being emotional. Many times, they carry questions like: *“How will I survive? How will I raise my children without a father? What will life look like without him?”*

God understands that kind of pain.

That’s why in the Law, He spoke about widows and made provisions for them to be cared for. Under the New Covenant, the apostle Paul also instructs that widows should be honoured.

But when you hear the words “honour widows,” what comes to mind? Pity? A little help once in a while? Occasional visits?

How do we help widows in a way that truly reflects God’s heart?

As usual, we turn to the Scriptures for answers.

When the Man of the House Dies...

In Bible times, the loss of a husband affected the structure of provision, protection and stability in a home. In those societies, men were typically the primary breadwinners and providers for their families. The women worked too, but the men did the harder work—the kind that demanded more strength and sweat.

With their strength, they cultivated the land, and they were also the ones who went to war. In those days, wars were frequent, and the men often went to war and came back home with spoils of war: gold,

silver and other forms of plunder and wealth.

Now, there are times where the man goes to war and does not return. The woman is left alone with her children, without provision or protection. In many cases, she would be unable to farm the land and handle all the aspects of keeping a home by herself. She would be vulnerable and needy.

The husband was not only the provider but also the defender and covering of the household in a very real sense. When he dies, the widow often loses both economic security and physical protection.

Because of this, God commanded His people to care for them and not



to afflict them. He declared Himself to be their defender and warned that that He will defend their cause if society mistreats them.

They Are Not to Be Neglected or Mistreated

You shall not mistreat any widow or fatherless child. If you do mistreat them, and they cry out to me, I will surely hear their cry, and my wrath will burn, and I will kill you with the sword, and your wives

shall become widows and your children fatherless. (Exo. 22:22-24 ESV)

He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. (Deut. 10:18 ESV)

He is a father to the fatherless and an advocate for widows. God rules from his holy palace. (Psa. 68:5 NET)

Then I will draw near to you for judgment. I will be a swift witness.. against those who oppress...the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the LORD of hosts. (Mal. 3:5 ESV)

A Specially Protected Group

Under the Law of Moses, the Lord gave some provisions to ensure that the widows were cared for and protected. They are:

#1. The Levirate Marriage (Deuteronomy 25:5–10)

Under the Law, if a married man died without a son, his brother or close kinsman was to marry the widow.

This ensured her protection, provision, and the continuation of her late husband's lineage. This arrangement particularly applied to younger widows.

This was how Naomi, who was a widow herself, arranged for Ruth, her son's widow, to be cared for.

Then Naomi her mother-in-law said to Ruth, My daughter, shall I not seek rest or a home for you, that you may prosper? (Ruth 3:1 AMP). Ruth followed Naomi's instructions and ended up marrying Boaz, a close relative of her late husband (See Ruth 3 & 4).

#2. Laws of Gleaning

*"When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. **It shall be for the sojourner, the fatherless, and the widow**, that the LORD your God may bless you in all the work of your hands...*

When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. You shall remember that you were a slave in the land of Egypt; therefore I command you to do this. (Deut. 24:19-22 ESV. See also Lev. 19:9-10)

Farmers were commanded not to harvest their fields completely so widows (along with orphans, the poor and the strangers) could gather what remained for food. This gave widows a means of sustenance. This was how Ruth met Boaz first, before she married him.

#3. Tithes for the Needy

Every third year, a special tithe was set aside within the towns for the Levite, the stranger, the fatherless, and the widow so that they would not lack.

At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that the LORD your God may bless you in all the work of your hands that you do. (Deut. 14:28-29 ESV. See also Deut. 26:12)

From these, we see that God's care for widows was not random, it was deliberate. He built provisions for them into the structure of the community, making it clear that widows are to be provided for and protected under His watchful care.

The Lord even went beyond the legal provisions and supernaturally provided for widows through His prophets at different points in Scripture.

In 1 Kings 17:8-16, during a season of severe famine, God sent Elijah to a **widow at Zarephath** who had only a handful of flour and a little oil left. As she obeyed the prophet in faith, God miraculously sustained her and her son. The flour did not run out and the oil did

not fail throughout the famine.

Then in 2 Kings 4:1–7, God intervened for the **widow of one of the sons of the prophets** who faced the loss of her sons due to her late husband's debts. She sought Elisha's help and he instructed her to pour the oil she had in a small jar into borrowed vessels. God caused the oil to multiply until it filled all the vessels, enabling her to pay her debts and live on the rest.

Now that we've seen how God honoured widows under the Law, let's look at how these principles still speak today and how we can intentionally reflect God's heart toward the widows around us.



Honouring Widows in the Early Church

Under the Law of Moses, the provisions for widows were strict because of the circumstances at that time. But by the time of the early church, society had changed somewhat, and the context of widowhood changed along with it.

Today, we live in an even more 'evolved' world where women own land, receive education, build businesses, and inherit property. Many women are far wealthier than their husbands.

How does the Bible provide for this evolution in the matter of honouring widows?

Are Some Widows More 'Widowed' Than Others?

In 1 Timothy 5:3, the Bible says: *Honour widows who are truly widows.* (ESV)

What does it mean for a widow to be '*truly widowed*'? This instruction by Paul implies that there are widows who are not really widows. How can we tell the difference?

Who Is a "Widow Indeed"?

The apostle Paul describes what he calls a "*widow indeed*" in 1 Timothy 5:5 thus: "*Now she that is a widow indeed, and desolate*

(*monoo* in Greek, meaning *isolated, alone, bereaved*), *trusteth in God, and continueth in supplications and prayers night and day.*" (KJV)

This refers to a woman who is desolate; alone, without support, and dependent on God. She is not only unmarried due to her husband's death; she is vulnerable and without provision.

Paul shows us another category of widows in 1 Timothy 5:6: "*But she who lives in pleasure is dead while she lives.*" The Greek word for 'pleasure' here is *spatalao*, which means to live luxuriously, lead a voluptuous life, or give one's self to pleasure.

This speaks of a widow who lives self-indulgently or irresponsibly. Such a person is not to be treated as helpless.

James 1:27 says: Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world (NKJV). The phrase "*in their trouble*" implies that some widows are afflicted and vulnerable. These are the ones in need of consistent care.

The First Responsibility: Family

Paul continues in 1 Timothy 5:4: "*But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.*" (NKJV)

The first responsibility for the widow lies with her children and grandchildren. **Children who have the means to support their widowed parent but refuse to do so have failed in practical righteousness.**

In fact, Paul adds, "*But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever... If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.*" (1 Tim. 5:8, 16 NKJV)

So, the family should step in first. Then the church steps in fully when there is truly no one else.

Widows on the Church's Support List

Paul outlines the criteria for widows who should be placed on a list for continuous church support.

In 1 Timothy 5:9–10, he says, *“Do not let a widow under sixty years old be taken into the number; **and not unless** she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work.”* (NKJV)

This shows that consistent church support was reserved for widows who were at least sixty years old, who:

- Had been faithful in marriage
- Had a strong testimony of good works; and
- Had served others consistently

These are widows who had demonstrated faithfulness and were now truly without help.

Does this mean that other widows should never be helped? No. The church can help anyone in need. However, there is a difference between occasional assistance and full responsibility or permanent support.

The church is to bear full, consistent responsibility for the widows who meet the criteria above. But the principle in Gal. 6:10 still applies: **“Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.”** (NKJV)

What About the Younger Widows?

Paul also addresses younger widows. In 1 Tim. 5:11–14, He states: *“Don't put young widows on the list. They may later have a strong desire to get married. Then they will turn away from Christ and become guilty of breaking their promise to Him. Besides, they will become lazy and get into the habit of going from house to house. Next,*

they will start gossiping and become busybodies, talking about things that are none of their business. I would prefer that young widows get married, have children, and look after their families. Then the enemy won't have any reason to say insulting things about us.” (1 Tim. 5:11-14 CEV)

Paul is not being harsh. He is being realistic and practical. Younger widows still have strength. They can work and support themselves to some extent. In 2 Thessalonians 3:10–12, we are instructed to work and not live in idleness.

If someone who can work does not work but is constantly being supported, idleness, false entitlement and irresponsibility will creep in. That is basic human nature. Then they will go on to do things that will bring shame to the church.

Instead of making promises like, *“I will never marry again; I will serve only the Lord,”* and later struggling with their natural desires, Paul says that it is better for younger widows to remarry, raise children, and manage their homes. That way, they will not fall into guilt or condemnation for breaking a vow.

Bottom Line

Honouring widows involves meeting their need and ensuring that they are not unjustly treated. However, this support must be guided by scriptural wisdom and compassion, not emotions.

Is there a true widow around you? In what tangible ways have you contributed to honouring them?



HONOURING KINGS



Deliverance from the Yeast of Herod—S. U. (2022)

My father was very interested in politics and governmental affairs. He was a civil servant, but later he resigned to go fully into politics and won an election as a Local Government Chairman.

Our home ran mostly on his terms, so he made us gather as soon as it was 9pm. for the National News. We had to do this almost every day, no matter how sleepy we were.

While we watched these news broadcasts, he'd run commentaries and express his sentiments regarding changes in government and policies. He'd rage and hold hateful positions regarding these changes, especially concerning the major tribes in Nigeria and our minority Annang ethnic group.

Those "9PM News Moments" were our only common ground as a family, and we were keenly indoctrinated to despise most tribes (especially the Ibibios, and the Igbos by extension). I was taught to hate them while maintaining, as much as possible, a superficial relationship with them.

[...]

When I was appointed the youth leader of a church group, I would organise night prayers (before the 2015 general elections) for our people to pray against the presidency of General Buhari (at the time). There was a prophetic word given in the church in which it was prophesied that he was not to rule Nigeria. So, we leveraged on that (under the claim of praying according to God's

will) and prayed vehemently against the advent of President Buhari's government.

My friend, M., told me that they had prayed in her church group (God's Lighthouse) and received prophetic words that were contrary to ours—to the effect that President Buhari would win the elections. I immediately disregarded what she said and continued my fasting and prayers against the “evil Fulani man”.

My hatred for the government increased exponentially after President Buhari won. Instead of questioning the misleading prophecy that fuelled my prayer points, I went on to hate the newly constituted government, accusing it of running on a stolen mandate. How foolish!

I remember visiting Akwa Ibom State from Lagos shortly after the elections. I met with M. at the University of Uyo, and our conversation resulted in an argument. It was a very intense and bitter argument. Then she shared a prophetic word that she had received for me: **“You're not going to get any benefits from this government if you continue in this hatred of its existence.”**

She tried to get me to repent, but I ignored her. It was supposed to be a happy visit, but the disagreement ended it, and I left very sad. My tongue had a terribly bitter taste, which I could not understand.

I was already very consumed by my hate for the government and was actively praying against the government. My former church group went as far as organising conferences, in liaison with as many leaders of diverse Christian congregations as possible, in an attempt to sensitise Christians to ‘pray out’ the government and institute what they believed was “God's will”.

How My Deliverance Began

When I finally came to God's Lighthouse, Pastor preached against abusing the government and insisted on the need to pray for those in authority. The highlight for me during this season was when he asked that prayers be offered for the rehabilitation of Ikpa Road in Uyo, which had multiple potholes. It was the part of the road near

the University, by the junction, which we had to pass through on our way to church meetings.

Rather than curse the government for not fixing the roads, the Pastor told us to pray that the road be fixed. That Wednesday evening, the prayer took less than thirty seconds, but I couldn't pray; my heart wasn't right. I didn't believe in praying for the government, so I just stood there, moping in discontent as the others prayed.

To my amazement, as I drove through the road to attend the next meeting on Friday, all the potholes were filled! Although this did not overhaul my prejudice against government, it was a major turning point for me. I left that meeting determined to attend as many meetings as I could, hoping to learn a few more things.

Yet, my bias against President Buhari's Government remained intact. Somewhere in my heart, I still found reasons to hate his 'regime', and I struggled with it. I believe that, for this reason, my Pastor didn't stop speaking the truth about our disposition towards the civil government.

People who were in the church meetings during that season may recall that those sermons against the 'yeast of Herod' went on for weeks. Each time I showed up for a meeting, the Holy Spirit (who loves me deeply) would divinely nudge the Pastor to start talking about the subject. Every time!

My Pastor would drift from whatever topic he was teaching on from the Bible and talk about this 'yeast'. Of course, he had no clue about what was happening or who the message was for. He simply yielded to the leading of the Spirit. I am very grateful that the Lord kept 'leaving the ninety-nine' to rescue me from that strong bondage.

Following these meetings, I witnessed an interesting change in my thinking. I forced myself to pray for and bless the government, as well as the nation. I would feel a bitter taste in my mouth whenever I tried to pray, and it almost discouraged me. Any time I wanted to pray for the country in obedience to the Scriptures, negative and hateful headlines and comments would come to my

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mind.

The Holy Spirit later drew my attention to the fact that my lingering bias against the government was largely due to my continued interactions online.

Fruits Worthy of Repentance

I had active Twitter and Facebook accounts where I would bash the government from time to time and congregate with people who shared similar sentiments. Talk of 'bad company'! Through these accounts, I had access to tons of fake news websites, Facebook pages, and Twitter handles that I would read through and interact with for several hours. In this process, the information I received would effectively fuel my rage.

One of the things my Pastor had instructed us to do was to stay away from false news and social media in general. It was because these media were the major doorways to most of the yeast that was spread across the nation, teaching people to be sentimentally partisan.

I practised the little obedience that I could and got off Twitter. I deleted the Twitter app from my phone and disconnected my Facebook account from all news websites and pages. This brought a lot of peace to my life. I was no longer obliged to respond to silly posts, tweets, and baseless criticisms against the government.

[...]

My attitude generally was, "If it is commanded in Scripture, I have to obey, regardless of how I feel." It was so difficult, but God helped me.

My Deliverance!

After we returned from the Youth Prophetic Conference held in Jos (August 2019), my Pastor continued with his warnings about speaking against the government. These sermons simply wouldn't end! At this point, I had come to a place of acknowledgement.

During one of the Bible study meetings, Pastor was at it again, rebuking and teaching against the abuse of government, and I started to feel rigor in my legs. The sensation intensified as the sermon went on. I tried to stay calm and in control, but I was losing it! I felt a fever rush through me. I also began to sweat profusely. I had a pounding headache and severe nausea.

I felt really sick within the space of about five to ten minutes. Although I tried to look calm and collected in my seat, I was partially knocked out and could barely keep it together.

Then, I saw a vision of a small and stout-looking demon come out of me and stand before me. It had a gavel in its hand and hung a shawl coloured 'green-white-green' (like the Nigerian flag) around its neck. It looked at me with such great rage that I averted my eyes from it. I saw it heading furiously in the direction of my Pastor at the lectern. As soon as I could get a grip of myself, I ignored the vision and rushed to the restroom to throw up.

To my shock, the colour of the vomit was 'green-white-green'! It was the same bitter taste that I felt on the day I had that argument with Sister M. I remembered it because it was clearly brought to mind while I was in the restroom. No coincidences there!

This episode left me very weak and sick. I could not stand for a long time; I couldn't sit upright and, much later, I couldn't drive back home. I didn't know what had happened to me because I had almost no understanding at the time.

What I know for sure is that after the episode, I felt lighter when I recovered. I started feeling unusual compassion for the President.

My Pastor had added me to a group on WhatsApp where good news was shared about developmental strides in the government and across the nation (the Issachar Group). Though I used to read the information on the group, I still chose to live in self-denial. I didn't want to believe that all the good things posted on the group were true.

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But after the episode, I would read and enjoy the achievements of this government and even offer thanksgiving from time to time. Since then, I have not found it in me to speak ill of the government or post anything negative, because I obeyed and was delivered!

I have been completely freed from the Yeast of Herod, and for this, I am very grateful to God. I should add that I have gone on to reap so many more benefits and favours from this government in my business than I ever did under other regimes. God kept His word to me as I repented and obeyed.

Praise be to God!



The Bible says: *Honour all. Love the brotherhood. Fear God. Honour the king.* (1 Pet. 2:17 NKJV)

How do you honour a king? And what “king” is deserving of honour? A good one only?

When the apostle Peter gave the instruction to “honour the king,” the ruler at the time was a Roman Emperor; a government known for its harsh rule and oppression. The Romans had already subdued the Jews, imposing heavy control and often treating them unjustly. This was not a ruler that they loved.

So, Peter’s command raises important questions: How does it make sense to honour a ruler who appears oppressive or self-serving? Why would God ask His people to show honour to a ruler like that? And more importantly, what does honouring the king actually look like in practice?

Honouring Leaders Under the Law

The Bible says: *You shall not revile God, nor curse a ruler of your people* (Exo. 22:28 NKJV)

Even in your thoughts, do not curse the king, nor in your bedroom curse the rich. (Eccl. 10:20 ESV)

This is a direct instruction under the Law: no insulting, and no cursing of rulers. It speaks to the way we address and speak about those in authority. Honour begins with our words.

Examples Under the Old Covenant

In the Scriptures, we see those who lived out these principles. An early example was **David**. David never insulted King Saul or spoke evil of him, even though Saul repeatedly tried to kill him. He also refused to take revenge.

In fact, when David had clear opportunities to harm Saul, he did not do it. He restrained himself and others.

That is because he understood that as long as God had anointed Saul and placed him in that position, he (David) had no right to touch him.

He said: *“The Lord forbid that I should do this thing to my master, the Lord’s anointed, to stretch out my hand against him...”* (1 Sam. 24:6 NKJV)

Later, when David again had the chance to kill Saul, he said: “Do not destroy him; for who can stretch out his hand against the Lord’s anointed, and be guiltless?... The Lord forbid that I should stretch out my hand against the Lord’s anointed?” (1 Sam. 26:9, 11 NKJV)

David’s attitude was not weakness. It was the fear of God and respect for His order. He believed that if God wanted Saul removed, God Himself would handle it in His own time.

Also, let us consider **Shadrach, Meshach, and Abednego** before King Nebuchadnezzar (Daniel 3:16–18).

When their faith was tested and they were threatened with the fiery furnace, they did not insult the king. They did not speak rudely. They did not say, *“Do your worst, we don’t care!”*

No. They responded to King Nebuchadnezzar with courtesy: *“O Nebuchadnezzar, we have no need to answer you in this matter. If this be so, our God whom we serve is able to deliver us from the burning*

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fiery furnace, and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.” (Dan. 3:16-18 ESV)

There was firmness in their tone, but there was also respect.

Similarly, **Daniel** did not curse King Darius after being thrown into the lions’ den because of the King’s unjust decree (Daniel 6). There is no record of Daniel insulting the king. He maintained his honour for the king: *Then Daniel said to the king, “O king, live forever! My God sent his angel and shut the lions’ mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm.” (Dan. 6:21-22 ESV)*

Daniel and his friends stood for God without dishonouring earthly authority.



Examples Under the New Covenant

Paul looked directly at the Sanhedrin and said, *“Brothers, I have conducted myself before God in all good conscience to this day.” At this, the high priest Ananias ordered those standing near Paul to strike him on the mouth. Then Paul said to him, “God will strike you, you whitewashed wall! You sit here to judge me according to the law, yet you yourself violate the law by commanding that I be struck.” But those standing nearby said, “How dare you insult the high priest of God!” “Brothers,” Paul replied, “I was not aware that he was the high priest, for it is written: ‘Do not speak evil about the ruler of your people.’” (Act 23:1-5 BSB)*

Paul was protesting the injustice of being hit when he had done nothing wrong. But when those standing near him pointed out that the person he had just spoken against was the high priest, Paul immediately corrected himself. He had not known that that was the high priest; and he quoted Exodus 22:28 to establish what he had done was in error. Even though the strike was still unjustified, Paul acknowledged the authority of the high priest’s office and humbled himself.

The examples cited above all recognised the role and office of authority; that it is part of God’s design.

Now, this does not mean that every government is righteous. Notice that the Scripture says, *“Fear God. Honour the king.”* This means fear God first, then honour the king. A Christian is never to replace loyalty to God with loyalty to government. But neither should a Christian behave with disrespect, contempt, or rebellion as a lifestyle.

Give Caesar His Dues

Another way you honour leaders is by **obeying the laws or rules that they make – as long as it does not make you sin against God.**

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. For rulers hold no terror for those

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who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour. (Rom. 13:1, 3 - 4, 6 - 7 NIV)

The Lord Jesus lived at a time when the Romans oppressed the Jewish people. Yet you do not hear Him cursing the government. You do not hear Him insulting Caesar or stirring up rebellion. Instead, He paid his taxes (Matt. 17:24-27), and He said: *"Render therefore to Caesar the things that are Caesar's, and to God the things that are God's"* (Matt. 22:21 NKJV).

The one instance people often point to is when He referred to Herod as "that fox" (Luke 13:32). But even there, it was descriptive language, not insult. Throughout His ministry, He did not model disregarding, abusing or cursing civil authority.

Imagine two scenarios:

#1. A government official announces a regulation. You comply, even if you do so reluctantly.

#2. Your hostel representative says: *"Everyone must clean their rooms before 9am."* Suddenly something inside you reacts.

Your mind begins to ask: *"Why? Who does she think she is? We are in the same class. Why should I obey this loud and lousy girl? I'm likely older than she is..."*

Pause for a moment...

What is that thing in your heart that begins to resist? Is the issue really the instruction or the person who gave it?

Does the command to honour kings and submit to those in authority apply close to home also: to people a bit more ‘ordinary’, like your class representative, your loud hostel head, the ‘annoying’ chore manager at home, or your elder brother who is left in charge when your parents are absent?

When the One in Authority Is Familiar



When we read Scriptures talk about honouring kings and rulers or submitting to authority, many of us immediately think about national government: presidents, governors, ministers and maybe senators or judges. When we let it trickle down, we agree that we should honour parents, bosses, principals, head teachers, landlords, etc.

But we barely ever apply it to these everyday people in authority that we interact with. So there is the peculiar struggle that comes with honouring authority when the authority is familiar: someone who supervises the kitchen, coordinates the hostel or leads your class. Many times, these people are your peers. They may even be your

friends. **When we resist authority simply because it is familiar, what does that reveal?**

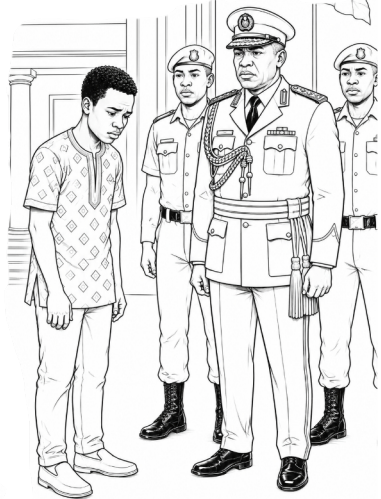
Authority Is About Responsibility

Apart from the fact that there is something in human nature that is rebellious and despises submission, people find it easy to submit when the authority is older, more impressive, charismatic, or more distant.

But that is not how order works. On a football team, two players may be the same age and may even be close friends. But one of them is the captain. On the field, when the captain speaks, his words have weight because he has been entrusted with a responsibility.

Authority is about order, and honouring authority is not about flattering a person. When you honour them, you are honouring the structure that allows the community to function in an orderly manner.

Your response to the smaller structures often reveals the true posture of your heart.



The Real Issue Is Not Authority, It's the Heart

"Whoever is faithful in very little is faithful also in much..." (Luke 16:10 ESV)

If someone cannot honour a 'lesser' authority, what will happen when they encounter one with a higher authority?

Our actions towards these authority shows whether we understand God's order and structure. Disregarding these authorities shows a lack of trust in God, and that you do not believe that 'there is no

authority except that which is from God. The authorities that exist have been appointed by God' (Rom. 13:1 BSB)

The next time someone gives an instruction and you feel the resistance rising inside of you, pause and ask yourself:

- Is this instruction actually unreasonable?
- Am I reacting because the person is familiar?
- Am I resisting the instruction, or resisting the idea that someone near me has authority?

These small moments reveal things inside us.

A Different Way to See Authority

Stop seeing authority around you as people controlling others, but as people appointed by God to carry that responsibilities. So, the class representative carries responsibility for the class. The hostel head carries responsibility for the hostel. The team leader carries responsibility for the team.

When we honour that responsibility, we are aligning with God's order.

Have you been following the Lord's example? Think on these things.



The Governor's Daughter: How I Stopped Cursing and Blaming the Government — Sis F. Ez. (2025)

I joined God's Lighthouse in 2021/2022, and this was where I heard teachings on government and leadership strongly for the first time. Not that I hadn't heard about 1 Timothy 2:1–3 before, which says:

Therefore, I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For such [praying] is

good and right, and [it is] pleasing and acceptable to God our Saviour:

But, I had heard preachers speak about it lightly, just read it, or use it to raise dangerous prayers, claiming that the Bible didn't specify the kind of prayers we should pray for our leaders. But the first day I heard Pastor Ita speak about it, I was just confused, shocked, and even a bit angry. Like, "You mean I should pray for my president now? Hmm." Well, I thought he was probably joking, or maybe he was political and indirectly worked for the president.

On second thought, I assumed Pastor didn't know any better and was one of those who allowed Christianity to enter their heads too much, so they couldn't reason well and become weaklings. Pastor would dwell on this topic for a long time, sometimes during Sunday meetings, and it didn't go down well with me. I remember leaving church meetings thinking that all Pastor did today was just talk politics, and I ended up not getting anything from the meeting.

However, as time passed, the Lord helped me to begin to accept the things taught, and I prayed along whenever Pastor asked us to pray. I also started trying to pray for the government and leadership in my private prayer time. It's not like I even tried hard, but I believe the events that followed this little and very weak obedience of mine were just God proving to me that His son was right, and that this was His will. This is because I still felt awkward about it. "How can presidents be God's servants after all the dirty politics they play?" I wondered. I didn't even believe that anyone involved in politics could be a child of God! Nevertheless, I still obeyed and prayed for them, though not passionately.

The Unexpected Blessings

After my National Youth Service Corps (NYSC) in 2022, I came back to the East, and for the very first time, I got into an empowerment program. We were taken to a master trainer to train us on the skill we registered for. After that, we were taken

to UNIZIK Business School to get training on how to turn that skill into a business and how to grow our business. It didn't stop there; we were empowered with money to buy equipment. This was very strange because I had given up hope when it came to benefiting anything from this country or my state. Others would get it, but not me.

I also got the Federal Government's ₦50,000 grant. My colleague and some of my family members started calling me "The Governor's Daughter" because I always got the grants I applied for. Whenever I heard the Governor drive past with his entourage, I would immediately begin to pray and bless him, and ask that God should prosper his work for that day and keep him and his family safe.

I also bless God for using the Governor and the government of my state to address the bad roads we had in the state. There's been a significant improvement in the ambience of my state. My state looks more organized and beautiful now compared to before, when I and my sister would be ashamed to call Awka our state capital because it was not organized at all.

Although these changes affected people's businesses and I wasn't really happy about that, it was around that same period Pastor taught that a good government doesn't seek to appease the people or govern the way the people want, but does what's best for her people. And this may not be pleasing to them at that time, but in the long run, it is for their good.

A Burden to Intercede

I also recall that months ago, I joined a prayer challenge to help my prayer life. One of those days, I think I fasted, and as I started praying with some prayer focus in mind, I had the impression to pray for the Governor and my state.

It felt weird because I never imagined that the Lord would want me to fast and then pray for my state. After much hesitation, I

obeyed—and I noticed that I prayed with so much passion in my heart, and tears were just flowing freely.

I know it was the Holy Spirit because I don't think I had that kind of compassion towards my Governor and my state. I didn't know what to pray, so I just let the Holy Spirit lead me. I'd hear it in my mind, and I'd speak it with my mouth. But I remember asking that God should purify my state and arrest insecurity.

I think by the next day or two, the government launched a program against insecurity in the state. I had also asked that God should give the Governor and his team strategies on how to fight it. I was so happy and was sure that this was why the Lord led me to pray. Now I know that the Lord raises His children to pray, but I was shocked and also grateful that I could pray for my state!

More Changes in the Land

A few months ago, the Governor started going after native doctors and witch doctors who were encouraging yahoo boys, kidnappers, and armed robbers in the state. He gave instructions to remove shrines from public places like market squares, village squares, streams and rivers, and other places, stating that those places are meant for people to enjoy, not for them to be scared and avoid.

Then, just two months ago, the Governor went after indecent dressing in the state.

I thank God for all these things and even the ability to see anything good or say anything good about the government. Look at me testifying about the good work which the Lord has done through the government. This itself is a miracle, and I thank God for changing my mindset, helping me please Him, and for blessing me through the government. May the Lord be praised.

Scan this QR code to watch the full testimony:



One Last Question:

Think about your everyday environment: school, workplace, church, home, etc. Who are the people in authority there who carry small responsibilities?

Now ask yourself honestly:

Do I honour them? Or do I only honour authority when it is big, distant, and impressive?



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THE TRUE MEANING
OF **PRAISE**
AND THE **POWER**
THAT IT UNLEASHES

Pst. Ita Udoh



**CHRISTIANS ARE
DESTROYING
NIGERIA** WITHOUT
KNOWING IT

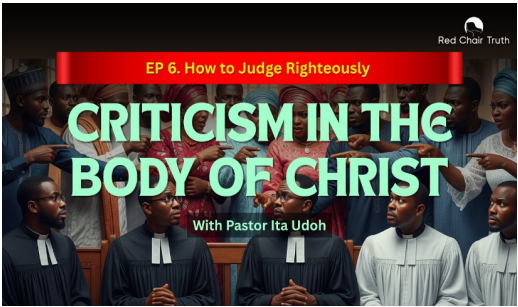
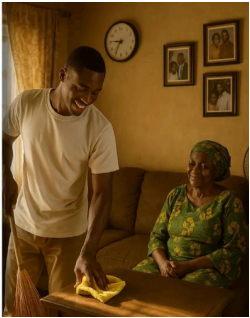
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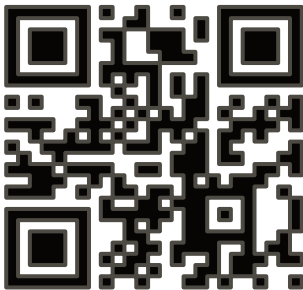
**THIS IS WHAT
GOD EXPECTS YOU
TO DO FOR
YOUR PARENTS**

Pst. Ita Udoh





Website



Telegram



Instagram

She asked me to make a list of everything I needed for the whole year—school fees, hostel fees, foodstuffs, books, everything. It was unbelievable.

The last time anyone asked me to make such a list was in my first year when I had just gained admission. So I didn't take her seriously. But she kept reminding me. Still, I ignored it.

Eventually, she called me into her room and asked me to bring a pen and paper. She made me write the list, even though I was reluctant because I couldn't imagine how any of it would be possible. Yet, she kept her word. She bought about 90% of everything I wrote down, not counting the monetary gifts that followed. - Mr C.D.

I knew that I would need money, but I had already made up my mind, because obedience is the strategy. So I obeyed the Holy Spirit and gave my entire allowance to the Lord.

...And I already knew that my second *allowee* was going to my parents.

I don't know how it worked, but that month—the very first month I gave away my first allowance—I received double that amount from different sources. At the time, we were paid ₦33,000, and I received about ₦66,000, if not more. I remember calculating it. Maybe more money came in later, but around that time, I remember thinking, 'How did God do this?' - Miss B.J.

About the Book

Honour is more than courtesy or tradition. It is a spiritual key that reflects what we truly value and opens the door to God's blessing.

Blending biblical insight with powerful real-life testimonies, this book reveals how simple acts of honour can transform relationships, shape character, and position mankind to experience God's favour. Ita Udoh explores specifically what Scripture teaches about honouring God, parents, spiritual and civil leaders, and others. Words are clearly defined to sift out the abuse that masquerades as honour but is just a chance to fleece non-discerning people. As always, the fake can only displace the original because we do not know it. After reading and activating the Honour principle, you will enter amazing blessings you have lost and stop wondering why your efforts seem to be failing in spite of your labour and "honouring" of God.

About the Author

Ita Udoh is the lead pastor at God's Lighthouse and the CEO of GAMAID Foundation and its affiliates. He and his wife are blessed with six biological children, and live and labour with a close-knit church family that continue to stand as a living testimony of God's grace and faithfulness.



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