APRIL 2022

The Official Newsletter of the Palace of Priests Assembly (PPA) and its social arm the Priests, Peace and Justice (PPJ) Initiative

We are Priests... We Make Disciples... Empowered People... Better Society

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Minister Wealth is a beneficiary of the Palace of Priests Assembly #ShunCorruption project. She has operated 3 miracle centers in the past where examination malpractice was highly encouraged. She has demonstrated behavior change after her encounter with the #ShunCorruption project in a training organized by PPA by going back to the schools to put proper structures in place that promotes zero tolerance for examination malpractice. Although the majority of her students withdrew from the schools after this decision which has forced the closure of these schools, Minister Wealth has relocated and started another school on a fresh note with all structures in place that promotes zero tolerance for examination malpractice.

It is assumed that anti-corruption efforts can be more effective if they are communicated and conducted via religious organizations or leaders, appealing to the moral standards of these major religions. However, evidence to support these assumptions and demonstrate the positive impact of religion-based anti-corruption interventions remains scant or is conditioned on other enabling factors. These factors tend to be overlooked in the design of most faith-based anti-corruption interventions. Secondary literature points to important conditionalities for positive outcomes in religion-based anti-corruption interventions. For instance, a 2012 study of the politics of religion and corruption concluded that religion contributed to reducing corruption only in
contexts where the public has strong democratic values and views corruption as destructive to democratic governance. The conclusion was that religion can be a source of good governance, but that this outcome is highly conditioned on the institutional context. So, in contexts ‘where political corruption is not viewed as unethical behaviour, religious cues are unlikely to suppress it’. It is also often the case that many assumptions of the role of religious beliefs and values in anti-corruption interventions tend not to be locally tested. As a result, faith-based anti-corruption interventions may be too broad; covering a range of group behaviours rather than specific forms, and symptoms rather than causes. Some Nigeria-focused research in this area has shown that while religion may have some impact on attitudes towards corruption, religious beliefs are unlikely to have a significant impact on corrupt behaviour. Following on from this, the Palace of Priests Assembly’s approach to the fight against corruption is a part of the fight to transform society. It is a fight for humanity. It is a fight that will challenge power relations, institutions, mechanisms and systems that promote corruption. It is a fight against political corruption and a fight for the empowerment of citizens to enlist them in the war against corruption. It is a fight against a system of mediocrity that produces emergency millionaires from being commissioned agents, currency speculators and contractors. It is a fight for value re-orientation where Nigerian citizens will begin to see government as their own and not alien and when they will begin to protect government property as they currently protect community property. Fighting corruption should neither be an isolated event nor should it be an end in itself. It must be part and parcel of transforming society and enthroning a just, equitable, efficient and fair system in the world.
The Role of the PPJ Information, Education and Communication/Behavioral Change Communication (IEC/BCC) Materials in the Fight Against Corruption

The PPJ IEC/BCC (Information, Education and Communication/Behavioral Change Communication) materials play a significant role in our fight against corruption as it creates opportunities for discussions. It serves as conversation starters. When people see us donning our PPJ IEC/BCC outfit, they may want to know more about the inscription on our t-shirt and face cap. This is demonstrated clearly in the experience of one of our own - Pastor Sakaba. He reported that not long ago, while traveling alongside others by boat to Togo, they came across some security agents who usually extort travelers.

On this occasion however, the officers on spotting him on his PPJ Anti-Corruption T-shirt and face cap, refrained from doing so. Rather, they said to him "Oga, we hope you are going to report that we are not engaging in any form of corruption here ooo!" Our brother smiled, said a thing or two about the PPJ Anti-Corruption Fight, commended them, and thereafter they were allowed to pass.

This demonstrates the power of even the inscription on our T-Shirts and face caps. It is therefore the course of wisdom to be intentional about where, how, and when we wear our PPJ IEC/BCC materials.
PPJ organizes the Ministers Against Corruption Summit in Abuja

Palace of Priests Assembly convenes a Pentecostal Minister's Forum on Promoting anti-corruption messages.

Priests Peace & Justice Initiative (PPJ) the social arm of the Palace of Priests assembly (PPA) as part of activities in the implementation of the shun corruption project with support from the John D. and Catherine T. MacArthur Foundation on Tuesday 19th of April 2022, convened a One-Day Pentecostal Minister's Forum in Abuja.

This forum brought together a cross-section of Stakeholders, impacted Ministers, and other relevant persons who were part of the first phase of the shun corruption project activities to interrogate the methodologies and constraints of Pentecostal ministers in promoting anti-corruption messages in their sermons, activate Pentecostal campaign platforms visibly taking collective action against corruption and promote behavior change among Pentecostal Churches regarding accountability within and outside the church.

The Project Lead and General overseer of the Palace of Priests Assembly, Pastor Otive Igbozor reiterated that the Project has an overarching goal geared toward promoting zero tolerance for corruption among Pentecostals through adherence to positive group norms, peer-to-peer accountability, and institutionalization of platforms against corruption. He added that bringing together selected ministers at this time is indeed timeous to brainstorm on how best Pentecostal ministers can participate effectively in their engagement of issues around the promotion of anti-corruption messages in their sermons.

The discourse, amongst other things took a deliberate look at the role of Pentecostal ministers in the fight against corruption and ways to combat corruption from a Pentecostal perspective to chart a way forward.

The Ministers Against Corruption National Summit with the theme: Promoting the Anti-Corruption Message through Worship was convened by PPJ with support from Mac Arthur Foundation as part of the second phase of the SHUN Corruption project also known as Mobilising Christians Against Corruption (MOCAC 2.0). The aim of the programme is to interrogate the methodologies and constraints of Pentecostal ministers in promoting anti-corruption messages in their sermons as well as explore ways to combat corruption from a Pentecostal perspective to chart a way forward.
The General Overseer, PPA and Programme Director PPJ - Pastor (Dr.) Olive Igbezor in a warm welcome address noted that the problem of corruption in Nigeria which is deep rooted, has reached an unprecedented level leading to the country being rated as one of the most corrupted in the world. He observed that several efforts have been put in place by past and present administration in Nigeria to deal with the problem of corruption without much success. In addition, he explained that Pentecostal Christian leaders have not been effectively engaged in the fight against corruption hence the decision to initiate the SHUN Corruption project implemented by PPJ to fight corruption from the Pentecostal perspective. The project according to him, which is supported by the John D. and Catherine T. MacArthur Foundation, is meant to mobilize Christian leaders to engage in social issues and fight against corruption. He gave a summary of the achievements of the first phase of the project to include:
- The establishment of structures and platforms;
- The building of a critical mass of advocates to generate a ripple effect in the fight against corruption;
- Documentation of several scriptures against corruption; the creation of platforms against corruption across several strata of the society among others.

Pst (Dr.) Igbezor informed participants that as part of the second phase, the project will focus on grounding corruption norms and practices as well as elevating the motivation to bring about change in individual and group behaviour through the establishment of social arms in churches to address social issues and fight corruption. In addition, he explained that individuals who use the 3S model of: SHUN corruption, STAND UP against corruption and SPEAK OUT against corruption will be recognised and celebrated.

Furthermore the General Overseer observed that although ministers play a great role in shaping norms and values of their congregation, unfortunately, many members seem not to know what is morally right or wrong as they appear to be guided by secular mindset which often undermine the anti-corrupt nature of God. He emphasised that many professing Pentecostal Christians not only participate in corruptible transactions, they do not take any action among their members to put them in check or participate in the larger society to fight corruption. Therefore, there is the need to improve the knowledge of Christians, motivate them and provide a platform for them to join the fight against corruption. He added that the Ministers Against Corruption (MAC) provides the platform for Ministers to share knowledge and mobilise Christians to fight against corruption. In conclusion, the Programme Director expressed hope that concrete roles will be identified for Ministers in discipleship, accountability mechanisms for the church, income generation for members, preaching against corruption and setting up the social arm of the Church to join the fight against corruption.
The goodwill message at the programme was delivered by Prof. Jacob Nda James, PFN’s National Director of Research and Strategy. Prof. James who was ably represented by Rev Yakubu Dike, Vice President, PFN Suleija appreciated the visioneer of the SHUN Corruption project – Pst Dr. & Pst Dr (Mrs.) Olile Igbuzor for their selfless service to the body of Christ and humanity. Quoting the Holy Bible in James chapter 4 verse 17 which says: “Therefore to him who knows to do good and does not do it, to him it is sin,” he observed the need for Christians to stand upright to overcome the evils of corruption which is even in the church. He gave the stories of lucify the devil and Adam and Eve in the bible and explained that corruption started from their days. The PFN executive explained that there are resistance at all levels including the PFN as pastors who are not qualified are often given favourable posting because they buy their way into the hearts of their overseers corruptly. He gave a testimony of how he was able to set up a sound financial record when he was appointed as Financial Secretary of PFN, Niger state years back as against the situation he met on ground upon assumption of office.
Introduction of the Shun Corruption Project by the Project Manager, Dr. Agbaji Orinya.

A session on the introduction of the SHUN Corruption project was facilitated by the Programme Manager (PM) – Dr. Oriyin Agbaji. The extensive presentation covered a summary of what was done in the first phase as well as what is being expected in the second phase. The PM explained that the overarching goal of the project is to promote zero tolerance to corruption among Pentecostal Christians through adherence to positive group norms, peer-to-peer accountability, and institutionalization of platforms against corruption. The specific objectives were identified as follows:

i. To promote the establishment of the social arm of the church as an instrument for fighting corruption and adopting accountability framework for Pentecostal churches.

ii. To enhance the capacity and capability of the Pentecostal Community in Nigeria to adopt social arm of the church and accountability framework within the church and champion the fight against corruption outside the Church (in communities, towns, unions, workplaces, academic institutions, marketplaces, etc.).

iii. To enhance 'voice' and 'agency' of Pentecostal leaders and workers as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.

iv. To activate Pentecostal campaign platforms visibly taking collective action against corruption.

v. To promote behaviour change among Pentecostal Churches regarding accountability within and outside the church.

The activities and programmes of the first phase were highlighted to include building structures/platforms & partnership to implement the project as well as building a critical mass of key trainers, advocates & campaigners to generate the ripple effect needed to replicate results at all levels. A research on 5 key themes was also commissioned. In the second and third year of the first phase, the project activities and programmes were framed around the following 5 outcomes:

- Outcome 1 – Established interdenominational platforms actively mobilizing their constituencies against corruption
- Outcome 2 – Enhanced knowledge of the Scriptural basis for Christians' participation in the fight against corruption
- Outcome 3 – Increased engagement of Christian Leaders on anti-corruption activities
- Outcome 4 – Established platforms' increased participation in politics, electioneering and governance
- Outcome 5 - Elevated voices of young Pentecostals against corruption in workplaces, professional groups, students' organisations, etc.

The outcomes from the first phase of the programme were summarised as follows:

- The beneficiaries now understand what constitutes corruption and are equipped to shun, speak against and stand against corruption.
• Many of the beneficiaries have shown great signs of shunning and speaking up against corruption; some have demonstrated great ability to standup against corruption.
• Using the transtheoretical behaviour change framework as a benchmark, PPA/PPJ have evidence that beneficiaries have evolved:
  -From being 'in denial' about the existence and consequences of corruption;
  -To changing mindsets, becoming aware and having knowledge of the potential benefits of making a change.
-By the end of Years 1 & 2, the ability of many Pentecostals across sex, age-groups, professions and locations had been built to Shun, Speak-out and Stand (take action) against corruption
-By Year 3 outreaches had fully evolved towards targeting the group environment/field as the centre of change – strengthening, multiplying the number, type and membership of campaign platforms; building traction on the need to uphold transparency and accountability.

The PM added that 25 churches have already set up their own social arm and they were trained on how to go about doing the work. In conclusion, he emphasised that as incentive for behaviour change, ministers who activate the 3’S’ model of Shunning, Standing and Speaking against corruption will be celebrated to encourage others to follow suit.
Technical Session at the Ministers Against Corruption Summit

Combating Corruption in Nigeria: The Pentecostal Perspective
Pastor (Dr.) Otive Ig buzor

The presentation highlights three basic issues to be addressed as follows:
i. Examine the problem of corruption in Nigeria,
   ii. Identify the challenges of combating corruption in Nigeria,
   iii. What can be seen as the Pentecostal perspective to the fight against corruption and the role they can play in fighting corruption.

The Programme Director stated that corruption was a major obstacle to Nigeria’s development quest as there is hardly anybody in Nigeria that has not been involved in one form of corruption whether willingly or unwillingly. In conceptualizing corruption, he examined a number of definitions of corruption and identified three things from the definitions as follows:

- Corruption is a dishonest act, wicked and bad. As a result, it will be expected that good people will not be involved in it.
- Corruption is seen as immoral and antithetical to the positive virtues of society. This implies that there should be social disapproval of anyone who engages in corrupt practices.
- Corruption involves an abuse or misuse of position and authority. Any of such abuse is expected to be met with sanction.

Furthermore, Pst Dr. Otive Ig buzor categorized corruption into the following three typologies:
a) Corruption done according to the rule or against the rule
   b) Petty or grand corruption
   c) Political, economic, bureaucratic, judicial or moral corruption

In addition, he analysed the causes of corruption into the following three situations:
1. Robert Klitgaard’s formula – Corruption = Monopoly + Discretion less Accountability + Integrity + Transparency
2. When Benefits exceeds Utility
3. The Fraud Triangle – Opportunity, Pressure and Rationalisation.

The presentation also covered the manifestation/acts of corruption and cost/consequences of corruption. Some of the challenges of corruption highlighted by Pst Dr. Ig buzor include:
- Failure to fully utilize universally accepted and time-tested strategies.
- Disconnection between the utterances of the warriors of the fight and their conduct.
- Absence of those to serve as crusaders and prosecute the campaign.
- International dimensions including the complicity of developed countries.[i]

The fight against corruption in many African countries is not located within the broader paradigm of fighting for the transformation of society in a way that will deal with the multifactorial causes of corruption. - Failure to recognise the fight against corruption as a part of the fight to transform society.
The facilitator commented on the recent pardon granted to former Governors Joshua Dariye of Plateau State and Jolly Nyame of Taraba State and described it as destruction of the gains of the Buhari Administration.

On the Pentecostal Perspective on corruption, the PPA General Overseer explained that it was anchored on three grounds as follows:

a. Scriptural Bases – Adoption of the Bible as anti-corruption manual written to guide the people of God to know what values God has intended for them to subscribe to and live by as there are One Hundred and Fifteen scripture verses that expressly speak about bribery and corruption.
b. Energized by the Holy Spirit: If there is genuine conversion and Baptism of the Holy Spirit, the Pentecostal Christian will easily discern the right thing to do at all times through the leading of the Holy Spirit.
c. Need for Action: Pentecostals need to take action to combat corruption from Pentecostal Perspective through Discipleship, Accountability Mechanism, Income Generation, Sermon on Corruption, Social arm of the Church.

As way forward, the facilitator recommended the adoption of the Pentecostal Perspective and called on Pentecostals to use the scriptures to fight against corruption while being energized by the Holy Spirit to discern corruptible transactions. He also charged Pentecostal Church leaders to endeavour to disciple their congregation to reject corruption; put in place mechanism for accountability; train members to generate income; preach against corruption and create social arm for the church to fight corruption.
PPJ Inaugurates a national steering committee for Ministers Against Corruption Platform

The National Steering Committee of the Ministers Against Corruption platform was constituted and inaugurated in course of the summit. Before constituting the committee, the PM, PPJ gave a run-down of the structure as well as the terms of reference of the committee. He explained that the committee is expected to harvest reports from the Ministers Against Corruption whatsapp platform set up by PPJ with the goal of deepening the project. The committee which will maintain a national headquarters in PPA/PPJ will have leaders of PPA and PFN as ex-official members. It will also have 6 – 8 nominated/elected members. Dr Orinya added that persons may be elected/nominated into the comm...
The following were nominated as national steering committee members:

i. Rev. Yakubu Dike  
ii. Pst. Thompson Olumo  
iii. Pst Joseph Ibekwe  
iv. Pst Emmanuel Itodo  
v. Pst Emmanuel Alonge  
vi. Pst Loveth Udu  
vii. Pst Ese Irhezaen  
viii. Pst Ede.

The committee was subsequently inaugurated by Pst (Dr.) Ejio Otive-Iguzor who read out the ToR again and led them through a brief session of prayer.
Photo Story: MINISTERS AGAINST CORRUPTION SUMMIT

[Images of people at a conference and presentations]

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Photo Story: MINISTERS AGAINST CORRUPTION SUMMIT
PPJ Program Manager Visits the Executive Director of the African Center for Leadership, Strategy, and Development (Center LSD)

As part of its project activities for the MOCAC 2.0, the Priests Peace & Justice Initiative will be collaborating with the African Centre for Leadership, Strategy & Development (Centre LSD) on the Open Governance Partnership (OGP).

PPJ will carry out Capacity Building on Open Governance and Electoral Process. This will be a one-day train the trainer capacity building on Open Governance and Electoral Process which will be done in partnership with Open Government Partnership and the African Centre for Leadership, Strategy & Development (Centre LSD). Participants will be selected from states who will participate in the Election observation of the 2023 General Elections.

Photo excerpts from the Program Manager’s visit to the Executive Director, Center LSD to discuss areas of collaboration with PPJ.

Presentation of the PPJ Project Profile to the Executive Director, Center LSD
PPJ Advocacy Visit To PFN

As part of our project activities for the MOCAC 2.0, which is Consolidating the shun corruption project, the project team paid an advocacy visit to Rev Isaac Komolafe, FCT Chairman of the Pentecostal Fellowship of Nigeria to brief him on the various programs carried out and also seek his support for upcoming programs and activities of PPJ. Copies of the PPJ recently completed research on identifying drivers of corruption with and outside the church, the project profile and advocacy briefs were presented to him during the visit.

The PFN has a key role to play in the second phase of the Shun Corruption Project especially in the area of operationalizing the social arm of the church. The PFN is expected to accept, popularize and give priority to the dual mandate by institutionalizing the social arm as a core practice in Pentecostal churches, encourage, support and motivate members to establish the social arm.
PPJ Advocacy Visit To PFN
in pictures
Priests Peace & Justice Initiative (PPJ) collaborates with Ephasis Assembly International, in Lokoja, Kogi State at their annual convention.

On the 29th of April, 2022, Priests Peace & Justice Initiative (PPJ), the social arm of the Palace of Priest Assembly (PPA) collaborated with Ephasis Assembly International, in Lokoja, Kogi State at their annual convention to enhance the capacity of their members and other Pentecostal Christians on anti-corruption strategies within and outside the Church.

Essentially, every Christian is a change agent whose conduct should leave an impact that brings transformation to the broader society and glory to God. The bible and history beckon on us to rise and rebuild the walls of national accountability, transparency, honesty, peace, unity and dignity.
Priests Peace & Justice Initiative (PPJ) collaboration with Ephasis Assembly International, in Lokoja, Kogi State at their annual convention

in pictures!
Priests Peace & Justice Initiative (PPJ) collaboration with Ephasis Assembly International, in Lokoja, Kogi State at their annual convention

in pictures!
Palace of Priests Assembly (PPA) and its social arm, Priests Peace and Justice (PPJ) Initiative in collaboration with City of Divine Ministry (The Garden of Grace) organized a Two Day Training on Establishment of Social Arm and Development of Strategic Plan for Pentecostal Leaders

The Palace of Priests Assembly social arm, Priests Peace & Justice Initiative continues advocacy for the institutionalization of the social arm of the church by holding a 2 day capacity building of some pentecostal leaders in Lagos, giving technical support to establish and operationalize the social arm of their churches. The capacity building training was held in collaboration with City of Divine Grace Ministry, Lagos. The program also had the Lagos state Chaplain, Rev Dr. Ajayi Oladele in attendance. In his goodwill message, Rev Oladele noted that what PPJ is doing in the country is indeed monumental. He urged all participants to pay special attention to the details of the training and ensure total compliance for the benefit of the work of Christ here on earth. At the end of the meeting, participants made various commitments including commitment to set up social arms for their various churches.
Palace of Priests Assembly (PPA)/Priests Peace and Justice (PPJ) Initiative in collaboration with City of Divine Ministry (The Garden of Grace) at the Day Training on Establishment of Social Arm and Development of Strategic Plan for Pentecostal Leaders in Lagos

* in pictures *

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Palace of Priests Assembly (PPA)/Priests Peace and Justice (PPJ) Initiative in collaboration with City of Divine Ministry (The Garden of Grace) at the Day Training on Establishment of Social Arm and Development of Strategic Plan for Pentecostal Leaders in Lagos

*in pictures!*
Sermon of the Month: God Will Remember You

Text: 1 Sam 1:19-20; Is 49:14-16
By Pastor (Dr) Otive Igbuzor

Introduction: Life is a journey. In the journey of life, there are turning points. There can be several turning points in a person’s life. Turning point is an unexpected turn; unexpected change; significant change. Turning point can be for good or for bad.

When God remembers you, it will be a turning point. In line with our anchor for this year, God will remember you for good. God will turn around your situation for good.

What do we mean by God remembers? Does God forget?

God does not forget! God remembers means that God will act for someone according to his covenant promises.

-It means the time has come for someone to be blessed.
-When God remembers, he will surprise, overwhelm and lavish unexpected goodness and grace on his people
-It means the time has come for his covenant people to receive
-When God remembers, he is about to bless someone
-When God remembers you, it is a turning point.

God remembers is a major theme in the Bible

God remembers occurs 73 times in the bible

God remembered Noah Gen 8:1- And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; (KJV)

God remembered Hannah 1 Sam 1:19-20-And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. 20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. (KJV)

God will remember you today.

Example of cases where God remembered in the Bible
1. Noah – the Great Flood. Called because of righteousness Followed God's instruction. 600 years old.
Water prevailed for 150 days.... And God remembered Noah (Gen 8:1) and made a covenant Gen 8:21-22

1. The children of Israel – Israel to Egypt. Joseph and all brothers died. A new king who did know Joseph – Afflict them with burdens – Ex 2:23-24 They cried to God... and He remembered
2. Rachel – Leah had six sons but Rachel had none, then God remembered Rachel Gen 30:22- And God remembered Rachel, and God hearkened to her, and opened her womb. (KJV)

Conditions for God's Remembrance
1. Covenant – Agreement
Sermon of the Month:  
God Will Remember You

-Covenant is always two sided – I am committed to you rain or sunshine  
-God initiates the covenant with us  
-Covenant is above love  
*God remembers and act according to his covenant promises.  
Our covenant with God is a vehicle of blessing  
2. Cry to God –We have been crying to God in prayer and fasting in the past.

Challenge – Are you having problems in your family? Are you sick? Are you looking for the fruit of the womb? Do you have financial problem? Are you unemployed? Do you feel forgotten?  
-God has not forgotten about you  
Is 49: 14-16-But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. (KJV)

-God knows your purpose – what you were created for  
-There is time for everything. This year God will remember you and turn around your situation.  
Heb 6:10 – For God is not unrighteous to forget your work and labour of love which ye have shown toward his name, in that ye have ministered to the saints, and do minister.  
CONCLUSION  
God will remember you this year and bring a turning point to your life. You are a covenant Child. You have cried to Him. He is faithful to His word. There will be a turning point.
Biblical Health Tips
God is Concerned About Your Health
Pastor Dr. Otive Igbuzor

Introduction

God created man to live lives that will bring glory to His name. God is concerned about the health of His creation in addition to spiritual and financial well-being.

3 John 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Biblical Guides to Health

The Bible provides principles to guide our personal choices in ways that promote health and prevent disease. It basically deals with what we eat, drink and lifestyle (need for exercise).

1. Clean and unclean meats: In the Old Testament, there are laws that deal with clean and unclean meats (Lev 11 and Deut 14). Many of the unclean animals are scavengers (e.g. snails, crabs and lobsters); filter feeders (e.g. Clams and Oysters) and Predators (e.g. Lions, Snakes and Alligators) which serve ecological purposes. Scavengers devour dead plants and animals; filter feeders purify water in Lakes and Streams while Predators manage the size and health of other animals. These are important ecological reasons for banning the eating of these meats.

2. Banning of blood and fat : (Lev 3: 17; 7: 23-26; Gen 9:4). The blood of animals contain bacteria and viruses that transmit disease. Fat is associated with heart disease, stroke and various types of cancer.

3. Encouragement to eat fruits and vegetables: (Gen 1:29; 2: 16; 9:3)

4. Advice not to consume too much refined carbohydrates: Prov 25: 16 and 27

5. Advice against Alcohol and Drug Abuse: Prov 20:1; 1 Cor 5:1

Your body as the temple of the Holy Spirit 1 Cor 6:19

6. Exercise: Matt 4:19 Following Jesus in early days requires walking hundreds of miles. Apostle Paul admonishes that physical exercise profits 1 Tim 4:8

All these principles are later to be proved by science and medicine.

Conclusion

God is interested in your holistic prosperity in spirit, body and finance (3 John 2). The Bibles gives guide on what you should eat and the need to do exercise to be healthy. These principles were recorded in the Bible even before modern science and medicine began to recognize it.
VOICE OF THE PRIESTS AGAINST CORRUPTION (VOTPAC)

GUESTS IN THE MONTH OF APRIL

6th April 2022
Pastor Mrs. Grace Aiyedogbon

13th April 2022
Pastor Innocent Adanehi
Happy Birthday

With lots of love from the PPA/PPJ Staff
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