**GOD'S LIGHTHOUSE**

Friday Service · 13 November 2026

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# Jerusalem's Future [Part 1]: Security in the Future Shakings

*Promises, Rewards, and the Spirit of Lawlessness*

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**Teacher:** Pastor Ita Udoh
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## Service Opening

**[00:00:00]**

### Opening Exhortation, Prayer and Memory Verse

**MODERATOR**

Good evening, everyone. Let's pray.

Father, we thank you very much for another opportunity to be in your presence, to learn from you, to hear your words, to just worship you and thank you. We are grateful. We thank you for calling us. We thank you for your word. We thank you for brethren. We thank you for a church. We ask, O God, that today you will be amongst us. We ask that you will speak to us. We ask that you will give us listening ears. You give us eyes to see. Give us a heart that understands you, O God. May we leave this place with mouths that speak plainly your words. And everyone who will be ministering here, give them mouths to speak your words plainly, O God. Those who are coming, may they come safely. Those who are still double-minded, help them make up their minds to come. Thank you, good God. Amen.

You are welcome to our meeting this Friday. We will begin with learning scriptures, after which we'll listen to testimonies of what God has done in the lives of some of our brothers and sisters. So if you have a testimony to share, please walk down to the admin office — the sister waving her hand, Sister Priscilla Ocheme — and have your name registered so you can testify. In the meantime, let's begin with learning a memory verse. And please join along, sing.

**CONGREGATION SINGING A MEMORY VERSE**

**(00:03:40 - 00:14:00)**

### Testimony 1: Healing from Sciatica

**MODERATOR**

All right, let's take our testimonies. We will listen to Sister Edima Sunday. Come here. And after her, Brother Samuel Morris will share.

**TESTIFIER — SISTER EDIMA SUNDAY**

Good evening, everyone. I will be sharing a testimony of healing. Listen and be blessed.

On the 5th of March 2025, my shepherd sent me a prophetic word someone had concerning me. The summary of the word was that I would be sick, and that basically there was going to be an attack on my health, and this was an attempt to tamper with my service. Now, on the 2nd of September 2022, I had shared a testimony on a list of things the Lord had healed me from. And from 2022 September till about 2025, I have not had any illness. I did experience some occasional headaches and dysmenorrhoea here and there, but it was nothing severe to prevent me from going about my routine.

Before I began experiencing episodes of illnesses in 2025, I was hardworking with my job. I could work from morning to night and into the morning. I genuinely enjoyed working on my laptop and would often joke that I'll rest in the age to come. Around that time, I had learned from the past not to go to bed when there was still a task to complete. And because I felt strong and useful, I utilised my time. The Lord was also teaching me about his service

at the time. So when I received the prophetic word, I prayed about it a little, and I did have a strong feeling that that word would come to pass and I was going to experience some testing in my faith.

I experienced several illnesses later in 2025, but this testimony is about an illness that began in September 2025. So my lifestyle is mostly sedentary. I spend most of my time sitting in front of my laptop, sitting through church meetings, sitting everywhere I go, except when I have to walk to where I will sit. In September 2025, I began to notice that my knees would make some crackly sound when I get up. I would laugh about it, and I would wonder, "What's this old age that is going on here?" And I felt it was a joke.

So after a while, I noticed that my legs began to feel unusually tired, as though I had just completed a long-distance trek. They would be so heavy, they refused to cooperate when I moved, so I had to drag them along on some occasions, still unsure of what was going on. I just gave little to no thought to the matter. After a while, I began experiencing some tingling sensations under my feet. It was more like an electric shock. I don't know if — bad example, guys — what's it… if you sat in the restroom for a long time, and then when you're getting up, you're now struggling to walk — you know that feeling? Okay. Well, there's a feeling like that. So, so yeah, I was experiencing that kind of feeling on some occasions. And then, because I don't like feet, or touching my feet or anybody's feet, I would hit my feet against the ground to scratch the itch. I didn't tell anyone about it, because I did not know how to describe the feeling.

One morning, I woke up and my legs were numb and heavy. I began to feel the tingling sensation, but I couldn't move my legs. I used my hands to move them from the bed to the ground. It felt as though my legs had been amputated or detached from my body. At this time, I knew I had to tell someone.

I spoke to my shepherd about it, and during that week, I spoke to Dr Michael about it. He suspected that it was sciatica, an inflammation of the sciatic nerve. The sciatic nerve — layman explanation — it supplies your lower body, you know, from your lower back to your waist region, down to your leg. I hope you understand. You can read it up. So there's this thing called Google where you type in, so you can read it up. Um… So he suspected it was sciatica, but he wasn't sure. While we were still speaking, Dr Chijioke passed, and Dr Michael called him. He asked me to explain how I was feeling to him. And then Dr Chijioke was like, "Ah, that's sciatica." So he asked if I was experiencing pain in my thigh region, my waist, lower back, and a bunch of other symptoms. And I responded in the negative. Little did I know that I was just experiencing the early stage of this illness.

Morning after morning, I had to wait for my legs to wake up before getting out of bed. Eventually, I began to experience pain in my thighs. This was when my suffering began. I could no longer sit comfortably. I had to sit in unusual positions, turn my chair around, like the other way round, or just find ways to sit without applying pressure on my butt cheeks. The pain progressed into burning sensations around my hip, my knees, my ankles — just every joint in my… the lower region of my body. On some days, the pain seemed to move from one leg to the other. On other days, I experienced it on both legs.

This, of course, affected my work. At times, the pain was so severe that I could no longer sit and work. I had to stretch my legs, place them against something for support. Other times, I would return home. The pain began to cause my head to ache. So if you've had any pain that involves your nerves — it's just the way the body works, like wires connecting different places — sometimes you may just be having one nerve pain and finally your head is aching, or there's a referred pain somewhere. Just weird stuff. So I would usually have a lot of headaches this period, and I felt miserable and at times useless.

I can't recall who, but I think either Dr Michael or Dr Chijioke told me that there was no particular treatment for sciatica. The condition could only be managed until it corrected itself. But if it was very severe, I guess there are some surgeries people have to undergo or something.

Now, because the pain became very severe, I could no longer walk properly. I began to limp. I'm sure some of us already saw me doing that here and there. So on many occasions, the pain was more severe in one leg than another.

So I would limp in an attempt to favour the severely affected leg. But this resulted in severe pressure on the less affected leg. And then the end would be severe pain in both legs.

Cold made the pain worse. I spoke to the doctors about how I felt when exposed to cold, and they affirmed that cold was a contributing factor. I began wearing socks constantly. I wore socks with every single thing I wore. I became a fashion statement gone wrong. Even when I was wearing Ankara, I wore socks, and whatever I was wearing, there were socks on my feet. Things became worse when I… Things became worse — or I felt things had become worse — when I had to wear socks even during hot… when the weather was hot. Staying in the main hall — you know, the ACs would be on, or, let's say, it rained out there and they had to turn on the ACs — those were like very painful experiences for me.

So I was advised to make some lifestyle changes. I was asked to exercise more — don't sit down, don't always sit down in front of your laptop, walk around, change your diet — and a bunch of other things. So I initially thought it was because I gained some weight. So in September 2025, when this whole thing began, I had gained some weight. I intentionally went on a weight-gain journey and I gained it. So I felt, "Oh, maybe it's because I gained weight, and this was why I was having all this pain in my leg." But I wasn't ready to lose it. So I… But I do not believe it was because of the weight. I mean, I spoke to the doctors about it, and they doubted it was because of the weight. So I was like, "Okay." So because of this, I don't want to exercise much, so that my body… whenever I exert any kind of energy, I lose weight crazily. So I was not ready for that. But I changed my diet. I went on ripe plantain — it's food containing iron, calcium and a bunch of other needed minerals. But this did not last for long, because I needed to, you know, stand to cook these things sometimes, and I could not stand for long or walk properly on most days. So it didn't last long.

When I went home during the holidays last year, December into January, my mum told me that she had this kind of issue, and she suggested some teas — you know, um, tea, cinnamon tea, um, those other roots. So she suggested that I get them and boil them together and take them, that it helped her heal. I… I didn't buy them. I didn't do it. So, so I forgot. And sometimes, I don't know what happened, I just did not do it.

So one of the most difficult parts of this experience was the battle in my mind. So before I became serious with the Lord, I used to battle voices. I was quiet on the inside but very noisy in my head. So… But this was dealt with significantly when I became serious with God. And the, um… since I became serious with God, this period, having to deal with sciatica, is the… it's the only time I've had to battle with intense voices.

Almost daily, I heard voices telling me that I was useless and I was a liability. Remember I said that there were times when the pain would be so severe and I had to leave work and go home, right? So those voices would tell me that, "Wow, what a staff you are! Like, you actually left work. Who employs such a person?" And, you know, a bunch of other voices in my head. The voices would ask me to think about the last time I came to work for a whole week without taking a sick leave. On one occasion, I came to work after not being at work for a while, and someone said, "Ah, this one that you came to work today!" The voices rode on that. They just kept saying, "Wow, even your colleagues noticed." Like… Satan is an opportunist.

So I cried to God almost all the time. I just wanted the pain to go away. And at that time, I noticed that I was weak-willed. I seemed to be unable… unable to fight off the voices in my head. But thank God for church meetings. Church meetings were like safe havens for me. So, so it is so important not to miss church meetings, especially when you don't feel like attending. That's when you should attend it the most. So many times I didn't want to come to church. I felt like I was going to draw attention to myself with the way I walked. And I hated the fact that people pitied me. But it was during those church meetings that oil would be applied on my head, and I would receive strength to carry on.

During this period also, I was having quite a number of dreams of being confined to a wheelchair. It was very scary. I could sleep for hours, and all I'm seeing in my dream for those hours is me being wheeled on a wheelchair. For those hours, it's me being wheeled on a wheelchair for a long time. People are having prophetic dreams, and you're

just seeing yourself on a wheelchair, and nobody's pulling me. I think maybe that was why my legs felt tired when I woke up in the morning.

But anyway, I would feel… this was worse whenever I was dealing with dysmenorrhoea. So if you've had to go through dysmenorrhoea, you know it affects your legs as well. So imagine having sciatica and having dysmenorrhoea at the same time. It was just painful to me.

And I would like to add that during this period, I was very sensitive — like overly sensitive — and easily offended. But God in his mercies handled that perfectly. I began to notice that whenever I was offended, the pain in my legs would rise from zero to a hundred. I didn't know this was happening until one day I was rebuked for something I didn't do. When I walked away from the place from which I was being rebuked, I began to limp. I wondered what had just happened, because normally, if the pain is not severe, it's just the underlying pain — you can go around life with it. But after that rebuke that day, I was so offended as to why they would rebuke me for what I didn't do. And then the pain heightened. So I limped back to my seat. I wondered what had just happened in that short while. The Holy Spirit pointed out that it was because I was offended. To test it, I asked the Lord to forgive the person, and, like magic, the pain reduced to the normal pain level I would usually walk around with. I told my shepherd, and she was amazed. In her words, "God is doing amazing things with you." This does not feel amazing at all. It felt… it was worrisome. But anyway, it helped me deal with offences.

And when I felt like I couldn't take things any longer, I obtained permission from work and went to the hospital. I went through the… thank God for the Akwa Ibom State Health Insurance Scheme. So I went through that scheme. I went to the hospital listed on my insurance card, and when I got there, they referred me to the teaching hospital.

Now, when I went to the hospital, I told the doctor what I was experiencing, and I told her — because I've had visits to hospital in the past, and I know that it's important they refer you to a particular specialist and not just to the hospital, or… I don't know how to explain it, but I did — I asked her to please refer me to a specialist. But she just referred me to UUTH, like the University of Uyo Teaching Hospital. And when I got there, I went to the outpatient… general outpatient ward, and then they told me to go to the insurance block and do some paperwork. Bear in mind that I'm limping all the while. And the distance from the general outpatient department to the insurance block is like… it's far. Like from here to that roundabout kind of thing — like from here to the round about— trekking, going down the stairs and walking to the… to the roundabout. It was just a distance.

And then, when I got to the hospital the first day, they couldn't attend to me. There was a lot of paperwork to be done — converting my card, getting a hospital card, seeing as the last time I was there was in 2021. And, um, then the next day I came, and the doctor… I was… I eventually saw a doctor. And it was a very painful moment for me, because it meant… like, I got into the office, the woman told me I should… she was on a call discussing weird stuff, told me to excuse her for a while, she stepped out, came back ten minutes later, and did not ask me for my symptoms. She just said, "Your leg is paining you." And then I said yes. I was about to start talking, then she wrote that I should go and do an X-ray.

Now, the place for the X-ray is another distance. So I limped back there, to the… to the radiology department. And then they told me they don't have any film for X-ray. I stood and stared at the woman, and then I told her, "Do you know my leg is paining me?" She said, "Madam…" — like in pidgin, basically — "what are we going to do? Like, we don't have film. Come back in two Mondays." So I… I left. I knew I was not coming back. I just… I left there.

So when I came — that happened, I think, that very day we had a church meeting — so I met Pastor to pray for me, and I told him I had gone to the hospital and there had been some back and forth, and they asked me to go for an X-ray. And he was like, "Which X-ray?" I took a cue from that. He didn't need to say anything more than that. I just knew I did not have to go to the hospital for any of these things. So he prayed for me. That day, Pastor prayed for me intensely. He had prayed for me in the past concerning my legs, but that day was even more intense, and that was the beginning of my healing.

Now, in 2025, Pastor had gone away for 40 days, and after he returned, I met him to pray for me concerning the legs. The first time he prayed for me, I was relieved, but the pain returned. I met him for prayers months later, and after the prayer, I was relieved yet again. But the last prayer happened after that hospital trip, and that day was remarkable. Pastor prayed, and he laid his hands on my knees. And after the prayer that day, the pain spiked like never before. It was scary. Like, I left there with severe pains. I could not understand what was happening until I spoke to my shepherd about it. And then she was like… as cliché as this may sound, "It's darkest before dawn." And she was telling me how she thinks this is about to stop the leg issue. So from that day, I experienced excruciating pain. It was so painful that I began to wonder what was happening. Then I endured through that period. It was during this period that I had those two accidents that I testified about. It felt like I was attacked left, right and centre.

Towards the end of September this year, I began to notice significant changes in my legs. It's funny how you go through something for a long time and not notice when it's gone. I realised that I no longer needed to wear socks all the time. I was even beginning to take a bath with cold water. I was able to lie down in whatever position I wanted. So because of the leg pain… my preferred position is lying on my chest or on my side, but I had to lie facing up most times. I just had to ensure that my legs were not on top of each other; if not, I wouldn't be able to move. But I could lie in whatever position I wanted. I could also sit in lotus position, like with my legs folded — I love to sit in that position. I could run — not run like some of us, but, you know, I could run. I could jump. I could do a bunch of other things I couldn't do. I no longer felt pain whenever I wore my footwear.

So around that time, whenever I wore my shoes and came to church or wherever, the pain would be so intense. And thank God for the likes of Bernard and Darlington that have big feet, so we can easily borrow their footwear and wear it till the meeting is over. So… but I realised that I no longer needed that, except for convenience's sake, and I just still borrow their shoes.

One thing that made me not realise that I had been healed was a piercing pain I currently have along my spine. It wasn't until last week or two weeks ago that the Holy Spirit helped me understand the difference between the pain along my spine and the pain associated with sciatica that I used to feel. I am immensely grateful that I can also have a bath with cold water, because at the time, I couldn't have a bath with cold water. But now I can go back to cold water without fear of it affecting my legs. Like I said, I can run and jump and walk for long distances. And I also want to thank God that the voices in my head have been silenced. I no longer have those worrisome thoughts of being crippled or my legs being amputated.

Last week, Tuesday to Thursday, I did come down with dysmenorrhoea, but the pain was not as intense in my leg as it used to be in the past, and I thank the Lord for that. I want to also thank God for people. Now, I'd like to add that currently my leg feels weak and tired. But remember, I still do that sitting down for long hours to press the laptop. I'm trusting God to change and exercise more. Amen.

I want to thank God for people. I'm thankful to God for Pastor and my shepherd. So on many occasions, I like to tell myself that whenever I send a message to them, they don't even have to reply; it gets things off my mind. It's why it's important to communicate with those the Lord has placed over you. So whenever I send a message to my shepherd — there are times that I would want to box things up, thinking I'm overburdening her with this leg issue — but every time I spoke to her about it, sometimes all she would say is, "It is well." I'd just have some peace in my head. Like they say, a problem shared is a problem half solved. Yeah. So I… I'd feel better whenever I talk to… or send a message to Pastor.

I also thank God for my housemates. Um, it wasn't exactly easy, you know. Thank God specifically for Abigai, "Please help me do this. Help me do that. Can you help me boil water? Can you take the water upstairs for me? Can you help me…?" It was just a lot. I sometimes cannot imagine how much she was… what she was thinking in those times she was helping me. I pray that God blesses her. And I thank God for every single person that helped me during that period. I'm grateful that I am fine. I'm grateful that I don't have to limp and look all pitiful. I'm grateful

that I can run down the stairs, that I can do a bunch of things. And, of course, I am trusting the Lord, whatever is left to be perfected in my health, to perfect it.

I also want to thank God… You know, in 2021, when I was going through a number of illnesses, my shepherd had sent me a screenshot about Smith Wigglesworth. And when she sent it to me, I was offended that period, because I wondered, "I just told you I'm going through health challenges, and you're telling me about a man who went through health challenges. What am I supposed to do with that?" So this period, this year, for some unknown reason, I had an impression to go through my previous chats with my shepherd. And when I did, I saw that picture again.

Guys, this man actually had sciatica. It was strange. No — first he had… he battled kidney stones. And then the… the screenshot spoke about how he would go for ministrations, then come back, then roll on the floor and cry and scream. And when he was finally healed, he kept the stones — they were spiky-type stones — and he kept them as a memorial, that God delivered him from this kind of thing. And it is said that after he was healed of that, then he battled sciatica. And it was just so weird to see. When I saw it, I first wondered what the Holy Spirit was trying to say. But I got the message that, um, it's not… it's not… it's not over. When the Lord heals you from one thing, the enemy will still… It may not necessarily be the enemy; the Lord will always also want to test your faith — how much you trust him, how much you're willing to stand for him, whatever happens to you. It's not like Job's situation. I mean, I don't have ten children yet that are dead, or, um, merchandise that's gone from a hundred to zero. So it… it's not… it's nothing compared to what Job had to go through. And so when I read about this Wigglesworth at the time, it helped me, you know, build faith. And Smith was a faith man, though — I mean, by reason of what he went through. So I thank God for such people, who went through what they went through and have paved the way for some of us to have faith. I pray, and I say that the name of the Lord be blessed. Amen.

### Testimony 2: Two Years After the Accident

**TESTIFIER — BROTHER SAMUEL MORRIS**

Good evening, church. I'm grateful to God for his mercies regarding my life. I'm grateful that I can stand here today. I mean, about 726 days ago, I almost lost my life, and many of you have listened to the testimony; you've seen pictures from that… I don't want to call it eventful, but it was not something to be happy about. But I mean, I'm glad that no one lost his or her life in that accident that happened on the 17th of November 2024. Four days from now, we'll make it exactly two years since that accident happened.

And remembering that period of my life — leaving the house that Sunday morning, packing my bags with the expectation that, with the bus that was driving to a locality close to Eket, I would just go from there to work. But I did not go back to work that day. And for over three… about three to four months, I didn't see my workplace. I didn't go to work. I didn't have to work.

Um, I remember these experiences. It was… I mean, I think, looking back, it was quite easier. The battle to recovery in the hospital was, I think, faster. There was this faith to get to recover, to get back on my feet and to stand up and walk. But after I was able to regain mobility and to walk, you know, here… and, I mean, I remember the first time I was able to bath by myself — it was like amazing, you know. Back then, I was taken care of like a baby. And, well, I know for men, there might be that pride of, "I want to do things by myself. I want to do things by myself." And I think for everyone in the world, you want to… when you've come of age, you want to do things yourself. But it was quite humbling, and you had no option to say, "Allow me to do this thing by myself," you know — up to the… what do you call the one that has to do with the loo… number six? What do you call it? Number… what? Number two. Okay, thank you. You know, so please, you can't find out what number two is. And having to just be in one spot for, I think, over three weeks in the hospital, and I was basically taken care of for everything. I was fed on the bed, and you just look at yourself, and… It was quite humbling.

But then, I'm going back to the point I was making: that faith, getting back on my feet — the faith to get back on my feet — it was easier back then. It was like, "Okay, I'm trusting God. I'm not going to be here forever. I'm going to be out." You know, even when there were challenges — like, I think I shared in my testimony back then how someone in the hospital that we were also ministering to at a point would say, "Nobody has left this hospital the same way they came," and thoughts started playing in my head, the devil was talking, and then I had to sing one of our songs and, you know, get back, you know, my… my trust in God. But the journey back then was easier.

But after I regained mobility, dropped the crutches, and I was, you know, moving around, it seemed like the battle became tougher. Now, this is it: I still had this pain in my leg. In fact, when I came out… The problem was with the hip bone at the time. My hip bone dislocated, and the focus — the physiotherapist, the orthopaedic doctor, consultant — the focus at the time was on the hip bone that had dislocated. So nobody gave thought to the knee. So there was maybe just a bruise on my knee, and they just passed it up with… I don't know, I think it was just an injury on the surface. But when I was able to start walking, I realised that, in fact… First thing was, I discovered that the knee area was swollen, and it was bigger than usual. And so I knew that something possibly was wrong there. And so, trying to exercise faith back then — "Okay, it's going to reduce, things are going to get better." Thankfully, I mean, it got better.

But then I could see how I had to fight even more than I fought back then in the hospital. You know how you're almost at the finish line, but you're not yet at the finish line? That point is… I believe some of us have been there, or maybe every one of us has been there, where you are almost there and it looks as if the giants there are the greatest or biggest, you know. So it's been quite a journey, these two years, having to fight my way back to full recovery. And there have been times when I… you know, the enemy has whispered and said anything. So just imagine, for instance, you were to do something — something that needed you to move from one point to the other, maybe to move quickly, or to get something, or to even supervise, you know, a piece of some work or something — and then, you know, I could… I could go up, I could go down, I could go around, I could go here and there. And then you realise, "Oh, I have this situation," and your mind is telling you — you just hear in your mind — "If I did not have this accident, I would have just handled this thing very quickly."

But then, I'm thanking God for the restraint. You know, so when those thoughts, you know, came to my mind… I think just some time back, the thoughts came to mind, and the Holy Spirit — who has been a helper all through this journey, even back then when I was in the hospital, because that was my major source of help — I… I was thinking about it: "What even made me enter that bus that Sunday morning? Why was I there? You know, why did I join my brethren?" You know. And remember, this is the battle I fought before, the moment I regained consciousness back then. I think the first week of… the first week of the accident, first week after the accident, I… I didn't regain consciousness — one week after… It was like two days or one day after. But some days later, when I got back to my normal self, I had fought those thoughts of, "Oh, why me? Why did this happen to me? What did I do wrong? What have I done?" And then the Holy Spirit gave me answers that made me grateful for that.

But then you can see that I had to still fight that battle again, even years after the accident happened — months after the accident happened. And it was like, "Why? Why did you… you know, this situation, why has it not ended? Why has it not completely ended?" And, you know, it's possible to forget that I would have been lying on the bed. It's possible to forget I would have been dead. I mean, I was the only person that was unconscious in that accident. So it's easy to just pass from there now and say bye-bye, you know. It's very easy. So I was the closest to the beyond. But it's easy to forget. I mean, the enemy can make you forget all of that.

But then, remembering the Holy Spirit… I mean, whispered — I mean, I had this thought that came from him, encouraging thoughts — that this one could have been a restraint. You know, possibly you never can tell where you would have gone to. You know how we go to places out of ambition, and you're still working with the Lord, but you go to that out of an ambition: "Okay, this is something I would love to do. Let me go there." And then you go, and then from there you leave the Lord gradually. It's always a gradual journey.

And then the other thought that came to me was, “What if the Lord used the accident to atone for you?” You know how the Lord says, “Okay, don’t worry, let me beat him small, so that the enemy cannot finish him.” Do you understand? So, because, I mean, God is a… is a big chess master, you know. So it came to my mind: what if God’s doing that? “Let me just spank him a bit. Let me flog him a bit, and then let me not allow the enemy to touch him.” Just like a mother hen would, you know… maybe… do mother hens discipline their children? I think so. You know. So mothers generally. But I am grateful to God that he brought those thoughts, and the thought that, “Oh, this could be restraint” — restraining me from entering into enemies territory — and also preserving me from being decimated by the enemy. And so I’m grateful to God for the journey.

And I look back… I mean, back there in the hospital, I can’t remember crying out of pain. But when you go through that situation… I look back at my life where I cried — maybe when I was younger, they flogged me, something happened. And one of those days when we were leaving the hospital — I think there were two of my brethren that were with me. I mean, there were other brethren that came around. They were the ones that came at the start: Brother Bright — I think he was the pioneer carer — and then he had to go. And then there was, uh, the Timothys, brother and sister — shout-out to them wherever they are; I’ve not seen them in a while — and, you know, so they were the ones that were with me, I think, to the very last day. And then every other person that came around, assisted, supported — there was, you know, Joel, Victor and others. I mean, I can’t mention everyone here now.

But I can remember the last day. I think they were supposed to travel. The last day before they left me, they had to travel home to their parents. They are not from Akwa Ibom, and so they had to travel to their own state, their home state. I can remember that day when they were about to leave. By this time, I had gotten better. I mean, I can remember that they had to shift their travel for my sake. And I know many of you do not know this part, and I believe they’ve also kept it under wraps. I think that was a little pride. I mean, because, you know, I tried to hold it. I tried to keep it, but… but I mean, it was… uh, I was grateful, uh, that they could go through all of that, they could be assistive, they could be helpful. And I mean, I didn’t even know why I cried. I mean, but I was just grateful to God for them — the gift of people, the gift of the Holy Spirit — and for this journey, to learn to practise faith, you know, that is not by sight. It’s not by sight.

I mean, so he’s been teaching my hands to war, teaching my fingers to… to fight. So I’m really grateful to God that, all these years, through this journey, the Lord has kept… he has not let the enemy… I mean, you could see thoughts — like thoughts of bitterness want to sprinkle me. If I’d opened myself to those thoughts of discouragement — “Why did this happen to me?” — now, I would have lost sight of things I should be grateful for: the fact that I should be standing up and standing and grateful. I would be there depressed, you know, envious, because once we look and say, “The other person was in the accident, they came out fine, no scratch. Is it that my sin is more than this?” or, you know… So it’s possible to recline and think on those, and, you know, think on those kinds of things instead of thinking on the things God wants you to think about. You know.

So I’m grateful to God that he has preserved me. Thank God for teaching, because, I mean, I’m imagining if I was somewhere else — if I was in one of these congregations where, you know, the way they tell you that God does not let, you know, bad things, you know, happen to you. You know, God just… if it happens to you, what do they say? They say it’s your village people, you know. So that God… God… I mean, God does not flog, God does not discipline, or… I mean, just different things. What if I was in a place where, you know, you just start thinking, “Why would this happen to me? Why would God, you know, finally let this happen to me?” And then I’d go on… you know, possibly… People have gone on to backslide. People have gone on, from difficult experiences, to leave the Lord. But I’m grateful to God for the right teachings, godly teaching, teachers that are based on scriptures, for the Holy Spirit and for the gift of people. And I say, may God’s name be praised. I believe that in his time, he will complete what he began. May God’s name be praised, in Jesus’ name.

## Reflection on the Testimonies; GAMAID and Books

**MODERATOR**

Thank God for those testimonies. Are you grateful? You notice they have a similar theme, two of them, and their leg problems — this sister and this other brother. I saw him in the hospital, very humble. I remember telling him how they would feed him, and he would say, "Pack soup, pack soup. Give me soup, give me soup." But he's fine.

You may want to notice that in their weakness, the devil came with voices. And I hope you listened to their weapons, how they fought the voices. For our brother, he just thought thoughts, you know, regarding God, and the bad things that could have happened, and how his lot is better. At the end of the day, we want to understand that God is good regardless of what we go through. So it is good to impose that goodness at once: already, God is good, God is kind. It will help you think of what good God is accomplishing in your problem. Okay? So we thank God for our brothers — our brother and our sister — and for the others like them. We also want to thank God for those people who joined in caring for them, those who visited them. And there were many others who… I mean, he has not mentioned them. So we thank God for them.

I believe GAMAID was instrumental in taking care of many of those people. Yes. So let me just introduce you to GAMAID. It's a foundation we are affiliated with, and GAMAID has been saving lives. You see these glasses? GAMAID. Yes, I've been bragging that I can see your thoughts. Yeah. So GAMAID does all those four things you have seen, and it's been doing it for a very long time. It's been doing it in ways you can't imagine. It has done so much, so much, so much. So we're asking that you partner with us. You want to be a donor, and you can be a donor. You have clothes — they are torn, they are not good — objects, utensils, whatever it is, please come and be a donor. Uh, I wanted to say a little about coming to benefit from GAMAID, but don't… you know, then GAMAID is open to you anyway. So there are numbers there you can call if you would like to either, um, receive help or donate.

All right. And of course, you want to share GAMAID with other people. Okay? I hope we will do it. So how you could simply do it: you go somewhere, you see someone has, um, a bad… a bad chair, there are only three legs — tell them that GAMAID will make the fourth leg appear, and some other person will use it. Okay? Tell them that you see that cup — it has no handle — people are thankful for cups. A fan is not working, and the different things you go through — tell them they shouldn't throw anything away. And offer to… If you cannot go and carry those things for GAMAID, speak with GAMAID and they will go and carry it themselves. All right.

We have books that we'd like us to get. If you haven't gotten it, there is the book on honour. It teaches you the proper definition of honour, the proper application of honour, so you would be a blessed person. You want to get that book. There is *Academic Efficiency*, just ₦1,500. Helps students. You're a student in this house? This is the help you've been looking for for so long. It's in audio form. People have looked for the book, and a lot… there's a lot more in this. So you want to get this book for yourself. Um, there is *The Truth Behind Anime* — or *The Truth About Anime* — and there is *Chains of Lust Broken*. So you could either get the copy for yourself or sponsor others — just help other people have the book. Then there is this other one, Beyonce's Spell in comic form. You would like it; you will enjoy it. So please take advantage of that. You are married, to marry, you don't want to marry, and you know what… you want to marry — there is *The Marriage Guide*, and you also want to get it, either for yourself or for some other person. So yes, there are these books, and I hope you will take advantage of them.

There is Ugi Clinic, partnering with GAMAID, offering a two-day free eye test. So if you have not already tested your eyes, you want to go and do so. Uh, it's… it's today and tomorrow. If you want to get more details, please, um, meet an usher who knows someone with more details, and you'll have more details, especially regarding the timing, so you know when to go there and get this test. Let's listen to some other announcements.

## Announcements, Praise and Worship (00:59:20 - 01:13:00)

**PASTOR ITA UDOH**

Glory to God. Glory to the Most High. Worthy, worthy is the Lamb on the throne. Blessed be your name forever and ever. Great and so mighty is our Lord and Saviour. Thank you, Lord. We give you glory and praise this evening. Oh, we look forward to the things you've promised. Oh, we know you'll do all you said, as faithful are you who have promised, who also will perform it. This evening, touch our eyes, our ears, our hearts and our mouths. Oh, show us things to come. Equip us this evening for war. In the name of Jesus we pray. Amen.

## The Promises

6:11pm–6:40pm

### Promises 1: Promise vs Reception and the Divine Nature

Praise God. You may have your seat. Welcome to this evening's meeting. I'd like to start by saying that, you know, in that song, it says in the chorus, "We rejoice and we are glad; we lift our hands as we behold the land." We behold the land. The land can be beheld before it's entered into. Moses stood on Mount Pisgah and beheld the land. God showed him the land. In the time of the law, what you have is a promise, but there's a fulfilment that is to come. The second part of the verse says that "you promised us early in the morning that you're giving us late in the evening". "You've given us late in the evening," "give us," "you're giving us" — could be any one. But the point is, a promise is different from a reception. A promise is different from a reception. You can swing to either extreme. One of the extremes that many of God's people have swung to is that everything that's in the Bible has already been given. But the scriptures claim — 2 Peter — that God has given us exceedingly great and precious promises. Very great and precious promises. What is the purpose of the promise? That through them you may participate in the divine nature. The divine nature is the nature of God.

He says that it's through the promises that you'll participate in the divine nature. Can I use something sharp and jab any of you? Would you mind? You're supposed to say yes. I'm saying that in case you thought… I thought when I said, "Would you mind?" I meant you shouldn't do it. Can I jab you with your pen? Who has the divine nature? Come on. Everybody saw that girl. And we remember her testimony. The girl told you that she wanted to kpai herself and you still stood. No, you don't yet have the divine nature. You're entering into it. You could stab Jesus after He rose from the dead and he goes, "ouwu, arhh" Immortality is the divine nature. "Having escaped the corruption in the world caused by evil desires." Have you escaped the corruption in the world caused by evil desires? Are you completely free of evil desires? Let me see you. Anybody? No evil desires ever? Please, I need you to pray for me. Come. I'll pay you. Come and impart into me. You have no evil desires ever? Come on. Where are you? Where am I? "He has given us his very great and precious promises, so that through them you may participate." When someone invites you to participate in something, it doesn't mean you have achieved that thing, or the highest levels of it. It means you are being welcomed: "Come through the door. Come. Let her in. Come, come, come." Do you believe in Jesus, Saviour of the world? He can save you and forgive your sins. Yes. So Jesus is Lord. Call on him, for whoever calls on his name will be saved. And you called, and he saved you. And he ushers you. As you're coming in, he begins to tell you the promises: "Now, do you know the promises for the people that come to me? Here's one. Here's two. Here's three. Here's four. Someday this will happen. And this will happen. And this will happen. And this will happen."

As you continue allowing him to lead you on paths of righteousness, you go from obedience to righteousness, through holiness. Then someday you can say, "I am holy as he is holy" — separated, set apart from the fallen nature, the corruption in the world caused by evil desires. The evil desires have been extracted from you. You have become a partaker fully of the divine nature. That is what this whole matter is about. Be born again. Give your life to Christ. Come to Jesus. It's an invitation to a beginning. It's joining Nursery One. Then you progress till, hopefully, someday you graduate. That's the plan. You need to understand what God is about. Many have come up with strange ideas about why Jesus came, about what he wants to do. It would be very, very beneficial to us all to understand the plan — the panoramic view, seeing from one end to the other. And he told you that it's through the great and precious promises that you may participate. Wisdom, therefore, dictates that we should spend a lot of time studying those promises and how to access them.

What is a promise? I've forgotten what… The church did something and I promised them something. Was it a family meeting? Ah, I shouldn't tell the rest. Okay, good. So I promised them something — something edible, I

don't know. Maybe… Look at that! I hope you sleep well at night. Yeah, I mean, you're awake thinking of my promise. And they… So I promised them, "Okay, maybe we'll make a lot of… of popcorn or something and eat." That promise has kept some of them going: "So I'll keep going to church till it happens." But that's what promises do. Promises keep you motivated. I was watching some animation with my kids some days ago, and I told them, "You didn't sing at devotion" — the last two, the three-year-old and the six-year-old — "so you didn't sing at devotions; you don't watch anything." I don't know what… I'm just thinking about it now. Maybe their sister had a meeting with them about the matter. Who knows? All I know is that the next morning, when I came out for devotion, they're singing loudly. That's how promises work. Promises motivate. Promises motivate. They were meant to. Now, God's promises are not like my own — *Shaun the Sheep*. God's promises are great and precious. They are massive.

Now, you know, we like talking about God's promises here, over and over again. I love to talk about the resurrection of the dead. One reason I talk about it so much is because the Holy Spirit leads me to, but more importantly because I grew up like most of you, and almost nothing was ever said about the resurrection of the dead. Nothing. You just die here and you go to heaven. When you're in heaven, we'll just be rejoicing, singing. And every time those older people said it, with that smile — beatific smile — on their face, you wonder, "What is the joy in singing forever? What on earth?" Now, you couldn't say it out, so I've been saying it for you all. What horror film are we describing here? You'll be wearing white, walking around for millions of years, singing, "Dear God, God…" And imagine the trauma so many of God's little children have gone through throughout history. "But God will heal them. Don't worry. Once they are there, they will be healed." I'm sorry, heaven people. Just keep going, "Nawa oo, nawa oo".

So the resurrection of the dead speaks about some of those promises. Now, if it's a promise, it means it's been revealed. I'll say it slowly. The idea you had from First Corinthians chapter 2 verse 9 — King James. Everybody is going to read it.

**CONGREGATION (READING) — 1 CORINTHIANS 2:9 (NKJV)**

> But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."

**PASTOR ITA UDOH**

And this is what you carried in your heart all your life: "Eyes have not seen, ears have not heard. Hasn't even entered into your heart what God has prepared." How does that fit into God's exceeding great and precious promises? You are saying that God made a promise which eyes have not seen and ears have not heard. So how is that a promise? "I promise you. I promise you. I promise you. Miriam, I promise you. Heidi, I promise you. I promise you. All right, bye-bye. Hold on to that." To what? "Eyes have not seen, ears have not heard." And this is how we… So "nobody knows," we tell people. Which is a lie. All you had to do was stop running off to eat breakfast when you read verse 9, and read verse 10. Everybody, verse 10, together.

**CONGREGATION (READING) — 1 CORINTHIANS 2:10 (NKJV)**

> But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

**PASTOR ITA UDOH**

God has revealed these things which eyes have not seen or ears have not heard, neither have they entered your heart. God reveals it by his Spirit. He tells you immediately. I grew up all my life hearing this verse — verse 9. And I used to say, "Oh yes." So I was kind of ticked off when my eyes started opening: why do we say this thing? Why do we read half a verse?

That's how we said that "no one knows the hour nor the day; it shall come on us like a thief in the night". Then the next verse says, in 1 Thessalonians 5, "But that day will not come upon you, brethren, like a thief." Go around terrorising… It seems we take a perverse delight in leaving people hanging in areas that God did not. What is the joy you have in depriving them of the promises God has made? It's wrong, and I have purposed in this life to fight it. We share some promises. We share them a lot. In the future, more and more, we'll share the others. We don't talk about more. They are even more exciting. Oh, there are wonderful things that are coming for God's people.

### Promises 2: Overcoming the Enemies — Grace and Justice

The problem is that between us and those promises are enemies. Big, strong enemies. They are real enemies. They are not theoretical. To overcome them, you must fight. That's what *Nike* is about: overcoming every foe. There are many foes — many foes before us, between us and the promise. And people will participate in the promises according to their victory. This is how the Lord Jesus said to the seven churches in Asia. He kept saying, seven times, "To him who overcomes, I will…" He made promises, but there were conditions. False teaching tells you there are no conditions.

When I dictate something to my artificial intelligence — one of those assistants — it is most common… to show you how pervasive the teaching is. I've known it, but it's also interesting that no matter what I say — I'll dictate sometimes this long thing like this and state that the condition for this… — it always tells me that we must not make the mistake of thinking anything is achieved other than by the grace of God: "Everything is by grace. It is not our effort." None of you has had the experience? You haven't talked to AI? It always points out… it tries to straighten me out: "You know, but we must know that it's not what we do that…" Constantly. Who knows how AI works? It's what they fed into it. It has been fed with that knowledge, from all the Christian sources that have been pumped into it — the primary influences — that, in its prompt, it must have been trained… You know, it's a large language model. It's been trained that, in Christianity, everything stands on the grace of Jesus Christ. I'm wondering why they didn't teach that everything stands on the truth of Jesus Christ and the justice of Jesus Christ. They left out the justice part.

"With the same measure you measure, it will be measured to you." Who said that, by the way? In Matthew 7. Who… Who said this? *[unclear — audio garbled]* …you will be measured. Who says, "As you want men to do to you, you should do"? *[unclear — audio garbled]* …the measure you use, it will be measured. It was like something from… um… "To the faithful you show yourself faithful, to the blameless you show yourself blameless, to the pure you show yourself pure, but to the devious you show yourself shrewd." Look at the sound of that. Well, is it tit for tat? What do you think? You didn't see the last one, in case you thought it was all sweet: faithful, blameless, pure. Then he came here, the devious — he said, "You show yourself shrewd." You do him like magic; you do him strong things. He said, "So this is your God." He said… No, he wouldn't. No, he wouldn't. He wouldn't — or he couldn't? Which one? He shouldn't? Which one? You're not sure? Ah, that's what you really want to say. You want to say he shouldn't. Why shouldn't he?

How can you spend your whole life pursuing the pleasure of God, another person doesn't give a hoot about anyone except themselves, then at the end you get an equal reward? On what basis? How does that make sense? You know, people try to think there are stories in the Bible that support that. It's not there. But because I like… Please, online people, make sure you join in Okay, you're here. You think… Anybody in the Bible — there's this place where people get the same, the same, no matter what they do? Start talking. I can help you with one or two: David — those who go to the battle, those who stay with the stuff. You even know that one? The luggage. Staying with luggage is a small thing? What if they attack you while you're staying with the luggage? You'll fight. Huh?

## Sharing the Spoils 1: Going Out and Coming In; David's Law and Numbers 31

You must learn how to go out and come in. The Bible says that Zebulun delights in going out while Issachar delights in coming in. Isaac… it's coming in. There's a going out and there's a coming in. Going out and coming in — both of them are duties. Ah, you've never had to go out before? If you know how hard it is to come in! I know. You go and say, "Return." I'm like, "God, it is hard." David said it. He said, "My son Solomon is yet tender. He's young. He does not yet know how to go out and come in." Solomon prayed. He said, "Help me, please, God, to know how to go out and come in before these people."

So those who stayed there with the luggage when Ziklag attacked — when the Amalekites attacked David's people in Ziklag — they had a right. The ones who went out and fought came back. The ones that stayed there and were weak — they had been weary. So it says in 1 Samuel 30 verse 24:

> The share of the man who stayed with the supplies is to be the same as that of him who went down to the battle. All will share alike.

Now, we know God's justice is in the book of Numbers. I've thought of this. And he said those who go to war directly would take a portion, then they would bring and give a portion to those who stayed behind. But they did it according to percentage — for every fifty, one to every fifty. That's how he said it. From the general… for the generality of the people. So the battle of Midian was the prime one, and God gave laws through Moses: "This is how you apportion." These ones were all at war. They were all out in the field. They were not living in their houses. The other ones… the law that guides the sharing. Can you do 31? Numbers 31 verse 27.

> Divide the spoils equally between the soldiers who took part in the battle and the rest of the community.

Let me show you. Let me show you. Let me show you. So I need cows. One, two, three, four, five, six, seven, eight… and eight. Two of you, come. All of you, stand up. Stand here. So these are the things they came back with — from people, slaves, to cattle, to donkeys, to sheep. All right? From… He said she… "Divided equally between those who took part in the battle and the rest of the community." So this… then what? One, two, three, four. One, two, three. Hmm. Sit down. This belongs to soldiers that went to the war. They sit down. This one belongs to all of you that stayed at home to warm soup. Why? We… Well… Let's… let me take it that these are the soldiers — this group here, this small group here. These are the ones that went to war. How many of you know they could have died? Good. They are entitled to this — this four here. Let's pretend it's 400,000, or 40,000 things. Each is 10,000. They'll take the rest and give the rest of you: "Carry and go and share." This is God's directive on sharing in battle.

Then, out of these ones, one out of every 500 was to be given to the Levites. One out of… go now, next verse… one out of… Well, let's go… one out of every fifty is to be given. Fifty. Verse 30.

> From the Israelites' half, select one out of every fifty, whether people, cattle, donkeys, sheep or other animals. Give them to the Levites, who are responsible for the care of the LORD's tabernacle.

These are the people that take care of God's business. Give them one out of every donkey, every sheep, every cattle, every slave — everything. All right? Now, I can't split you guys into fifty, okay? But if you want to do 450, one out… Oh yeah — someone, who has calculated? I have to change church. These are the slowest, dullest maths people I've ever come across. After ten years of waiting for someone to be sharp… in advance. How many of you had A in maths? Point the camera everywhere. You had an A in maths? Let me see. I'll do like this. You had an A? They mistakenly wrote A on your maths this year. Why? Why do you have the A? We don't have time for passing mic. I know some of you cheated. How many, out of our 40,000 example? This one — what was 40,000? That's 40,000. This is 40,000. One out of fifty: 800. Huh? 800 what? Total is 800. One out of fifty is 800. Are you hearing?

Now, it's not small. The Levites were not many. You know the Levites were just one tribe. They were not many. So out of these 40,000 that they shared to all the people, one for that segment… Oh yeah, you go. You represent 10,000 to that segment. You to that segment. They'll send you to that segment. They'll share it out like this. As you are, so

you're 10,000 — 10,000 animals, cows, sheep, all that. She belongs to this. This is how it would be shared. But they would take small portions — 800. "And come, come, come, and be the Levite." And for the Levites, you know, they would give them 800. That means they gave the rest of the people what? 39,920. 39,200. Oh, it's 800 — sorry, not it. That's 9,000… 200. That's what went to the people. And then what came to the Levites is 800. Now, these Levites — again, one tribe. This went to the twelve tribes of Israel… the eleven. This is one tribe only. And they are, again, a select group. This is how it worked. This is how it works. This is how God thinks. You want to know how God thinks? This gives you an idea of what he thinks. Thank you. Come and sit down.

This one — they would give one out of every 500 to the family of Aaron. How many would that be? There is hope. Ten years later there is… You just remove the zero. For those who don't know how — if you think they calculated it, you need help. Everyone was fifty over; this one is 500. So you slash out, and what you have is 80. Who are they giving? Aaron's family. This is the family of the high priest. It's the Lord's part. It's the Lord's part. Are you seeing at the bottom?

> Take this tribute from their half share and give it to Eleazar the priest as the LORD's part.

Because the priests were the ones who collected things on behalf of the Lord. That's the principle. That's how God provided for the priests — all right? — by giving them the Lord's part. It was removed and given to the priest. That was the Levite head — that's different from the priests. But this 40… how much? Lamb… 39,920 — that thing I said that first time — 39,920 was shared by this small group, these soldiers. What about the group they shared it to? So did they all have the same? The same? No, it wasn't half-half. Thank you. Sit down.

**Harvesting Rewards**

6:40pm–7:04pm

### Sharing the Spoils 2: The Men Who Stayed with the Baggage

Don't make the mistake. Let me show you what happened with David. I know the Bible shows progression too, but still, I want you to understand what happened with David. Who were the men that stayed with the baggage? Were they in their houses? No. Was it all the country of Israel? No. Who were they? They were soldiers who had suffered with David, who were out there in the field. They were fighters. They were warriors who got weak at some point. Apart from that, some people needed to stay with the baggage while they went to fight. They were too exhausted to follow him. So they left them in the Besor Valley — in 1 Samuel 30 verse 21 is when they came back. They stayed back. The Bible says they had been too exhausted to follow, in a particular battle.

God is so merciful and kind that he does look at us sometimes and go, "You… you didn't come for the tarry, and you still got a gift, a revelation, an encounter in your room." How many of you has this happened to before? You were not in the meeting — you were not… you didn't participate. You were in the meeting, but you weren't participating. When God's hand moved, it touched you. You didn't understand the question? Have you ever shared in something that people laboured for? You did not labour. They met for three weeks, praying every day. You showed up on the last day and you partook. That kind of thing. Does this happen? That's the principle you're reading there.

These guys were warriors, normal. They were fighters. They were not non-fighters; they were fighters. They were not comfortable civilians. They were people who had been with David in his troubles. They lived with him in his caves and his forests and his wilderness. They went around in everything. These are the equivalent of people who serve the Lord and are serving faithfully. And then, at some point, due to exhaustion, grief — who knows what. They had cried till they were exhausted. If you know, when they came back, they had kidnapped their wives and children. They wept till they had no strength left to weep. That's what the scriptures say. They had just come from going to follow the Philistines to go and fight. Then they came back and saw this disaster. They had not fought with the Philistines, but they came back. They were so broken-hearted, they even talked about dealing with David.

And the Lord said… I know you guys can be foolish, but David made a law. He said, "No, the one who goes out to war and the one who stays with the luggage should share alike." Because taking care of the camp when others go to war is as much a part of the battle as the battle. If you go and come back and all your things are missing due to thieves, what will you come back to? So I would dare to say that David was not contradicting or changing anything Moses said. Because think about it: when Moses gave the instruction about the people of God going to war — in the book of Deuteronomy chapter 20, the war chapter — if you went to war out there… God gave all kinds of instructions… and you conquered the city you went to fight, and you were amongst those who, when they went out to fight, to attack the enemy, entered the city, and they left you to guard the camp — when you come back, think about it, and they are sharing like I just showed you — the portion — do you think they'll put you among those who stayed behind in the community, or amongst those who went to war? Can you see what I just said? The men that were too tired to follow David were not people who had not gone to war. They were people who, in the midst of the battle, were weaker than others, and had been permitted. They stayed back by permission. They did not do it without permission. They were still under authority in their weakness.

As a leader, I've seen situations like that, where you tell someone, "You know what? It's okay," you know, and you pull them from a position. You relieve them. Sometimes, because of how human beings are — human beings are wonderful, but we can be a bit pathetic sometimes — so even when you're trying to help human beings, sometimes they think you're flogging, you're disciplining them. And if you know how that… sometimes, when a leader wants to discipline someone, he's trying to help you retain your dignity — not by washing you down, but by giving you what Nigerians call a soft landing. So they repost you to a place that is easier. God does it all the time. Ask Elijah.

“Elijah, what are you doing here?” Who fed him? Who fed him with food that carried him for 40 days? Who is asking, “What are you doing here?” after a 40 days’ journey? What’s the question? I’m just saying. You really think that that was a real question? Elijah was tired.

### Elijah After the Retreat; Seasons of Rest

I remember when Elijah came back after that, he used to play with fire. Did you just look at me crookedly? I said, did you look at me…? His own was not empty talk — like thunder fire you. If Elijah tells you “ thunder fire you”. As he just says, thunder…” you will say, “Wait, let me write my will. Let me write my will. Share the houses among my poor children.” You are dead. Elijah will fry you. He didn’t want to be on the wrong side of Elijah when he came back from that outing — sorry, that retreat. Elijah — so it’s not like when Elijah came back, he was tep tep (soft). Nope. Nope. He came back and he was lethal. “If it feels like… sitting out in the evening, you come and start commanding me anyhow? You might not see your children again.” Man, I’ve got to calm down. Is it me I’m talking to? You’re dead, though. You’re dead if you have a captain that talks anyhow.

“Sir, sir abeg”. that’s what the third group did. He took — by two witnesses — proved that the fire was connected to the man of God. You know, I think some of them thought maybe it was a lightning, a weather incident. It’s now two batches of fried corpses. So the man hit the ground, begging on his knees. He didn’t stand up. Look at it. He didn’t stand down there and say, “Come down.” He went up. I suspect he went full Yoruba. I mean, he just crawled on his knees.

> …please have respect for my life and the lives of these fifty men, your servants!

Who sent them? “You’re my servant. Who sent you to me?”

> See, fire has fallen from heaven and consumed…

Ah, humility! Oh my God, yeah. You see the power of humility. All he had to do was… by mistake. Why did the angel stop Elijah before? Why didn’t the angel tell him? Next verse.

> The angel of the LORD said to Elijah, “Go down with him…”

Why didn’t the angel say it before? Go back. Let’s see one of those guys speaking authoritatively. Say, “I be soldier na.” I’d like to see NKJ.

> So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: “Man of God, the king has said, ‘Come down!’”

Hey! Let’s answer the captain: “If I’m a man of God…” our own is sweeter, “thunder fire you”. So this is what happened after Elijah’s retreat. God gave him a vacation. God does that. He does that once in a while. He can pull you aside: “Come aside. Come, come.” It’s actually needed. The Lord Jesus — you see, he’ll do it deliberately. Finishes feeding thousands of people, then he tells his disciples, “Come, come aside.” And he goes aside to a lonely place. There has to be a calming down. The real thing is deliberate. It’s needed. It’s needed.

God used to do it for the whole nation. If you’ve been here when we studied the feasts of God — it’s really deliberate. He made them three times a year, especially the men: “Stop everything else you’re doing. Cease and desist. Come aside.” They call them Passover, Pentecost and Tabernacles. You could not do any ordinary work doing this. You can’t go to work normally. You stop. And as I’ve taught you over the years, you’d better have Sabbath — seasons where you stop everything. It’s God’s will that you stop everything at some point — for seasons, short periods. Some are longer than some. Some days… some are a day or two. Some are… you know, I’m not saying Passover — they didn’t work during the week, throughout. Some were just that Sabbath — one Saturday, then the next Saturday. Some was one day. Pentecost was more or less almost just a day. Tabernacles was longer. It’s much longer. It represents rest. Seasons of pausing.

Now, if you're normally lazy, this does not apply to you. You've already taken your Sabbath too many times. So don't worry; it doesn't apply to you. Then you say, "Hey, you heard what Pastor said now? He said you should be resting once every two days." No. No, no, no. "You know, we've been very busy in the last… you know, last week we were so busy, so this week I'm resting." No. They used to rest once in three months. They had the weekly Sabbath every seven days — that's enough for you. Then they had the one that is by the seventh month — the one in the first month, one in the third month, one in the seventh month. Other than that, God expected them to be working. God is a God of work. He's a busy God, a hard-working God. The Lord Jesus worked so hard, his relatives and friends thought he was mad. That's the only place they say that — they thought he was mad, and they went to try and drag him away by force. Why? Because they were so busy they could not eat. That's what the Bible says. So time for food came — he didn't eat. Another time, maybe — who knows how many meals were skipped? And they said, in Mark 3 verse 20 and 21, that "he's out of his mind", because he… he and his disciples were not even able to eat. They thought, "No…"

Now, there has to be balance. Listen. There's a time for this balance. Yes, there's a time for imbalance. It's usually short, but God believes in your throwing yourself into work. I know people who say, "It doesn't matter. No, I follow my rhythm. I follow… I have a day." "Please, sir. Excuse me, sir. Please, I'll be going now." You say, "Eh? What?" "I'll be going now. Sorry. I follow a very strict regimen." Wow. The Lord Jesus did not follow that kind of regimen. He made provision for special times where you continue what is being done until you finish it. Then, the other times, the Bible tells you, they come and look for him after he has gone aside early in the morning to pray. They say, "Master, the whole town is looking for you." He says, "We are going to the next town." He moves; he changes. Now, he's still walking, but he doesn't stay in the same place. We are called to be led by God.

### The Workers in the Vineyard 1; Sowing and Reaping

Yes, you wanted to give me examples of what? It's not a passage; it's a statement I'm looking for. Who is with a microphone? What examples were you to give me? Where God shares equal, no matter what you do. Yes.

**CONGREGANT (ANSWER)**

What happened to the workers in the vineyard. It's a parable told by Jesus where a vineyard owner goes to…

**PASTOR ITA UDOH**

Thank you. All right. So that's now why I'm asking you to walk with me — because people carry things in their head, and we want to straighten things up. How many of you know Jesus spoke in parables? Who knows what a parable is? The 78th Psalm calls it a dark saying — a saying that is shrouded, a shrouded saying, a covered saying. So when Jesus was being prophesied about in the Psalms, he said, "I will open my mouth with a parable. I'll utter things — old, hidden things." He would speak in parables. And Matthew 13, of course, says that he didn't say anything that was not in a parable. So what was he saying in the parable? It is the understanding of that parable that is the challenge. So some people — like that brother is pointing out, may presume… maybe even he — that when the workers came out in the morning, and he said, "Come and work in my vineyard" — another one, "Come and work in my vineyard" — another one, "Come and work in my vineyard" — till, when it was one hour left of the time for labour, he took people. At the end of the day, he started paying them. And he gave the ones who started work last the same amount that he promised the people who started work in the morning. And they said, "How? How did he do that? Can you give us a day's wage? We have borne the burden of the work and the heat of the day." It really sounds like he's saying… next verse:

> "I am not being unfair to you, friend. Didn't you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?"

What did he promise them? “I’m going to pay you ₦20,000 for this job. You agree?” “I agree.” And you know your ₦20,000 is coming; it’s fair. That’s how you’re paid. But these guys that came and worked for one hour, he also gave them ₦20,000. Ha! The other people went like, “Surely he’ll give us ₦100,000.” He said, “No, I’m just generous. It’s my nature. I have not done you anything unfair.” Is this applying to the rewards people will get? Can it possibly be applying to rewards, in light of what the scripture says? The Lord Jesus — we saw in Matthew 7 verse 2, “With the measure you measure, it will be measured” — that may have to do more with judgement. There are many scriptures that tell you that you will be rewarded according to your works. Yes? “The one who sows sparingly…” So Romans 2:6, everybody. Then we’re going to go to 1st Corinthians 9.

> God “will repay each person according to what they have done.”

Yes. “God will repay each person according to what they have done.” Have you seen that? According to what you have done. This is one of those things where people start saying, “Isn’t this a contradiction?” And I’ll be quick to tell you, no, it’s not a contradiction. It’s a lack of understanding on your part. Are you at 2 Corinthians 9, verse 6?

> Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

Maybe look at the book of Ephesians 6, verse 11. No, 5, verse 11. Ah, sorry — it’s verse 9. Did I say Ephesians? Where are we? It can’t be 5:9. Galatians, sure. Galatians. No — 6, verse… What I said first. I was in the wrong book. Well, 9, but we’ll go to… 11. Everyone?

> Let us not become weary in doing good, for at the proper time we will reap a harvest…

Why? “For at the proper time we will reap a harvest.” What will you reap? A harvest. A harvest of work. According to 2 Corinthians 9, he who sows… So you put corn and planted ten stands of corn — maize — ten: one, two, three, four, five; five on one side, five on one side. How many corn crops can come up? Not more than ten… two. If you put three, three — it depends. Double or triple, that’s it. You can’t have more than that. Another person planted — cleared all of this place, planted and filled this place with 500 corn stands. That’s the rule. “At the proper time we will reap a harvest.” He called it a harvest. A harvest is reaped according to what is planted.

> Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers. Do not be deceived: God cannot be mocked. A man reaps what he sows.

Verse 7. He said, “Don’t be deceived.” It is what you planted. You harvest good.

### The Workers in the Vineyard 2: The Same Gift for the Latecomers

It’s back to the parable. So what does the parable mean? Those people — one worked for one hour, another for six hours — both of them got paid at the end of the day the same amount. Take note, it was the same amount. And all of it was a day’s wages. A denarius is a day’s wages. You knew, when you went to work, that it’s a day’s wage you’d get — not two days’ wage, not five days’ wage. Jesus was doing more than the people could have asked or imagined. Instead of giving them an hour’s wage or three hours’ wage, he gave them a day’s wage. The promises that God makes for those who partake in his kingdom are constant.

But let me apply it better. Jesus was speaking to the Jews — the closer meaning of that parable. He was speaking to the Jews who had known God and had been labouring a bit in the vineyard of the true God — the one they knew as El-Elohe-Israel: God, the God of Israel; the God of Abraham, Isaac and Jacob. That was their God. And this parable was telling them that he’s going to let in Gentiles — people who, before now, worshipped other gods were going to start worshipping the God of Israel — and he would make them partake in the same thing. And what is the same thing? Anytime you see in the Bible reference being made to the same payment, try not to think about money much, or material things. The Holy Spirit will receive…

Acts of the Apostles, chapter 10. After the Spirit came on Cornelius, in chapter 11 Peter is having to explain to his brethren what had happened when he went to that place. All right? Chapter 10, verse 44 and 45 — 44 to 46 — and then we will go to chapter 11. Yes, one…

> While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles.

Did you hear that? "Even…" The gift of the Holy Spirit had been poured out even on the latecomers. Are you hearing this? 46:

> For they heard them speaking in tongues and praising God.

All right. So that's what it means. Now, chapter 11 verse 17:

> So if God gave them the same gift he gave us who believed in the Lord Jesus Christ, who was I to think that I could stand in God's way?

18:

> When they heard this, they had no further objections and praised God, saying, "So then, even to Gentiles God has granted repentance that leads to life."

I keep saying the "even to". Even to these latecomers, who just started following the true God. Now, now, they are sharing the Holy Spirit. They came later. The parable is about lateness. The parable is about being last to the party. The parable is about timing. The parable is about God's favour and grace being extended even to those who were not there at the beginning — to those who joined up with… The parable is about… If I want to apply it to this gathering now — we've applied it many times — it's not about when you gave your life to Christ that matters. For many who gave their life to Christ… How did Jesus say it, so many times? He said, "The first shall be the last and the last shall be the first." Do you know who he paid first? Who knows? In that Bible, he paid the ones who came last first. He deliberately did it. And he said, in this Matthew 20 thing, he said the same thing: "So the last will be first, and the first will be last."

He was referring to his kindness — that because you came to Jesus' feet late will not get you a lesser experience with the Holy Spirit. It's up to you. If you are willing to receive… If he gives you and you say, "No, I'm not worthy, I'm not worthy," your unbelief will deprive you. People can get born again… I've been here — even in this local assembly — and there are people that came here, and there are people who came after them, and those who came after them are ahead of them in yielding. To the extent they are submitted to the Spirit, that's the extent to which, you know, God has shown them grace. Look at those captains of soldiers that came. It's the last one that got what the first one and second one came looking for.

**God's Justice System**

7:04pm–7:29pm

## Cornelius and Romans 2

Why? Humility has a great part to do with it. Cornelius loved God, was sincere — a very practical man. If you want to understand Cornelius, you read the book of Romans chapter 1 and 2, especially chapter 2. And it tells you… You're going to be there saying, "Cornelius this, Cornelius that." He's a Gentile. The Bible tells you Cornelius was living a life that pleased God, basically. "Your almsgiving and prayers have come before God as a memorial." "I've seen it till I can't forget you." So he sends an angel to a centurion. The guy is a soldier. He looks at his almsgiving.

Romans chapter 2 — a passage I have shared that will make most Christians, preachers, blanch. We don't blanch; we are black. You know what "blanch" means? Colour is drained from your cheek; your blood goes out. You know, being black is one of the best advantages you have. Do you know, white people — almost anything that is happening, everybody sees. You're embarrassed, everybody sees. You're afraid, everybody sees. You turn pale; they are seeing it. Your skin goes whitish. You can't hide. But we… You stole it; under there, you're as red as a tomato. "Me? It's not me." White people, as they ask, "Who took this thing?" — you look around the room, you don't see someone changing colour. Black people, from when they are small… What are they looking for? Anyway, we are so blessed to be black. Maybe… maybe we are blessed. Maybe we should… Maybe too much cover-up is not good.

Cornelius humbles himself. Cornelius gives. But I was saying that when I've taught on Romans 2, many preachers would object very strongly. Why? Because they've… they've learned error, and they are not open to learning truth, even though it's written there and it's all over the Bible. The Bible actually says that if someone is living and acting and bringing forth the fruit of someone that knows God, oh, God considers his actions a basis for righteousness. He actually sees that. Romans 2:25 down.

> Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised.

Now listen, in case you don't know what circumcision means. Jews were called "the circumcision". You see that in the book of Galatians and Romans — they call them "the circumcision", because the Jews used to circumcise, since God told Abraham that he should circumcise — he and all his children. It was a sign, a token of a covenant he had with them. So circumcision has value. Then he added, "But you have to be observing the law for it to have value." Just that you got circumcised, that you follow what Papa Abraham did — what the founding elder of this church, of the G.O, the original from that… said — that doesn't mean you're okay. You know, people love to stick to some old tradition when it has lost meaning. You've lost the spirit of it. If you break the law, you've become as though you had not been circumcised. Even though you've been circumcised, he said, "No, you're the same." Verse 26, keep going.

> So then, if those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker. A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical. No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God.

All right. So I think it's kind of clear that God looks at someone — the person is living up to the requirements of the law but hasn't followed your protocol, your physical protocol — but he understands the Spirit of the Law, the intention, and is living it out, carrying it out. He was basically telling them, "See, all of you who like to claim things by lineage…" Say, "Me? We… I attend a living church." What are you talking about? "The other one attends what?"

Oh yeah, but what's the fruit of your life? How do you live? What do you do? You see that — your claim? When the time comes, you know how far…

### The Parable of the Minas

*[unclear — audio garbled (02:10:00 - 02:12:10)]* How do you know they'll judge according to what you did? Luke chapter 19. Luke chapter 19 tells you how one person received ten cities as his pay. Why? Oh, he multiplied his money ten times. Verse 16:

> The first one came and said, "Sir, your mina has earned ten more." "Well done, my good servant!" his master replied. "Because you have been trustworthy in a very small matter, take charge of ten cities."

So the second came: "Five more." So he gave him five cities. Are you seeing? "Take charge of five cities." Now skip forward to… Well, that's it, basically. According to what you did, that's what you got. Then there's a guy who loves to bury things.

> "Sir, here is your mina; I have kept it laid away in a piece of cloth."

Instead of talking plenty… You know, when you do nonsense, you talk plenty. Others talked and left. This one was explaining. You know, last, last, everybody will have explanation on their tongue.

> "I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow."

Oh! Atang abiad! His master didn't go, "It's okay, it's okay. You're afraid? Why now? Why didn't you call me?" No, he looked at him and went like, "Huh?"

> "I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow?"

"Why then — let me add — were you not afraid sufficiently? Knowing that never do I like things to remain the way they were given to you; I always want profit on top of it."

> "Why then didn't you put my money on deposit, so that when I came back, I could have collected it with interest?"

So you knew that I don't play with profit. That fear was not enough. "Let me teach you fear. Tie this man up." The Bible says they bundled him and put him in a place they call outer darkness, for the crime of stupidity. You know what your boss likes; you made sure you did the opposite. You look at it now — it makes sense. Jesus did not judge him according to his high thoughts. He said, "According to your own words." "Okay, you knew my nature, and you did the opposite." Guys, you have the mina. We've estimated how much this one is — hundreds of thousands. "I gave you the equivalent of ₦500,000. I travelled for years. Came back. You brought out ₦500,000 and gave me. You didn't put it in fixed deposit."

### Buried Gifts and Laziness

That you have the mina, as usual — the principal — what we all get, that was the same here: one mina, the same. The Spirit — the Bible says there is one Spirit, in the book of Ephesians. There's one Spirit, the same Holy Ghost. What do you do with it? Young and young and young and young — you had the same Holy Spirit. You all used to carry it around: say, "Holy Ghost!" That's all you do with this Holy Ghost. What's more popular amongst creatures? (Speaks in funny tongues) That's a prophecy of katakata coming for you. Have you learned to growl well? Yeah, I mean, you… you use a fluctuating. Are you learning? There's a fluctuating. The growl is not one line. This is wave or it's oscillating. Then, as you do it, you stare at someone. Keep your face, especially when it goes loose. If you see the impact you have! You know what the British call "stuff and nonsense"? Nigerians call it "nonsense and

ingredients". You think doing all these things, that God looks down and says, "So many people…"? You think this is what the Holy Spirit is for — to intimidate?

No, the Holy Spirit is the power of God within you. You have to pray in the Spirit. It's to help you access the mind of the Spirit. It's to help you assist the mind of the spirit—to assist you. The Holy Spirit is your assistant, like Jesus. That's his job. He will lead you into all kinds of truth, including what to pray for, her and him. Yes, that's his job. But when it's drama, then you learn to… what? Like, you literally… Many people's goal literally is to look impressive. That's like the thing they are calling: is to look impressive and spiritual. It's not amongst the things God was thinking about when he sent the Holy Spirit. How you appear has never been what matters. What matters is what you do with that power. What you do now — what you do with it — is your mina. "Here's yours. Here's yours." Gave ten of them the same amount. What did the person that generated ten times do? How many heads have you…? You have the mind!

You did not put it in fixed deposit. I've tried to explain what deposit is to the best of my understanding. He said "the bank". What is the bank? The place where people put treasures. Where is God's treasure? His people are his prized possession. He didn't take the gift and the grace of God and find a company of believers, with the gift and grace of God among them. He took it and wrapped it in a napkin — place where gifts die — where nothing happens. The same amount you put, the same amount you get back. You buried it. You kept it in a place where it cannot perpetuate.

"Oh, I notice I have a teaching gift." "So why don't you come? Just come and teach our people some few Bible studies." "No, no, don't worry. Don't worry." "Okay, okay. Why don't you join the prayer team, you know, when they are praying and inquiring about things? You say you often have visions and revelations." "Yes." "You know… how long?" "I don't really want to talk about it. I don't want to talk about it. You know, but I see all kinds of things." "You see that on the news now? I saw it." "Okay, what do you do about it?" "Nothing." "But eno ke ado—is a gift. Okay? Your master gave you…" "Yes." "Just like gifts — what do you do with it? I… I hope you are part of the group. I hope you are developing the gift. I hope you're with others. I hope you're… you're producing benefit for the kingdom of God." "No, no, no. Me, I'm not… you know, I… I don't like being seen. I… I like…"

It would be okay if you were learning some things, going through a process, and that lasted for some months or years. But when you are sure… five years passed, ten years passed, fifteen passed. I hope you know that guy was eating; his master did not return. I hope he didn't starve himself to death. He was eating, drinking water. He was participating in the benefits of being a servant of that man while giving nothing back. Was he? Then his master called him wicked. He didn't say, "You fearful." Another translation says — in another rendition — it says, "wicked and lazy servant". He described him directly: "wicked", in Matthew 25 — "wicked and lazy servant". So there are two things that work there. One, he did not want to work: he is lazy. And this is very common. One of the most common reasons for people burying their gift is laziness. If I… if I served… You know how that is. That's why I always admire you people. You people… I mean, I see you just going: "You try. You… you try. You…" You see that your statement, "You try"? One day it will say… you know, you're much… really good at using your words: "You try. You… you try." What do you mean by "you try"? I have two legs; you have two legs. I have two hands; you have two hands. I have two eyes; you have two eyes. I have two nostrils; you have two nostrils. Two ears; you have two ears. You have two lips, upper and lower lip. Both of us have almost everything the same. What do you do with yours? You… you know, when the day comes…

Now, when you're being prepared — and "try" — I'm not saying you should run off… You got born again last week, you want to start ministering in songs? Please, go and sit down. That's not it. There are so many places to minister. Who says you have to stand here and minister? The children that meet in one… this secondary school here, primary school — they have meetings, they call them SU meetings, all kinds of things. If you went there and said, "I want to come and hold Bible studies," there are many schools that will say, "Come." We have structure; we do all of that. We've been doing it for ten years, almost — for many years. We are in many schools, visiting schools, teaching, going there, teaching the Bible, leaving, going, coming, leading children to the Lord, laying hands on

them, getting them baptised in the Holy Spirit — all of that. I have not been involved with that almost at all. People amongst our church family have done it for years. You could have done that. People go to the hospital, go to prison, go to the streets, go to the hostels, go to all kinds of places. You keep not doing anything, and keep saying… Listen, you had better agree with the truth: you're a lazy person. And there's a punishment for being lazy: darkness, when others will be entering the joy of their master. The Bible says you enter darkness.

NIV says, "throw that Worthless servant outside". last time, some weeks ago, I used the word Useless—worthless. You brought nothing; what you should generate… And every time you hear a message like this, it hardens your heart. But I know how… the way the human heart works is that, with time, it hardens small. The more you hear it, the harder you become.

That audio I recorded in the morning — I don't know how I forgot to say it — it should… the people in the media, it should go out to the whole house. They should give it to the audio editing team this night. They should go out, put a music bed on there and send it out. Make sure you listen to it tonight; listen to it tomorrow.

You can't… you can't do nothing, and one day you think the master will say, "Don't worry, everybody equal equal. Come and take one denarius." It's a lie. You have misunderstood. I've explained it to you. Don't misunderstand God — that they will get the same. You? No, nothing like that will happen. The guy that generated ten got ten cities; the one that generated five got five. God is… "With the measure you measure" — that's a direct thing. It's direct. So you will not be given the same thing. Never.

### God Is Not Unjust; Now Is the Time

God is not unjust. You didn't go to verse 11? "…to forget your labour of love, in that you laboured for the saints and even still labour." In the book of Galatians, he said that God is not unjust. He doesn't forget your labour of love. He doesn't… So what do you think — if he forgot, and now rewarded everyone: "Oh, sorry, I didn't know you didn't… Let's give everybody the same"? That's not what he would do. All right. Okay. Hebrews 6:10.

> God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them.

Hebrews 6:10. I misfired the scripture, but that's it: "…that you help his people and continue." Do you know what it means to be unjust? To calculate wrongly and reward people differently. I just showed you the book of Numbers 31. I've said it so many times. Your Bible says it; you sing it: God does not change. You… The God of Numbers 31 is the same God of Matthew 20 and everything. Don't ever be confused. Okay? "No, I thought now that Jesus came, what will happen? God will change." God does not change. Malachi tells you he's God; he doesn't change. He can't change. He's always just. That's why Jesus came first to show mercy, and he said when he's coming again, he's coming to judge, with his sword. Why is he judging, if you keep thinking that he's going to change?

He does things sequentially. He offers you kindness — Romans 2. And he tells you, "Don't you know that my kindness is to get you to repent?" And he's telling you in that Romans 2:

> Or do you show contempt for the riches of his kindness, forbearance and patience, not realising that God's kindness is intended to lead you to repentance?

But go back to verse 2 and see how he started.

> Now we know that God's judgment against those who do such things is based on truth.

3:

> So when you, a mere human being, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

That's where he now began to clarify: "No, no, no, no, no, no, no, no. The kindness I'm showing you is so you stop misbehaving. Do you think you escape my judgement? No, no, I'm going to judge you. However, before I judge you, I'm sending you some kindness, opportunity, for looking at things, for giving you… I'm trying to lead you to *metanoeō* — change your mind, no, change your behaviour. But if you don't, do you think you escape my judgement? You will not."

So what do you do? How to make things right? Stop being lazy and wicked. God considers him wicked. You look at someone else labouring to make God happy. You think one day you'll stand up and say, "God, I will now finally make you happy"? You don't have fear or regard for him. So the only reason I've stayed on this point, on and off, through the years, is because this fallacy is believed by so many and taught by so many teachers of lies — setting people up in the millions, setting them up in the tens of millions or billions — to one day hear, "cast this servant out of my face." If you didn't notice, he was a servant. He was considered a servant of God. You used to serve God at some point here, and then… then I… he decided, because the guy was not around…

Do I think this darkness is hell? I don't think so. I just know it's a season of punishment. And, you know, we like to think every promise is at the end. No, some promises start being executed now. Some of us — some of you, us — you're walking in some promises. Some people are reaping some of the promises, based on how much they've sought to please God, and some are not. Or you're reaping what he said. Some people are wandering in darkness for the season they've been worthless.

I always tell people, as long as you're alive, you still have such a great chance. Don't waste the fact that you breathe. Don't waste it. Don't be wasting the fact that you're walking around breathing. Don't waste it. Because when you stop breathing, your chance to plant anything, and therefore harvest anything — it's over. There's no planting anymore. That's what Solomon mentioned. He said that on that side, there's no knowledge. There's nothing. You're not doing that thing anymore. It's now. It's now. You walk and move and breathe and talk, and have the chance to say, "Hey, hey, I have amazing news for you." "Really? Have we met before?" "No, but we will hereafter. Can we stand there?" Now is the time for any such chance. After this chance, now you're waiting for harvest. All you're doing is waiting. Everybody pauses. Wherever I go, I'll pause until harvest time. If you run out in your own energy — "I'm going to start looking for what to do. Okay. Ah, if I go and stand on the street corner and start shouting, 'Repent, repent,' maybe God will have mercy and give me something" — that's not how it works. He has to be the one to direct you to do anything. He has to be the one. He has to be the one to tell you, "Go here, and come here."

## Focus 4: The Kingdom of Heaven

7:29pm–7:40pm

### Least and Great: The Kingdom in Your Midst

Yes, another — any other scripture you think is "equal, equal, anyhow, anyhow, last, last, it's the same reward"? The common belief many people have that it's equally; any other? Nobody? I mean, places in the Bible that you used to use hold and give yourself hope that it is the same, same? Okay, you've heard other people have hope… basically nothing. The most popular one almost everybody used to believe is that after, when we die, heaven is the same heaven. He didn't say that one? "After, when we go to heaven, is it not the same heaven? It's not like some people will be big and some people will be small." Yeah. Have you read Matthew 5 — the mouth of Jesus — from verse 17? Let's read it together. Read it down.

**CONGREGATION (READING) — MATTHEW 5:17–19 (NIV)**

> Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven…

**PASTOR ITA UDOH**

In the kingdom of heaven, there will be a category of people called "least". Go on.

**CONGREGATION (READING)**

> …but whoever practises and teaches these commands will be called great in the kingdom of heaven.

**PASTOR ITA UDOH**

There will be those that are great in the kingdom of heaven. If there's "least" and there's "great", that means there's every other category in between. Yes. Now, one guy has ten cities, one guy has five cities. Where? Is he not in heaven? The kingdom — he called it the kingdom of heaven. When you pray after this manner: "Father, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven." "The kingdom of heaven does not come by observation." When someone says, "Look here, look there…" This is what the Lord Jesus… "The kingdom of God is in your midst." You're looking for it to come from afar. Come on, you're not giving me what…? 17 verse 3? No — Luke. Let's be sure. "The kingdom of God does not come through observation" — King James. 17:21, 20. Good.

> Once, on being asked by the Pharisees when the kingdom of God would come…

Pause. "…the kingdom of God would come." "Come." You know what — you Gentiles, all of you thought that you go… You remember you guys are the guys that came late, right? You know how people that came late for the gist — they're usually lost. When they put in their mouth, they usually misfire, till you turn and say, "You don't know what they're talking about. Keep quiet." Even the Pharisees, because they had been studying for a long time… Now, Jesus corrected a little, but be careful not to miss the point. Yes.

> Jesus replied, "The coming of the kingdom of God is not something that can be observed…"

Did Jesus say the kingdom is coming? Did Jesus just agree that the kingdom is to come, that it is coming? Why have you been saying you're going to it? all my life I have heard people say, "we are going." "I am running the race to

meet my redeemer. Heavenly race, heavenly race, to meet. My redeemer. (song). ” Stop running, so you won’t pass your Redeemer. The Lord Jesus said:

> “The coming of the kingdom of God is not something that can be observed, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.”

What on earth does it mean? The book of Daniel: saw a stone. It came out. There were multiple kingdoms. Remember that stone not carved by hands? Are you sure you remember that stone? You saw that stone? It was a stone. No, no, no, no, no, no. What? Daniel… wasn’t it…? No? No, it was this guy’s vision. It was Nebuchadnezzar’s vision.

### Praying for Unbelievers to Dream

Nebuchadnezzar was given to visions. Did you know? You don’t know? Nebuchadnezzar had a gift of visions. Was he born again? Pharaoh had. You’ve not met unbelievers that dream dreams and have visions? When they tell you a dream, when you breathe… tell them, “Repent, or you’ll go to hell. Come on, come. Let’s go to church. Let me save you. How many times has God given you that dream now? Come on, dress up.” Drag all those unbeliever friends.

Let me tell you how to pray for unbelievers: “God, make them dream. Lord, make them dream. Lord, give them a dream. Speak to them. Speak to them. Speak to them.” If they don’t hear English — when you say “King James, Book of Exodus”, they are deaf — ask for dreams. Let them wake up like a dog — wake up panting. When you ask them, “What’s that?” and they want to say, “No, don’t worry…” — you talk. Even Pharaoh talked. You talk. Nebuchadnezzar talked. A major way God talks to leaders is dreams and visions — as Abimelech. Abimelech came out like this. He came to Abraham: “What is this thing you have done to me?” See a prophetic unbeliever king. “This woman is your wife. What did I do to you?” Who told him? A pagan king. People keep saying, “God, no, you know, this thing is hard.” What is hard? One dream, one; sense has packed with luggage. Pray for your unbelievers.

That’s why at night, again — some people hear me in my house — I’m praying at night. I pray that angels will come and go, and then I’ll say… on your biological family. Oh, some of you are here recently because of night. That’s how I prayed for years. That’s how I prayed: one encounter. The problem is us and our cowardice. When they tell you the dream, you say, “It’s just to pray.” “It’s just for you to be born again.” Which one is “just to pray”? What do you mean by “just to pray”? Does God hear the prayers of sinners? “We just pray.” Are they born again? When someone that is unsaved tells you a dream, tell them what it means, and ask God to send more.

How many of you, before you got born again, had scary dreams that made you reconsider your life? Say, “Maybe I should be born again. These things… these things are too much.” Raise the hand properly now, former sinner. Are you seeing the hands? All over the world, they are there. How many of you had the dream long time past, but nobody… you didn’t know what to do with it, that if someone had come to you when those things were fresh, you would have made a decision earlier? Raise the hand. Raise it. Let every Christian see. Long-time Christian, are you seeing all these hands? If you had shown up and spoken to them after those dreams, they would have gotten born again two years earlier. You didn’t. You’re there being cowardly: “Will this one listen to me? Because her hair is green.” You don’t know she’s honouring Nigeria. You should have gone and told her. That red there, it is the wig her cousin, who is a runs girl, gave her. It’s not that she’ll have one red, but it’s the only one she has. Other than that, it’s her head. That’s why it’s red like that. She had in her mind, “Well, what will we do? We manage.” And — what bright red! And you say, “This one is mad. I can’t talk to this one.” Who told you? Do you know the dream she has had in the past three nights? Do you have any idea? Because you walk by sight. Don’t walk by sight. Don’t walk by sight. Never walk by sight.

One of our people was telling me the other day how he had, years ago, gotten a word for a soldier. And he was saying, “How can I give a soldier a word?” What did he say he did? “You wrote it down?” “A police officer.”

**{Bro Salvation}:** I told him — like, I was telling someone a story.

**{Pastor}:** “Oh yes, yes, yes, I remember.” Instead of saying, “God said I should tell you,” or “I saw this about you,” he said, “You know… there might be a situation where somebody…” — and he was redirecting — and it’s the policeman that now said, “Yes, that actually happened. It’s my situation.” But he already knew. But how to say it? You fear face. Don’t fear face. Why? People need to be saved oh!

## Focus 5: Lawlessness

7:40pm–8:22pm

### Psalm 15 1: Abiding in God's Sacred Tent

I came out today, I had a full sermon. Where are my slides? God help me. God help me. Oh, Jesus — if you know what is coming on the earth, you want everybody to be saved. "How to Abide in God's Presence and Stand Firm Through Great Shakings." This is why I came to preach. It's a very comprehensive teaching. If you know how comprehensive it is eh. It's a full book. People, Psalm 15. Let's read it together.

**CONGREGATION (READING) — PSALM 15:1–2 (NIV)**

> LORD, who may dwell in your sacred tent? Who may live on your holy mountain? The one whose way of life is blameless, who does what is righteous, who speaks the truth from their heart…

**PASTOR ITA UDOH**

Now, let's go back. Go back. Go back. Go back. One by one. What is the question? Who can dwell in God's sacred tent, and who can live on his holy mountain? Question: why should you want to dwell in his sacred tent or live on his holy mountain? That's the question now. Why should you want…? Go to the last two verses. Why should you want to dwell in his sacred tent or live on his holy mountain? The last verse — this part, this part, the last line:

> Whoever does these things will never be shaken.

What is he saying? Basically, in God's holy tent, there is no shaking. Are you understanding? You want to understand any other thing I'm trying to show you here? Or you don't know why you'd even want to live in God's holy tent? Go back to verse 1. What are we discussing there? What is the discussion about? "Who may dwell in your sacred tent?" And who may do what else? "Live on your holy mountain." Who will live on your holy mountain? The holy mountain of God is a space. It's a space that you want to be in. He calls it his sacred tent, and he calls it his holy mountain. That is the place you want to be.

I'll give you a few more scriptures. Do Psalm 16 verse 8, everybody together, loudly.

**CONGREGATION (READING) — PSALM 16:8 (NIV)**

> I keep my eyes always on the LORD. With him at my right hand, I will not be shaken.

**PASTOR ITA UDOH**

Where else is the Lord, other than in his holy tent? Remember the tabernacle of Moses? That's the holy tent — the tent that is set apart. There's a common tent. For those who don't know, the opposite of holy is common, ordinary. King James, unfortunately, says "profane". When you see it, you think it means filthy. No, it means normal, common. The opposite of holy is not dirty. The opposite of holy is normal, ordinary. God doesn't want us to be ordinary people. He wants us to be holy people.

Now, he's saying that if you're going to dwell at his right hand — sorry, if you're going to… Yes, if he's at your right hand, you shall not be shaken. What did the previous passage say in the last verse, last line? "Whoever does these things will never be shaken." Did you see this one say…? Go back to 16 verse 8. 16 verse 8 says, "I keep my eyes always on the Lord. With him at my right hand, I will not be shaken." Come, Mr Umoh, stand. So I'm going to pretend he is God. No, stand this way, sorry. Come, come this way. "With him at my right hand, I shall not be shaken," because he's here to support, protect me. I can't be moved. "I keep my eyes always on the Lord." His eyes on him. He's trusting him. He's at my right hand; I'm secure. Go back to chapter 15. Whoever does some certain

things will not be shaken. Whoever keeps his eyes on the Lord, at his right hand, will not be shaken. The result is the same, but the conditions seem different. One of them gave the impression that all you have to do is look at the Lord. I'm about to show you how to look at the Lord.

See, this is what lazy Christianity does. Everyone, pay attention. Do your best not to be distracted. Lazy Christianity goes around looking for verses. You… you won't like Psalm 15 verse 5; you like 16 verse 8. Because 16 verse 8 — you say, in fact, you name yourself: "Nseobong—I'm looking at God. My eyes are on God." What's the igbo version of "I'm looking at the Lord"? Which one do they give as a name ? Lebechi? Do they name people that? Good. So when you Ibibio people say,"Nseobong: I'm looking at the Lord…" We always like things that don't require any condition. "I mean, I'm keeping my eyes always on God. With him around, I'll not be shaken." Chapter 15 tells you what it means to keep him at your right hand. There's a list. Don't go there first. Remove it. I'll show you what it means to keep your eyes on the Lord. Thank you.

Chapter 24, verse 3 to 6. Psalm 24:3 to 6, if you're writing. Psalm 27:4 to 5. Psalm 24:3 to 6. Psalm 27:4 to 5. Psalm 46:1 to 5. Psalm 91 — you know it. Psalm 125, verse 1 to 2. Okay, let's stop that there. There's more. But Psalm 24, verse 3 to 6, everyone.

**CONGREGATION (READING) — PSALM 24:3–6 (NIV)**

> Who may ascend the mountain of the LORD? Who may stand in his holy place? The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god. They will receive blessing from the LORD and vindication from God their Saviour. Such is the generation of those who seek him, who seek your face, God of Jacob.

**PASTOR ITA UDOH**

Have you heard? Again, you're suddenly seeing that to have God at your right hand always, and your eyes on him, is not something you do when you kneel down to pray: "Lord, you know my eyes are on you. I don't have any other person." Then you live how you like. No. To even be by his side, able to be staring at him, and he provides the security and unshakability you want — there are conditions to stand here. Are you understanding? At his right side — "He's always at my right hand." How can he be at your right side? In your mind, he moved and came to your side. That's how proud we are. That's how crazy we are. No, it's you that goes and stands by him. Can't you remember it's on his holy hill? Can't you remember it's in his tent? Do you remember you're in his tent? So you went to him. And the qualification for ascending to that place and standing in that place — where, even if enemies are all around, David said he's unmoved — it's the least of things for those, the generation of those who seek his face.

### A Unique Generation: "Stop Saying 'In the Future'"

Now, why should you care about this? When I started, I talked about the song we sang at the beginning. The promises made in the morning to Abraham, Isaac and Jacob — they will be partaken of in the evening. In the last days, the things that were promised will be experienced. This generation — including you, sitting here. I don't know how old you'll be. You might be five more years. You might be 25 more years. You're going to see with your eyes things that no generation has ever seen, ever. Because it is time for a whole generation to begin to enter the promises that were made thousands of years ago. You are a unique generation. Our time is unique. There has never been a time like this. You can no longer say "in the future".

I've shared how God taught me to stop saying "in the future". Three days — three meetings. Every Friday like this was an all-night meeting for this church ten years ago, in September, October, November — this time we are in. Every Friday meeting, we came by 9 or 10 and stayed till morning. Every single one. There was no evening

meeting. We just came and spent the whole night, for months. We did that again in 2019 into 2020, and, I think, part of 2021.

But hear this. We came for a meeting. I said, "In the future, people will be seeing angels." That day, people saw angels. Next meeting, I said, "You know that thing I said last week? Some people saw them and they described…" So I said, "People will see Jesus." In that meeting — we didn't leave that meeting — we had a prophetic experience where he appears. The Lord walked in. Everybody was terrified. I was terrified. It was so terrifying that, today, nobody has agreed that we should have anything like that again. Every time you see the power of God moving, it's not like what happened one time in 2016, around this time. It was the scariest thing. Everybody — people stiffened like stockfish. We don't know how to explain these things. There are things that happen you don't know how to explain. We were still meeting in a very small space, like this stage — that's the space — a tiny room converted into a parlor. I remember, unfortunately, I was squatting when it began. I stayed like that. I wanted to faint. My leg — oh God! So again, I said, "We'll be… you see, there will be meetings; we will see Jesus." That was the second time. Each of them, I said "in the future".

The third one — I finally repented — is when I opened my mouth and said… I was talking, and then I said, "In the future, God's going to pull down church buildings." In six days, it was on CNN. A church building in this town fell down as it was being inaugurated. Six days to my saying it. I'm preaching again, one day like this, years later, and I tell that story. And someone tells me — I can't remember well — it is exactly six years, six months since the other one happened. Six days after I referred to this story, a building fell in Ogun  state. Again. Now again, if you can make your own happen, go and make it happen. In none of that was I trying to do anything. But God was trying to tell me, "Remember, remember." These are… they are called signs — impossible things that a human being can't come up with. You can't come up with these things. So I had to calm down on saying "in the future". Three times. He said, "Stop saying it's in the future. It's now. Why do you say it's in the future? It's happening now."

So I am sure of certain things. Among the things I'm sure of is that great tribulation will come before Jesus returns. Some people wonder, "Why do you spend so much time talking Bible?" Have you found the secret place before those days come? You don't have to run there. What will you do, seeing that it will meet us? What will you do? Oh, if you don't know the secret, please… This is not your morning devotion only — even though that's one of the ways of getting there. It's a list of conditions that hides you in the secret place. It's not a feeling. Neither is it a desire. It doesn't have to do with praying very hard and praying in tongues to impress people. It has to do with living a certain kind of life.

### Lawlessness 1: Anomia, Satan's Will and "Do as Thou Wilt"

Why false doctrine is so dangerous — about how Jesus has done it all and you have no responsibility or obligation — is this: have you not read that in those days, the love of many — that's the majority — will wax cold? Have you not read that there will be a great falling away, a great apostasy, and many will turn against God and against their fellow Christians? And there will be a lot of lawlessness, iniquity. Whenever you come across "iniquity" in King James, iniquity is the word *anomia*, which means lawlessness — behaviour not following the law of God, or following laws. Lawless behaviour. Behaviour that does not follow order.

Like, as I was coming here — cars parked side by side on a narrow street. Instead of thinking and parking all on one side — not caring at all: "Well, this is where I came; this is where I parked; this is where I'm standing. I'll just park here." Nigerians are especially lawless. I'm not saying they are not lawless in America and all that — they are. It's just that their government enforces law more. We don't enforce much here. That is why. But lawlessness is in their hearts. Lawlessness is not a matter of what you do because of the police arresting you. It's a state of heart. What you do when nobody is there to arrest you — that is your state. I get very bothered. I've talked to the Christians in this house about lawlessness for years. I've said it: that if you are habitual… you dislike rules and laws, you're a prime candidate for the lawless one. Because the question is, you enjoy anarchy. And if you know how God does not like anarchy — a God that gave law after law, gave rules for all kinds of things, how to behave well, how to act — you

think you can behave recklessly and you're pleasing such a God? So I look at many Christians, and I look at you, and I wonder: "Look at this candidate for the lawless one. Look at this candidate." Many times, I mourn and grieve inside my soul. I'm so scared. I'm not playing. I try and use anger — I can't use anything — to try and jolt people away. Do you understand what you're doing? You're creating a bed, like a bird about to lay eggs and raise young. Lawlessness creates a bed.

Why do you think people will be ruled with a rod of iron? What do I think a rod of iron is? The law of God. But a firm one — it's not a rod of Moses. It's not wood; it's iron. The Bible says that there are those that will rule the nations with a rod of iron. The Bible says also — you were here one week, two weeks ago — at the end of a thousand years, Satan will be released. The Bible says that the inhabitants of the earth will follow Satan. Why? Because he's the lawless one. That's how much human beings hate rules and laws. That Jesus will rule the earth with his chosen ones, and after a thousand years, Satan will be released.When he comes, they go back and follow him. What else do I need to know about how wicked human beings are? That means they were missing Satan. They missed Satan. How? Because innate within you is a terrifying desire to do your will — the exact opposite of doing God's will. You don't want God's will. Your will must be done. Your will must be done. Your will must be done.

That's what Satan said: "I will, I will, I will, I will, I will." Wanted to ascend to the sides of the north. He wanted to sit on the throne of God. And God went crazy: "You will not make yourself like the Most High! There's one that is higher than you. How can you make yourself like the Most… Most…?" I say something, you say something; your own should stand. The Most High — his name, El Elyon, is God the Most High. How can you make yourself like the Most High? Everyone that admires Satan — that's exactly what is inside you. You resent….If you have heard the Satanists and witches — they tell the stories in the movies; they tell the stories directly. I've read and heard the stories. People have had communications with demons. It appeared to them, spoke to them, and told them that the plan is that they are going to come — that they are coming with love, unlike this God of the Christians, who is coming to force everyone to do what he wants; that when he comes, everybody will be free to do what they like. Have you heard the only command — the commandment of the Satanist, the Church of Satan? "Do as thou wilt." Do as you will. To do… every Christian who chooses their will — you have no idea of how much you're registering yourself to serve Satan. When the Bible says, when that day comes, many… why do you think you will not be among them? In what way are you prepared not to be among them? Do you practise subjecting your will to others? Or you resent it — you feel yourself burning, almost like you'd rather die than submit? The amount of Satan in you, if you don't purge it — when your master shows up, you'll see what you will become.

### Lawlessness 2: "Depart from Me" — Doing the Father's Will

Christians don't like hearing this. What do you want to be told? "Oh, God loves us. He will deliver us." Deliver who? Who will he deliver? The lawless? Don't you know, in Matthew 7, when he said, "Depart from me," when the guy said, "Lord, Lord"… He said, "Not many who say 'Lord, Lord' in that day…" It's not all who say "Lord, Lord". Read. Read, everybody.

**CONGREGATION (READING) — MATTHEW 7:21–23 (NKJV)**

> Not everyone who says to Me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?" And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness!"

**PASTOR ITA UDOH**

Could these people cast out demons? Could they prophesy in meetings? They go and make sounds and say things that came to pass? Did they or did they not? Did they do wonders? Did Jesus say, "I don't know you"? What was their guilt? Lawlessness. Now, Jesus went and said, "I did not come to abolish the law; I came to fulfil it." We hear

that and go right on to do our best to abolish the law. So you are trying to abolish what Jesus is trying to fulfil. Did you see what he said — who are those who enter the kingdom of heaven? Those who do the will of my Father in heaven. How… your will and the Father's will are clashing, and somehow — somehow — you end up in the kingdom? He's going to say, "Depart from me. Move from this place. Leave here." Meanwhile, on earth, you were on endless billboards and banners because of your power to bring forth wonders. At the same time, you are lawless. You should fear lawlessness a thousand times more than wanting to walk in power. Because no matter what power you walk in, and how much human beings praise you, when that day comes, you'll still be disqualified.

Maybe you didn't understand the earlier parable about the servant. He said they should cast him out into outer darkness. But the guy was his servant. In other words, on earth, when they asked, "Who is that man? What does he do?" they would say, "He's a servant of God." He was a servant — not just a citizen. When you read the book of Luke chapter 19 properly, it tells you that there were two kinds of people: his servants, and the citizens of that country. The citizens wrote and said, "We don't want this man to rule over us." These other ones went and worked. And one of them… some of them refused to work. There are two categories. They said, "Master, I know that you are a…" He was his servant, but his opinion about God was that God is too harsh. They are all over till today: "God is too harsh. Does it mean if someone follows God, they must…?" And you sustain that attitude in your soul. If you see what will come out of that evil seed, which you refuse to dig out and burn…

The Lord Jesus had one motivation all his life: to do your will. "A body you've prepared me… I have come…" in the book of Psalms chapter 40. He came to do one thing. He told his disciples, when they went… He said, "My food" — in the book of John — "is to do the will of the one who sent me, and to finish it." Do you know how much we hate doing the will of another? Unfortunately, someone hearing me is… "If God tells me to do anything, I'll do it." And I'm here to announce the death of that hope or plan you have. Because God almost never comes to a man if he has not learned to submit to authorities he can see — for a very long time. Ask Jesus. The Lord Jesus, Son of God Almighty, came to earth and spent the first… up till he was maybe 30, submitting to his parents. So who did you say…? What did you say? If God talks to you — why should he talk to you? On what basis will God talk to you? You cannot obey authority you see, and God should come and talk to you?

How many people does God talk to? I've been a pastor for a while. I've been leading people for a long time. Since I was in university, I was a fellowship president. I've led people for many years. How many people have ever come to me and said, "Me, me, me, I'm a servant of God…"? How many times does God speak from the sky: "Son, son, son. Go." "Where?" God trains you under people. Jesus, the Son of God, was trained under people. It is people that God uses. When you submit to people… 1 John — and he said, "If you cannot love men whom you see, how can you love God whom you cannot see?" You cannot. That's the answer. It's a rhetorical question. Is it 1 John 3? And if you want to know what it means to love God — 1 John 4:20. Everybody.

**CONGREGATION (READING) — 1 JOHN 4:20 (NIV)**

> Whoever claims to love God yet hates a brother or sister is a liar.

**PASTOR ITA UDOH**

You are a what? A liar — if you claim to love God while disliking your brother or sister. This was brethren — not even men of God, not your pastor. Go on.

**CONGREGATION (READING)**

> For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.

**PASTOR ITA UDOH**

You can't be reading like that. "Cannot." "Cannot" can't be pronounced the same way. Read that last line again.

**CONGREGATION (READING)**

> For whoever does not love their brother and sister, whom they have seen, cannot love God…

**PASTOR ITA UDOH**

He didn't say "will not be". He said, "You cannot." You didn't hear? You don't qualify to come to the place where God starts saying, "Oh yeah, love me." He looks down at you: "Wow, you're still not loving your brother and sister. That's your senior brother, and I gave you… to lead you in your fellowship. That's your senior sister. That's literally your biological father and mother. You're not loving them." Someone is wondering, "Love… and is it love? He didn't say obey."

Oh — the principle in John chapter 14, verse 15. Everybody.

**CONGREGATION (READING) — JOHN 14:15 (NIV)**

> If you love me, keep my commands.

**PASTOR ITA UDOH**

What's another word for "keep my commands"? "Obey me." Verse 21, the same chapter. That's where you are — the same chapter where you are, the same chapter where you were. Everybody, John 14:21.

**CONGREGATION (READING) — JOHN 14:21 (NIV)**

> Whoever has my commands and keeps them is the one who loves me.

**PASTOR ITA UDOH**

All the rest is empty talk. I don't know why there are so many fake people. You are… you… You know what they call a delusion? Do you remember when he said people, because they did not love the truth, God will hand them over to a strong delusion, and they will believe a lie? The lie many people are going to believe is that they will disregard authority on earth, but when Jesus comes… He'll look at you and say, "You're lawless. Depart from me." And you tell him… My law — what's his commandment? His law. "You were not obeying my commandment. I told you to obey those who rule over you and be submissive. Were you doing it? No. Then what on earth is this claim — 'Lord, Lord'? Depart. Do I look fake like you? You've been fake all your life. You come and fake with me? No, no." You will learn to obey authority. Learn it now, before it's too late.

## Power Without Obedience: Gifts, Saul and False Preachers

"Carry this pot. Don't be keeping this dirty pot here. How dare you ever keep it again!" The one time they said it was enough, you went on and kept it for three more years. What is wrong with you? While you have the ability to pray in tongues. Do you know how annoying you are in the Spirit realm? Unfortunately, when you pray in those tongues and go out, you'll be able to cast out demons, you'll be able to prophesy and be able to do miracles. That is what your brain cannot handle: "How can this thing happen if God is not happy with me?" Go and ask Judas.

You follow the techniques of the Spirit, it will work. I've explained this a million times. If I stand now, I say we are going to have a tarry now… forget tarry. If I say, "Within one hour now, the power of God, the hand of God, will come on people around this place" — now, if I announce it… How do you think, sometimes, men of God… I know

some say it doesn't happen, but how do you think some men say, "Ah, tonight God is going to…"? They are making assertions, and some of you have wondered; How can they speak with such confidence? When they follow the techniques of the Spirit, the principles of the Spirit — I say, "Start playing that keyboard now," and all that — and you'll see the gifts will start bubbling.

You don't know what happens when you put corn in water for three days? It gets soft. Or beans for one day or two — overnight — it becomes moi moi. It's not as complicated as you think. And our mind says, "No, no, no. If God did not agree…" God agrees that when you soak beans in water, it can become moi moi. God agrees. God agrees that when you stir up the gift that is within you, the Spirit of life, that things can happen. The gifts of the Spirit are exercised by faith — faith that they will work. So they will work. When you're around people prophesying, you say, "God, me too, me too, me too." You'll be shocked at what will happen. Ask Saul — King Saul. He walks… not once — before he became king, after he became king; while he was still humble, when he became an evil king — both times, when he comes amongst the prophets, he falls on the ground and starts prophesying. King Saul — you've read the story. Why do you think the story is in the Bible? When you're around born-again Christians — depending on the kind of church and all that, whatever is happening there — when the Spirit is sprinkling on people, it will touch you. You are in this space for it.

We've had meetings… I remember, many years ago — it's not that it doesn't still happen or can't happen; it's just that it was very obvious back then — and you see first-timers, first time they are coming, the power of God is present. Every kind of person. You're seeing people prophesying; you're wondering. When they are testifying, they are shocked, saying they cannot believe what just happened to them. They don't understand. They are not the first. In the Bible, people asked, "Is Saul also among the prophets? How is Saul, son of Kish, prophesying? How now? How is it possible?" That God has not changed. When Saul was humble, or when Saul was proud — when he was trying to kill David — the Spirit of God still came on him. And he lay on the ground rolling. His clothes were uncovered. There were no ushers to cover him. Cracka, cracka, cracka! All the soldiers he sent — four batches — were on the ground too.

So what are you saying? Have Christians learned from it? No. You still believe anytime someone prays in the gift of the Spirit, they must be pleasing to God. That's why people are gathered around fake preachers everywhere, because once he's got power… Power does not mean God is pleased with the person. You can carry a gun; when you shoot, it will have impact, even though you're a bad man. The power of the Holy Spirit can be… be mishandled. That's why someone can operate in the gift of the Spirit and use it and raise money — give words of knowledge and generate money on it. If we were like many churches — you know how much money we have generated from our prophetic giftings? You can't even imagine. You can't imagine. Because I've raised hundreds of millions from the prophetic giftings that have operated. We've given prophetic words of knowledge and all kinds of things to thousands of people over the years. We could have simply said, "Oh, come on Tuesdays and Thursdays." They'd say… people would have come with… people would have come in from outside the country, and "you just register your name with ₦1,000". I said ₦1,000 only — ₦1,000. People used to give ₦250,000 to get into a T. B. Joshua line for prayer. He said, "No, it's for registration processing. We are not charging you." Nobody would dream you're charging them. He said, "Bring ₦1,000. This is the number to call. Give ₦1,000 into the account, then do this." If we did it, the maybe four, five thousand people we have given prophetic words over the years, plus all their friends — because you'd have been times five — remember, it's a Tuesday and a Thursday evening like this, from five to eight… Now again, if you want God to punish you, go and do this thing I'm saying. No, no — there's a series we call "How to Get God to Punish You Successfully": go and do this thing I'm saying. I can assure you that God's punishment will reach you. I'm not saying for those who are already doing it. The papas have been doing this for years. People are doing it everywhere. They don't take ₦1,000. They take ₦100. They take ₦200. They take ₦500. And many — they are not even telling you anything. Nothing. They are not even on point. ₦1,000 times 5,000 is how much? One million? No. You take 2,000… I don't think it's 5,000 people we've prophesied to; it's more than that. It was 3,000 many years ago. Listen to me: you can use the gift of the Spirit and do all sorts of hanky-panky. Worldwide, it's been done. Worldwide.

I love the gift of the Spirit. I pray for people to have encounters. I've prayed for many years. The other meeting we had, I prayed that the heavens should open. I don't know if there's a testimony about it yet; I haven't heard. Many times I don't hear nine out of ten of the testimonies that are given here. I'm okay with that. But my point is, I know what it is to desire the gift of the Spirit for God's people. And I've prayed it on so many. And God has activated gifts — has imparted activations very many times over the years. Good. It's God's will. However, I have always told you that you will not be judged for your gift; you'll be judged for your fruit. Satan has gifts. Satan has power. The Bible calls it the power of the enemy. He can mimic some of the power of God, and he does. You can have revelations and visions through the hand of the devil too. You can see miracles happen through the hands of the devil. All he has to do is tell the demons that are tampering with you to move back. If a demon is making you sick and Satan says, "Back off," won't you say that the pain is gone? That's all. In the last days, there's going to be very much of that. Hear me: if you are lawless, you are high on the candidacy list. If you are lawless.

They arrested a preacher in America the other time. For years he had been doing certain things — weird stuff. But amongst the things he was doing, there was committing adultery. That's not what they arrested him for. But why it would be hard for people to even suspect him of doing wrong things and living such a life — that, I don't know, living such a high-flying life, spending so much money, just living so large, so incredibly large, like many kinds of… some kinds of preachers like living. Why do that? Because he's always telling stories about being in heaven, being with Jesus — Jesus coming to him, saying this, saying that — a lot. And if you looked at him, you wouldn't have the mind that anybody can lie like that.

I told the story about another one years ago. Recently, they arrested him for tax-related issues. But that didn't touch… He was saying that it will not happen. But he went and turned himself in after preaching. As… I don't know, he's probably still in jail. But years ago, I had spoken about him — how he came out and gave ten prophecies for the new year, and people went and found out these ten things he said, a medium, a witch, said these ten things — exactly the ten things. And he said, "No, she copied me." They went and brought it up from the internet: "No, she said it before you." So, literally, he went and found something a witch said — a preacher. And if you hear that guy preaching —dear God, dear God! Now, I knew he had issues when I heard him preaching the first time, because someone sent me his clip, and I'm watching, and he sounds so powerful — like, "Ah, this is the next great thing. What a powerful preacher." And so… And he said, "If I lie, may my tongue cleave to the roof of my mouth" — this, that — he says all kinds of things. And I'm wondering, "What is he about to say?" Then he said that God said everyone that will give a thousand dollars… So immediately I went like, "Oh, Jesus." So I shited him. So by the time he's given these ten prophecies, these ten things, I'm not even taking him seriously. By the time they are catching him, I'm saying, someone that can call down curses on himself… Now, the only two things that could have happened to him: he's a blatant liar, or demons spoke to him and he thought he was God. Why would God tell you that he has a special anything for those who give a thousand dollars? Why should he? God never operates like that, ever. It is against the will of God to operate like that. God says he loves a cheerful giver — that he should give willingly. You go to visit someone, start to preach, you start saying, "God said…" and you swear that things should happen to you if it's a lie.

But doesn't the Bible say that they are bold and arrogant? Have you read that before? And that they are not afraid of glorious beings? Since God has spoken about them, why should we be afraid? That's in 2 Peter 2 verse 10. He was talking about a kind of preacher — specifically preachers. If you read from verse 1. And he said that they follow the corrupt desire of the flesh and despise authority.

> Bold and arrogant, they are not afraid to heap abuse on celestial beings…

They are the ones that will say, "God, punish the devil!" They will say all sorts of things — speak with great boldness about how Satan is under their feet while living in sin. When you find out they are living in sin, you wonder, "How can someone that is so messed up be this bold?" It's in the Bible. Peter had met them. Paul met them. There is a kind of people… there is a condition — it's like a spiritual affliction.

Someone may hear some of us and think, “Ah, you are afraid of Satan.” No, I have sense — spiritual sense. I’m not mad. I’m not afraid of Satan. We have victory over the devil. But we don’t heap abuse on celestial beings. Why? Because God says you shouldn’t. So why should I? When you find people that can disobey other things — those who follow the corrupt desire of the flesh and despise authority; they don’t understand authority; they are not obeying God — is it certain they will fear? They don’t fear God. Is it certain? Who’d be certain? They don’t fear anybody. If someone does not fear God, it manifests in certain ways. You can look at them and go, “Ah, this person is fearless.” There’s a good fear; there’s an evil fear. There’s a fearlessness that is not okay. Arrogance is not the boldness of the Spirit. It’s a way to destroy yourself fast. Are you hearing this?

**The Shakings**

8:22pm–8:48pm

### Psalm 15 2: The Eleven Conditions and the Coming Shakings

We won't have time to look at those conditions, but I'll run through. You can go and read Psalm 15 — if God permits, on Sunday. Give me my slides. I was showing you the conditions — how to abide. The Bible… keep going… The Bible… keep going… The Bible says: One, you must walk uprightly. Keep going. Two, you must walk in righteousness. Three, you must speak truth — not from your mouth; from your heart. Four, you do not slander. Five, you do no evil to your neighbour. Six, you refuse to reproach people — to carry a reproach against people, spreading bad news, saying negative things about people, careless, not ascertaining things. Seven, you must despise wickedness and the wicked — those who don't honour God. Eight, you must honour those who fear God. You must. Nine, you must keep your promises even when it costs you terribly. Ten, you must refuse financial exploitation and extortion of people. Eleven, you must reject bribes.

These eleven things are the conditions for having God at your right hand and never being shaken. If you can't follow this — the dark days… Go back to the cover, the beginning: you will not be able to abide in God's presence or stand firm through the great shakings. Oh, because great shakings are coming. Remember, Nigeria is not the whole world. Some of the things I'm saying are already happening everywhere. Physical wars will happen — physical wars, real war, the type of movies, with bombs exploding, body parts scattering. There's that one. There will be events in the heavens, far more than what happened some months ago in Israel. Many of… many people… again, except you, if you're in this church — you know, I was showing you how many people, you know, were seeing those things. No, they are alive, but they don't know what's happening in the heavens. The physical powers of the heavens will be shaken. Jesus told you that. It was shaken just months ago. Many had no clue. The most amazing things were happening in the skies; many had no clue. Because whenever things are happening, there are always people who don't see at all. That will happen.

But more things will happen in the heavenlies: signs and wonders, weird stuff, inexplicable stuff. If you know some of the things… I've already… been happening… I don't mean… I mean, years ago I used to tell my people… I don't talk about those things much. Places — whole communities in parts of the world — that hear sounds that nobody knows where it's coming from. It just goes on. Oh. Or some heard trumpets in the sky over Jerusalem sometime last year. The inhabitants of Jerusalem — I mean the physical Jerusalem — trumpets were sounding, not from any human source. What is natural about that? To be alive at a time when strange things like that happen. How can there be trumpets blowing from nowhere? They are the ones that sound in American societies, some in England. Strange things.

Sometimes animals are dying in thousands — big animals, whales. They come on the beach and it's lined up — porpoises lined up — hundreds of birds, thousands of birds, all dead on the ground, and they can't understand. If you can't… If you're doubting, okay, when you leave here, just go and type in "thousands or tens of thousands of birds", "dead fish" — just check, random. "Give me five examples, with the pictures or videos." Look at them. Strange happenings. They've been happening all around you. You're not even aware. Why are they happening? It's the spirit realm trying to tell you, "Hey, I'm calling you guys." But no, we are obsessed with our plans. Everybody's obsessed with something. What should we do? Ah, we should be obsessed with the will of God, because this is where you have to be hiding in the days that are coming.

You saw some floods this year? You saw some rain? You saw nothing, right? You know we were the safest, right? You saw what happened in other parts of the world? Good. All of that is small. John Paul Jackson saw, many years ago — he called it the perfect storm. He saw multiple things happening at the same time. A perfect storm is when multiple bad conditions all happen at the same time. When one happens, it's bad enough. Two — ah! When you have five to ten happening at once, what will you do? How will you be prepared? What are you going to do about

such things? If you did not form a habit… That's why we're telling you: wake up early, stand before God. You take it like a joke. And then when you wake up and stand before him, you act as though you're doing something for a pastor. That standing — it had better be real. It had better be authentic. Forget how you feel. Show yourself.

### Psalm 15 3: Slander, Blamelessness and Confession

And then, above all, you notice all that list I gave you involves your day-to-day life? Is there a list that shows all of them together? That's your day-to-day life. That's you in your workplace. That's you in your class. That's you in your compound. Not slandering people, saying things: "I heard she's a thief." Why did you just say what you just said now? The person you told — why did you tell them? Is she going to live with that person, and you're saying, "Be careful so your things won't get missing"? No, you just find it… Okay. Do you know the word used in the scriptures there? The Hebrew word means one who carries their feet to places — from place to place — almost like a spy, but as one who carries tales. There are many people… this is an affliction you have. You cannot have the Lord at your right hand. You will not be found in his holy tabernacle. You cannot be allowed. He doesn't allow such people to stay where he stays.

Now, when you look at yourself and say, "Me, my mouth is always itching me" — good. Now you know what to do when you appear before him. Get him to scrub. Let him pull out your tongue. Let him restructure you. Then find a cage and put it by your mouth. So stop going around slandering people, saying negative things. Once you're with people, you just think of something negative to say about… "You see that guy that just passed?" If you want to say something, give a testimony: "That guy is a miracle." Not dropping negative hints about people. These are real afflictions. You had better be delivered, because there's no God at your right hand. He can't endure such nonsense. You won't ascend this holy hill. You'll not be there.

You don't have a list? Give me the Bible now. He said your way of life should be blameless. How many Christians think they should be blameless, when your pastors have told you that Jesus has done it all? I know someone is busy saying, "Why is he reading the Old Testament?" Oh God, have mercy on the Church. And you wonder why the love of many wax cold. All scripture is by inspiration of God. First… Second Timothy 3:16 says that all scripture — including the Psalms. Jesus said, "I did not come to abolish the Law and the Prophets, but to fulfil it." How dare you abolish it? Because your fake teacher has told you that this is past tense. When the Master of the house told you that he came to fulfil the law, you make a choice. All of us must make the choice. Whose report will you believe? Jesus' report, or the report of some man who stands in front of you and tries to sound intelligent, and basically teaches you that sin is not very consequential?

The Bible says we all stumble in many ways. I'm the first to tell you. I just said it last week: that anyone that says he does not sin is a liar. That's quoting the book of 1 John 1, verse 8. "And the truth does not abide in him." But if we confess that sin — that's, agree that we  sin, instead of defending it and saying, "I haven't done anything" — agree that you have sinned and you're a sinner. After you've agreed, ask for forgiveness. From who? As usual, we always go for the easy route. "If we confess our sins…" — we immediately say, "to God". No. James chapter 5 says, "Confess your sins one to another and pray for one another." The Lord Jesus said, if you offend your brother seven times… if your brother offends you and comes back to you and says, "I repent," forgive him. So confession, when it's against a person, is to the person you sinned against, not to God. Did you sin against God? You sinned against a human being. What do you mean, talking to God about it?

God said… Jesus said: you came to the altar — in Matthew chapter 5 — you knelt down to give an offering. He said, you remember that your brother has something… He said, "Carry that your offering. Keep it to one side. Go to your brother and apologise. Then come back and offer it." Is it not in this story? You were in front of God. He said, "Go from my presence. Go and make peace. Then come back." "Why are you confessing to God what you did against me?" All that. That's the power of false teaching. There are so many false teachings, false doctrine. And people have believed it. And because you believed it, on that day, God may look at you and say, "You are lawless. You don't follow laws."

God wants us to follow his laws. He said his commandments are not burdensome. Every time I see that, even today, I say, “Eh?” But God cannot lie. “Let God be true and every man a liar.” So I have to look and say, “What did he mean?” Then he said, “For whatever is born of God overcomes the world. This is the victory that overcomes the world: our faith.” So you step out in faith and stop telling yourself it’s burdensome. Just do what he said. And every one of us that has stepped out at some time and done something God said — you were amazed at the results. We’ve heard all kinds of testimonies here about people just stepping out to obey God in faith. And the results are so good. And when you look back… *[unclear — audio garbled (03:34:00 - 03:36:00) ]* John the Apostle, saying the same thing David said.

### Psalm 15 4: Vile People, Oaths and Bribes

Should I show you the blamelessness? Paul said in Ephesians chapter 5 that your whole spirit, soul and body is to be kept blameless at the coming of the Lord. Go back to Psalm 15. We don’t need this. 1 Thessalonians 5:23. It says you are to be kept blameless. The Bible says, “the one who speaks the truth from their heart”. I need to tell you: you should speak the truth. The Bible says — Colossians chapter 3 — “Don’t lie to one another.” Ephesians chapter 4, very clearly. “Whose tongue utters no slander” — I already addressed it. Ephesians 4:2, “Who does no wrong to a neighbour.” You can’t do evil. The Bible says, “With the measure you measure, it will be measured to you.” “And casts no slur on others.” “Who despises a vile person.” Many people that call themselves Christians — you admire vile people. You watch them on the screen: “I admire them.” You admire vile people. What do you think that thing is in you that admires vile people? It is the thing that will keep the Lord away from your right hand. You are not for God’s company. Why anything in you that admires vile people — people that dislike God, people that hate God, people that despise your God and act against him — but you want to be like them, talk like them, dress like them? You enjoy watching how they do things. Why would you want to model your life that way? “The one who honours those who fear the Lord.” You find yourself… you don’t admire people who honour God. You don’t… you don’t… Those who fear God — you don’t find yourself saying, “Oh, I really… I want to be a blessing to…” That thing is not there. These are the disqualifiers.

“Keeps an oath even when it hurts.” People — there’s nothing you say that you care if you keep. Your word is like dirty paper in the gutter. You don’t make any pledge and even hope to mean it. If someone points out that you said it, you could almost laugh aloud: “Like, you acted on something because I said it?” You think words mean nothing. And some of you, because you grew up in such an environment — how unfortunate for you. You had better come to the place where, when you say something, or promise something, or agree to something, you move heaven and earth to try and do that thing you said. You had better. Don’t tell someone, “I’ll give you this thing,” then you fail to give. You tell someone, “Don’t worry.” You say, “Please…” Some even: “When did I say?” Very reckless. Throw around promises with no plan of keeping the promise. How dare you make promises you don’t even plan to keep? “And does not change their mind.” You can’t change your mind because of this: “Did this thing happen that time?” So is that how you’re going to say it? “But you promised. But you said you’d do it. You said you wouldn’t do it. You said something.”

“Who lends money to the poor without interest.” You’re not greedy, using poor people. “And who does not accept a bribe against the innocent.” There’s a gift… Last week someone was asking about this, and I explained it that if it bends justice, it is a bribe. I said you can take gifts. You remember, a gift is not the same as a bribe. A gift… A bribe is a gift that changes and influences your mind and what you say and do. That’s what a bribe is. “Whoever does these things” will dwell in the Lord’s tent.

Times of shaking are coming. Greater and greater things will happen. Scarier and scarier events will occur. More and more powerful demonic forces will be unleashed. Darkness. Many things are going to happen in your head. What are we trying to do? Oh, we are trying to get people ready. Oh, what a bad thing — to try and get ready, to learn how to run marathons when the marathon has begun. No, you practise long before. You run till you can breathe and

survive long. You start practising years ahead — months and years ahead. This race, you must practise for many years. You must grow in grace for many, many, many years.

### Obeying God's Leading and the Lawless One

The day will come, inside it will be: "I think we should leave this place." Everybody kind of thinks, "Yeah, let's go, let's go, let's go." "I want everyone out of here in five minutes. Don't be here in the next ten minutes." And if you don't obey, a bomb lands in this place and you die, or you're disabled. There will be times like that. These are things that are already happening. Today I was hearing a servant of God say it happened to him in the '90s. He booked a flight — a flight that, when they land, they'll just cross over into where he was going. He had finished telling the agent, "Book it." He just feels this strong… He said, "Change the flight. Is there another airport I can land through?" They said, "Yes, but that one, you have to land and drive for hours to get there." He said, "Change it." The agent said, "What on earth…?" He said, "Change it." "Okay." You could hear the person typing. When he landed on his flight, drove, and got to where he was going, he saw the news: the other plane had crashed. The other plane had crashed. If he did not obey the leading, he would be dead. He wouldn't be around to have that interview he was having — whenever he had it, a year ago, a month ago. He wouldn't be alive. He would have roasted.

There's a reality to life. All sorts of conditions are applied. All sorts. You know, people keep living like, "No, if God doesn't want it…" No, no, no, no, no, no, no. A time comes, God has made his own decisions. As if you don't want it — God already knows what he wants. As if you will cooperate. Because if human beings don't cooperate with God, nothing happens, in case you didn't know. It's real. We've seen this too many times to doubt it. The will of God can be followed by man, or you can attempt to… "him that God is a bulldozer, so he just bulldozes and passes"? He said, concerning Judas, "His bishopric let another take." What God intended for a person can move to another person. Why shouldn't he move it? You think God's plans failed? They never failed. But the players — the players failed. The players change.

I didn't want to talk about veneers today. Who knows what veneers are? For those… veneers. Okay. You know you should never do it. I've finished reading it. You should never do it. "I'm going to be applying to do it when I have money." Have mercy on me. Never do anything without checking out online for those who have done it. Can I teach you wisdom? Don't do anything you haven't checked from those who have done it. Just go online, type "regrets". I saw a bunch of videos — I'd never even known about that thing — and everybody was like… like tattoos. All the people regretting tattoos — regretting so deeply, especially females, worldwide. And some of you are hoping, when you can, you'll do it. And all the women are hating themselves. Some say they vomit when they see it. Money you'd have used to save a nation, bring them to Jesus.

I want us to stand to our feet and pray briefly. Want me to answer questions? How many do I have? Good. I'll answer them maybe on Sunday. Come to church — first service and second. If I can answer it before, I'll be glad. But let's see. What are you praying? One prayer point: "Are the hostels open?" Wow. Should we pray that the hostels will open? Oh, Father, may the hostels open. Let students have where to go and stay, in Jesus' name. Amen.

Now, let's pray for our souls. You have just… I don't know. What are you going to do about this matter? About security. Everything I taught you today is security — how to secure yourself in God's tabernacle. It's a spiritual place, people. It's not a physical one. It is the presence of God at your right hand, guiding you, telling you, "Now do this. Then do this. Then move here." I like history — church history. You have to read church history. You have to read things. You have to know what has happened in the Church. There's a real God, a real Spirit of God. I've told you here how Christians in Indonesia were not allowed to have a Christmas programme. They couldn't rent a hall, and they had to climb a hill on the 25th — 24th, 25th December 2006 — to go and have their meeting. A hill. Imagine being so persecuted by the government that they wouldn't give you a place to meet. And imagine all the people being indignant about, "How can they do this to us? How can they? What about our rights as citizens? These Muslims, eh?" On that hill, they stayed overnight. And by the next day, a tsunami killed all the people down there —

killed nearly 300,000 people. They would have been among them if God did not send them up a hill, through the influence of Muslims. God is wise. God is powerful. And God can do anything he wants.

Imagine people that got angry and said, “Eh, since they are going… eh, I’m not following people up that hill. Me, I’m going home.” Imagine anybody that has not learned to yield, submit to authority, be a good Christian. Imagine what will happen to you in the days of trouble — when God sends a word, you don’t receive it. Imagine if you have not practised yielding to God’s will. Your will is what is being done, and you struggle with it. That is, you don’t enjoy yielding. You hate it. The few times you yield, you are so pained. You have a spirit of lawlessness. As far as I care, people with lawlessness, you should not be bothered about almost anything else. Nothing else should be bothering you. You should be bothered about one thing. One thing should worry you: that when the lawless one comes — the Bible calls him the Antichrist; in 2Thessalonians, it calls him the lawless one— he’s the king of the lawless. When he comes, lawlessness will abound. There’s going to be freedom to commit all kinds of sin. The law… You think what they’re doing in all these European and Western countries is bad? You haven’t seen anything. You haven’t seen anything. If you know the filth and sin that will abound — if you know what people will be free to do when the lawless one comes!

Why do many Christians like preachers that teach lawlessness? Because lawlessness frees you to enjoy the best of both worlds. You can, one, be in a Bible study and we pray blessings on you, and then you go from here and go and commit immorality. You can combine it neatly. These are all things we’ve seen and heard and know about. You combine them neatly. Just run the two side by side, knowing that your pastor, your preacher, will never say anything about it — because he too is like that. Just that he hides his own. There’s no pressure. That’s lawlessness. And it doesn’t matter that after he holds that meeting, he says, “Receive it!” and people fall. The Bible tells you it doesn’t matter. When the time it matters comes, God will tell him to depart from him. Why is that written in the Bible? And almost nobody preaches it. Why? It’s the spirit of lawlessness. Ask God to rid you of it — everything in you that doesn’t like laws, rules; that bucks, resists, pushes back: “Why are they making rules?” As you’re starting that day: “I don’t want to do it. I don’t want to do it.” That’s you people’s thing. You people’s thing.

## Ministration and Close

after 8:48pm

### Ministration: Renouncing Lawlessness and Heeding Warnings

Ask God to rid you of that spirit. It will cancel out everything else God has said. Oh God, help us. Free me. Free us. Free us. Free me. Free us. Free us. Free me. Help us esteem your law above all else. Help us study it. Help us practise it. Make us doers of righteousness — not hearers only, deceiving myself. Make us doers of righteousness. Make me a doer of righteousness.

**PASTOR ITA UDOH (SINGING)**

*Father, we pray,*
*come have your way, Lord,*
*all that you say.*
*We will accept, we will receive*
*gladly, with no hesitation, O God.*
*All that is right, Father, make bright, Lord;*
*your yoke is light.*
*Take away every yoke;*
*help us to soak in you*
*and never be broke.*
*Wherever we go, let the river flow;*
*let everyone that we touch grow.*
*Wherever we go, let the river flow;*
*let everyone your truth know.*

**PASTOR ITA UDOH**

Father God, we pray, help us know your truth. Lord God, we pray. Oh God, mercy. Open our eyes again. Save your children.

You know you have a spirit of lawlessness. I won't ask you to come out, because there's no space. Wherever you are, you know inside you — like, "Why laws?" You're not a new Christian, that much, that you say, "Okay, I… my own nature." You've been born again for a while. You detest authority and order. Wherever you are, I want you to listen carefully. Listen carefully. Don't say you didn't understand me. You know, within you… See, everybody would like to do something they like. Everybody wants to do what they like sometimes. But some of us — oh, you really… oh, you so do not like this. It's such a… a heavy thing on your soul. You're unhappy because of this. Having authority over you makes you unhappy. You manifest it. Whether your shepherd tells you normally — that's enough for some people. You're very pathetic. That's why I don't like doing this kind of thing. I don't like doing it. But you know… wahala dey—in your soul, lawlessness — wherever you're standing, lift your hands. I'm going to pray a prayer for you.

Father, I'm asking right now — oh, you see them; oh, you see them; oh, you know them; oh, you see them. Please say with me: "I renounce lawlessness. I choose obedience. That the same Spirit which was in Christ Jesus — the same attitude — be mine. Spirits of lawlessness, be gone. I reject you. I refuse you. I renounce you. You may not exalt in my life anymore. I choose the will of the Father. I want the will of my Father. I will do the will of my Father, in the name of Jesus."

Wherever you are — in every place, those not here on site, in your rooms and your houses — according to your words, be it unto you. Every spirit that has had a right, because they gave it to you… These things that were constructed — these strong walls of resistance to the voice of God — be shattered, in Jesus' name. Be broken, in Jesus' name. Let the word of God go forth like a hammer, from life to life, person to person — personal words. God, Father, come to your people. Shatter, shatter, shatter, shatter, shatter, in the name of Jesus. Let all their yokes and fortresses and strongholds be broken, in the name of Jesus — everything you welcomed willingly or you inherited. Let it be broken. Spirits of rebellion — rebellion, rebellion — come to the surface and leave, in Jesus' name.

Oh, may the angels of God go to work. Father, show your children the reality of the spirit of lawlessness. Open their eyes. Open their ears. Open their senses. May their nights be full of education. Come and instruct them. Seal instruction as they sleep. Come, Lord God of dreams, God of night visions, the Lord of all flesh. Come to your children. Show them reality. Let reality be open. Let them see the reality of lawlessness and hardness of heart and resistance to the will of God. Let them see the future. Take them there. Show them the future if they don't change their path. Show them the future.

Some of you have been shown already. As I start asking that, some of you have been shown already. And when you saw it, you said, "God forbid." That is your future if you don't repent. That's your future. You'd better be sure that that will be your future — a horrible one. If you keep resisting the Spirit of truth, you will be owned by the son of Satan. The Bible calls him the lawless one. His other name is the son of perdition. You will bow down to his image, and you'll serve his will in this earth — like Judas, after being given the chance to serve Jesus. If you continue to insist on your will being done, a day will come you'll stand up from dinner with… from… with Jesus; you'll walk straight from that place and sell him off — sell off his people. You will choose cash and your will, as you have always done. One day it will cost the lives of many of God's people — your rebellious behaviour. Rebellion is of Satan. Rebellion is of Satan. Satan is a rebel. How can you be mentored by Satan? And may your eyes be open to reality. Oh, may your eyes be open to reality.

Pray: "I choose the way of the Lord. I choose the way…" After "I choose the way", say it: "…of the Lord." If you mean it, say it. Come to them. Come, come. *[unclear — audio garbled (04:00:00 - 04:02:00)*

How many dreams have you had? How many did Nebuchadnezzar have? One or two. How many did Pharaoh have? One. How many did Abimelech have between his having it and repenting? How many warnings did Jonah give to Nineveh, and they repented? Can't you see you are worse than those people in every way? How many have you had? How many times have you had the premonitions of God coming on you, and you're shaking within? Then you stand up and harden your heart. Your judgement will be worse than Sodom and Gomorrah's. You don't fear God. You don't fear God. You don't fear God. You will fear God. Child of God — you're born again, but you're worse than people who worship the devil, who worship false idols. Why would God treat your spiritual circumcision as circumcision, when others who don't have it, or know what you know, are living lives trying to obey God? God shows them one thing, they run around to rectify it. God shows you ten times, you do nothing. Do you think God is unjust? A judgement will be sure, because you have not read the kindness of God in your life as a basis for repentance. You're inexcusable. There's no excuse. None. None. Not one. It won't stand when it's time for you to be judged. Nothing you have said will stand.

Don't waste his warnings. Wake up from the dream. You know what it means. You literally hide it. You don't tell, so it will not be repeated to you. Sometimes you tell the dream and immediately despise all the interpretation, even when it's obvious. Pharaoh told his dream; Joseph interpreted it. Pharaoh submitted everything to Joseph for the next fourteen years. Think about it now. He took a Hebrew slave from prison and put him in charge immediately he gave him the interpretation of his dream. A king did that. You — the person that interprets your dreams, you won't even obey simple things they tell you. You're absolutely judgement-worthy. In this season, this is mercy. This is mercy. Prophetic words come; you throw them aside and do nothing about them. How dare you? Who do you think you are? How dare you? What do you think will happen? You think, when you wish, you will cry out and he will hear? From where? Where? When you dishonour God, you think you are devious — you will find out that he is a shrewd

God too. I'm giving you one more chance. One more minute. Ask God to forgive you. You find yourself just in this category I have described and more. Talk to him. You'd better tell him something. And something sensible. Tell him something. Amen.

## Closing Prayer, Offering and Announcements

**MODERATOR**

Father, we ask that you will forgive us for the different times we have despised the warnings that you have given us. Forgive us, Lord Jesus. Have mercy on us. Help us to be people that will react, going forward, positively to the things that you show us, to the warnings that you send to us. Help us, Lord Jesus. This is our prayer, O God. Thank you, Father. In Jesus' name we've prayed. Amen.

We're quickly going to take our offering. If you are doing a transfer, the account number is on the screen. If you are giving cash, you will see the basket, and you drop your offering there. Let's pray. Father, we thank you for the opportunity to give. We ask that our offering will be acceptable. Thank you, Lord. In Jesus' name we pray.

Father, as we go from here, I ask that your presence will continue to be with us. Even as we continue to repent, even as we continue to call on you in our spaces, I ask that the heavens will be opened over us, in the mighty name of Jesus. Go with us, Lord Jesus. Grant us safe journey to our different destinations, in the mighty name of Jesus. Bless our food and water, O Lord. Thank you, Father. In Jesus' mighty name we've prayed. Amen.

Sunday, by 7 a.m., for GAMKA class, and our first service is by 9 a.m. Please come early and be seated. You can invite people for the GAMKA class that holds by 7 o'clock. If some of them say that they have to be in their churches, no problem — that class finishes by 8.45; they can go back to their churches. Make sure you bring people. First-timers, don't be in a hurry.

GAMAID Foundation — our urban missions. We are going to the streets tomorrow. So all those who would have missed them… started evangelism, you know, and you've looked forward to something like that — we'll be here by eight in the morning tomorrow. It's going to be exciting. We are going into the streets. We are attending to people in their houses. You know, we are talking to them, giving them medication, bringing help to them and relief. You want to be a part of it? You want to participate? You want to, you know, learn how you can do ministry outside a church hall like this? See you by 8 a.m. tomorrow. Don't come late. Okay? We are meeting here, right? We are starting off here, okay? We'll do a short training, so you know what to do when you go out there, and then we move out. So I'm sure many people will turn up tomorrow morning. God bless you.