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Having hitherto come to understand and accept that there is world and order beyond this seen one, a world where the unintended dictates the intended, yet where the unintended can be controlled. A world of subconscious truth to one's self, a world beyond the conception or comprehension of the Metaphysical. This world seem metaphysical, yet it is not, it is more.

This world I have come to know by the virtue of birth and constant daily realization has in its own discovery, necessity for survival and communication named things after its own comprehension. Yet that which it names or does intentionally are the very product of "Orders and Deeds" in the world beyond. And this is why I have come to the conclusion that for every explanation tenable for the "deeds of the seen, there is much more yet unsaid and unknown of these deeds that we see". It is on the strength of this that I challenge the supposed understanding of man about the term HONOUR. For Honour is not just:

A recognition of importance or value; respect; veneration (of someone, usually for being morally upright and/or competent). Nor is it the mere state of being morally upright, honest, noble, virtuous, and magnanimous; excellence of character; the perception of such a state; favourable reputation; dignity, neither should it be confused as a token of praise or respect; something that represents praiseworthiness or respect, such as a prize or award given by the state to a citizen. For beyond these articulation of words and other well stated dictionary suggestions. Honour is more.

A premise, yet the Truth. *Honour is something all men are born with, it cannot be taken from you, nor can it be granted. It must only not be lost, (Psalms 8:4-5).*

No one can make a king more honourable than he already is. What happens when it seem as if the honour increases, is the fact that: the more people recognizes his honour and his wealth or the magnitude of his dominion and influence (glory), they naturally by the virtue of having realized this, regard him the more. Simply to say that a person can be more

honoured, and also the number of people that honours him can be more, but that does not mean his "being with honour" increases.

This is because the conferment of honour in the first place is not by the opinion of people, rather it is by inheritance. A king who is first a prince is due to be a king not because the people would necessarily like it so, but because the right to be such has been by inheritance and by birth conferred onto him.

Man has since inception being a king, for he is the only entity capable of dominion, order, legislation and governance. This was passed on by birth when he was born of God (*John 3:6, John 4:24a, 1 John 5:1*). This is why man naturally by birth is born with the same tendency for rulership like his father and creator. Also, man is the only entity in the universe that has had the privileged of being coronated by his creator, the almighty GOD. For after birth, man was apportioned a domain, to dominate upon as its (earth's) king (*Gen 1:26, Psalms 8:6, Psalms 115:16*). But you would agree with me that for there to be a King, after his Kingdom, such must necessarily have a crown. For anyone can have a territory, but not anyone can wear a crown. Permit me to say this, this is why the devil will always be the prince of this world because such territory he commands is not his, it was not apportioned to him, so he never had a crown as a symbol of ownership. He only confiscated it from Adam. But thanks to God he (the devil) is but a prince that can be shred of his grip on these territories the more we know it is ours.

For the Kingship of man to be validated there need be a crown, and this is why the Lord God crowned man, ordinated man himself, saddled authority on man himself with Glory and Honour (*Psalms 8:5*)─ the Crown of glory (*Prov. 4:9, Isaiah 62:3, 1Peter 5:4*).

The above has addressed "honour" as an entity beyond deeds (as a verb). The question then is; Are you saying it is not an action? No, that is not what is inferred, it is just to explain the truth of this word beyond the confines of a doing alone.

Honour can also be an action of reference, as well as a figure of acknowledging a man's deed. When we honour a man, our father or mother, authorities or even accord honour to a

man for something he or she has done it is because it is courteous (*Philippians 2:3*). It takes a king to recognize the territory and dominion of his fellow king (*Rev. 1:6, 5:10*).

As afore established that God has crowned and coronated every man as a king, the necessity to then honour a fellow man is in the realization of one's worth (kingship). A man who does not regard or honour a fellow man would be limited in his understanding of his world around him (1Peter 2:17); for it is in the gathering of Kings that secrets are tabled.

Honour is like a yardstick of dominance, the mutual testimony of reminder that makes us understand that it takes more than just "self" to bring the world to our beck and call. Both in deeds and as a conferment, the phenomenon; honour is the soul of what refer to as being "HUMANE".

QUESTIONS FOR THE WEEK

1. What does the psalmist in Psalms 8:4 mean by "what is man?"
2. Can a man be without honour? Explain.

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