



THE BECOMING GREAT SERIES • BOOK 4



P A U S E D

DON'T SCROLL

PAST THIS

The one thing you almost scrolled past.



TIMILEHIN IDOWU

thekingdomlifestyle.org

THE BECOMING GREAT SERIES • BOOK 4

They are not ancient footnotes. They are mirrors.

Thomas who doubted and travelled furthest. Peter who failed loudly and became the rock. John who stayed when everyone ran. Judas who drifted quietly until the damage was done. The Pharisees who knew the truth and chose the institution.

These are not Sunday school stories. They are the people in your office, your church, your family and your WhatsApp group. They are the generation ahead of you holding a baton too tightly. They are the generation behind you reaching for something they cannot yet name. And in your most honest moments — they are you.

Don't Scroll Past This is a bold and searingly relevant examination of character, mentorship, generational legacy and the choices that define us. Written for a generation that has seen everything and trusts nothing — and for the generation charged with passing the baton to them.

WHAT READERS ARE SAYING

"This book confronted me in the best possible way. I recognised myself on every page."

— A young leader, Lagos

Don't Scroll Past This

What Ancient Disciples Can Teach the Generation That Has Seen Everything and Trusts Nothing

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All biblical references are drawn from the New International Version (NIV) unless otherwise noted.

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DEDICATION

To the two generations this book is about.

To the one holding the baton, faithful, tired, and unsure who is ready to receive it. And to the one reaching for it, hungry, doubtful, and unsure it will ever be handed over.

You are not as far apart as you feel.

This book is for the mentor who almost gave up on the young, and for the young who almost stopped listening to the old. It is for everyone who has ever been tempted to scroll past a person, a truth, or a responsibility that mattered.

Do not scroll past this. Carry the baton well, and hand it on.

With gratitude to the mentors and voices who shaped this message.

BEFORE YOU BEGIN: THE READER'S COMMITMENT

Before you read this book, make this promise. Say it out loud. Mean every word.

(Yes, out loud. The people around you can hear. Good. Let them. One day they'll be asking for your advice.)

"I will not scroll past the hard truths in this book. I will not scroll past the young person in my life who is asking questions I find inconvenient. I will not scroll past my own character gaps, my inherited patterns or the generation coming behind me that will one day carry what I am building. I will read. I will reflect. I will change what needs to change."

Your promise: _____

Today's date: _____

This is your contract with yourself. Keep it.

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P R E F A C E

Why I Wrote This Book

Let me be honest with you before anything else.

I did not write this book because I have the generational conversation figured out. I wrote it because I live inside it every day — as a father, a pastor, a mentor, a school co-founder and as someone who has watched the gap between generations become, in some homes and organisations, a canyon that nobody is building a bridge across.

I see the young people in my world. The hunger. The brilliance. The impatience that looks like arrogance until you understand that it is actually a form of grief — grief at a world that promised them more than it delivered. The scepticism that looks like disrespect until you realise it was earned by watching the people in charge not tell the truth.

And I see the older generation. The ones who built things with their hands, with their faith, with their hustle, with their sacrifice. The ones who are confused by a world that seems to no longer speak their language. The ones who genuinely want to help and don't know how.

Both groups are in the same building, speaking different dialects of the same language — and nobody is translating.



"This book is the translation."

I have rooted it in the most reliable human document available to me: the stories of the men who walked with Jesus. Not because this is a Sunday School lesson — it is not. But because these men are the most honest portrait of human nature across generations that exists.

They were young, complicated, gifted, flawed, occasionally brilliant, frequently wrong and sometimes dangerous. In other words, they were people. And people — across two thousand years, across every culture, across every technology revolution — are still the same.

Read this as a conversation. Let it reach the places that other conversations about 'millennials and boomers' and 'Gen Z is lazy' never quite reach. Because those conversations stay on the surface. This one is going deeper. Let's build.

— Timilehin Idowu

FOREWORD

There is a generation rising across Nigeria, across Africa and across the world. They are the most connected, the most informed and the most globally aware generation that has ever existed. They can see every contradiction in the systems around them. They grew up watching institutions fail in real time, on their screens, with full commentary. And they have concluded — not unreasonably — that the default setting of most institutions is self-protection rather than service.

This is the generation that will either build the most extraordinary version of this country or — if the older generation fails to create the bridges — tear down everything and start from ruins. The difference between those two outcomes is not policy. It is not technology. It is relationship.

This book argues that the most important thing the older generation can do right now is not build more things. It is to mentor more people. To transfer not just knowledge but character. Not just strategies but scars. Not just wins but the honest account of what the losses taught.

Don't Scroll Past This is a book for every generation simultaneously. It speaks to the young person who is asking the right questions but needs to understand that questions are not enough — you must also build. And it speaks to the older person who has the answers but has been dispensing them as lectures rather than conversations.

|"The baton is in the air. Both runners need to be moving."

— Timilehin Idowu

INTRODUCTION

The Channel Changed. The People Did Not.

A Tale of Two Nigerians

Meet Baba Kemi. Born 1958. Ibadan. He watched NTA come on at 4pm when he was a boy and considered it nothing short of miraculous. He built a business in the 1980s and '90s through relationships, reputation and a constitution that was largely aspirational. He has strong opinions about hard work, respect and the correct posture when an elder is speaking.

Now meet Tomi. Born 2002. Victoria Island. She got her first smartphone at twelve, had her first paying client at sixteen and has more Instagram followers than Baba Kemi has employees. She has strong opinions about accountability, authenticity and the correct response when an institution has failed its people publicly.

These two Nigerians are not enemies. They are family. This book is for both of them.

Why the Disciples? Why Now?

The disciples of Jesus were a small, spectacularly dysfunctional group whose primary qualification appears to have been their willingness to show up. They were also, upon close reading, people you already know. The one who needed proof before he believed. The one who had his hand in the till while making speeches about the poor. The one who promised everything and delivered less, then rebuilt slowly. The one who loved quietly, deeply and without needing to be noticed. These are not ancient artefacts. They are mirrors.

FUN FACT —

According to a 2024 Pew Research study, Gen Z (born 1997–2012) is the most ethnically diverse, most educated and most globally aware generation in recorded history. They are also the generation most likely to leave a religious institution — and most likely to return to one when it treats their questions honestly. They are not rejecting truth. They are rejecting performance.

The Generational Map

The Silent Generation (born approximately 1928–1945): Built Nigeria's independence-era institutions. Defined by endurance and sacrifice. The Baby Boomers (born approximately 1946–1964): Built in the oil boom era. Currently occupying most positions of significant institutional power. Generation X (born approximately 1965–1980): The bridge generation. Grew up in analogue, adapted to digital. Frequently overlooked but arguably the most adaptable human beings alive.

Millennials (born approximately 1981–1996): Grew up as the internet arrived. The most indebted, most educated and most economically stressed generation in recent history. Generation Z (born approximately 1997–2012): Born into the internet. The most globally connected generation in history. Deeply sceptical of institutions. Exceptionally creative. Under extraordinary psychological pressure. And next. This book's primary address is to Generation Z — but the conversation is for every generation in the room.

PART ONE

Thomas

The Disciple Who Asked for Evidence — and Became the Furthest Traveller

CHAPTER 1



The Anatomy of Honest Doubt

The most misread disciple in history — and what his real story says to this generation

"Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

— Thomas, John 20:25

First, Let Us Meet Thomas Properly

Most people meet Thomas in the locked room, ten days after the crucifixion, asking for evidence. That is almost always where the story of Thomas begins — in sermons and motivational articles with titles like 'Don't Be a Doubting Thomas.' This is a problem.

Because before that room, Thomas made statements that suggest a very different character from the one his permanent nickname implies.

The first time Thomas speaks in any gospel is in John chapter eleven. Jesus has announced his intention to return to Judea — which is politically dangerous. Thomas speaks up: 'Let us also go, that we may die with him.' Read that again, slowly. That is not the statement of a coward. That is the statement of someone who has looked at the situation clearly, concluded it will probably end badly and declared his intention to go anyway. That kind of courage has always been with us.

THEOLOGICAL NOTE:

Doubt is not the opposite of faith. Dishonesty is.

GENERATIONAL LESSON:

Thomas is the disciple for a generation that has seen everything and trusts nothing — the young Nigerian who has watched institutions fail, leaders disappoint and promises evaporate. He is the disciple for the person who says, 'Show me. Let me see it for myself.' And Jesus did not rebuke him for that. He met him in it.

Thomas at the Last Supper: The Question That Unlocked the Most Famous Answer

At the Last Supper, Jesus said something profound and unclear about going away to prepare a place. Everyone else in the room appears to nod politely. Thomas raises his hand: 'Lord, we don't know where you are going. How can we know the way?' Because Thomas asked honestly, the answer was given: 'I am the way, the truth and the life' — one of the most quoted statements in Western civilisation. The person willing to ask the uncomfortable question creates the conditions for genuine clarity.

SPIRITUAL PRINCIPLE:

God can work with honesty. He cannot work with pretence.

The Famous Room: What the Text Actually Says

Jesus appears after the resurrection. Thomas was absent. He returns to find ten extremely excited people telling him something that is, by any reasonable standard, almost impossible to believe. His response is direct: 'Unless I see the nail marks in his hands... I will not believe it.' This is not faithlessness. This is epistemological honesty. A week later, Jesus appears again — specifically and deliberately, it seems, for Thomas. He does not rebuke him. He walks straight to him and says: 'Put your finger here; see my hands.' He met Thomas with the exact evidence Thomas requested.

Thomas's response is the most complete declaration of faith in the entire Gospel of John: 'My Lord and my God.' The man who

demanded the most evidence gave the most comprehensive response when it was provided.

FUN FACT —

"Doubting Thomas" appears nowhere in the Bible. It was coined by later commentators. The text simply calls him Thomas, one of the Twelve. History gave him a reputation for what he asked. The text gives him credit for what he did when he received his answer: he believed completely and immediately.

Thomas and Gen Z: The Perfect Mirror

Here is the charge sheet regularly filed against Generation Z: they question everything, need to know the 'why' before they commit, won't simply trust because someone respectable said so. Every one of those charges is also a description of Thomas. And every one of those traits, properly directed, is an asset of extraordinary value.

The family, the company, the church, the government that has a Thomas — someone who asks the questions others are afraid to ask — is protected from the most dangerous kind of institutional failure: the kind that happens slowly, in the silence of a culture where questions are not welcome. Most corporate failures, most church scandals, most political collapses in Nigeria and globally have one thing in common: there were people in the room who knew something was wrong and did not ask the question. The Thomas in your organisation is not your problem. The culture that silences the Thomas is your problem.

The Challenge to Gen Z: Doubt Is a Tool, Not a Home

Thomas's doubt was the beginning of his investigation, not the conclusion. The failure of sustained cynicism is that it makes the person invulnerable to truth. Thomas walked into the room. He maintained his standards, yes. But he also showed up. He put

himself in the position where the evidence could reach him. And when it did, he received it without ego.

Some say education is a scam and do not further their education. Others say church is a scam and simply stop going. The answer is never to stop — it is to press harder toward truth and to have the courage to embrace whatever truth you find.

SPIRITUAL PRINCIPLE:

Doubt is a doorway. It is not a destination.

Thomas After Everything: The Furthest Journey

Thomas travelled further than any other apostle — all the way to the Indian subcontinent. The Mar Thoma Church in Kerala, India, is one of the oldest continuously existing Christian communities in the world. It traces its founding to the man who demanded evidence before believing. The person who needed the most evidence to believe became the person who travelled the furthest with what he found.

GENERATIONAL LESSON:

The people who ask the hardest questions often become the people who go the furthest — once they find their answers.

Reflection

- What questions have you been afraid to ask in a room where questions were not welcome?
- When was the last time you changed your position because evidence arrived? If you cannot remember, that is the answer.
- Who is the Thomas in your life — the person asking the inconvenient questions? What are you doing with their questions?
- What would 'India' look like for you — the place you are called to go with what you now know?

"I will ask the questions that need to be asked. And when the evidence arrives, I will be honest enough to receive it."

CHAPTER 2



What Thomas Teaches Every Generation

The absent one — a different processing style — and what mentors of Thomas-types must understand

The Absent One — A Different Processing Style

Thomas was not in the locked room when Jesus first appeared after the resurrection. Maybe he grieved differently. Maybe he needed solitude when the others needed each other. In contemporary terms: he is the person who goes quiet in the group chat after a crisis. This personality type is frequently misread as disengagement or disloyalty. Jesus did not shame Thomas for being absent. He came back. He created a second moment specifically for the person who had missed the first one.

GENERATIONAL LESSON:

Your job is not to make people conform to your preferred timeline. Your job is to create the conditions for their encounter with truth — and then wait.

What Mentors of Thomas-Types Must Understand

If you are leading, parenting or managing a Thomas — someone who questions consistently, who needs evidence before committing, who will not perform agreement they don't feel — here is the most important thing to understand: your authority is not the evidence. Your title is not the evidence. Your age, your seniority, your years of service — none of these are evidence to a Thomas. The evidence is the evidence.

The path to leading a Thomas is narrow but clear: be consistent between what you say and what you do. Acknowledge what you do

not know. Invite the hard question. Reward honesty rather than punishing it. Show your work. Thomas did not need Jesus to be impressive. He needed Jesus to be real.

"Be real. The Thomas in your life will follow real everywhere."

Reflection

- What is your honest reaction when someone questions your decision or your authority?
 - Have you created an environment where people can ask hard questions without social cost?
 - What would it look like to lead with transparency rather than with the expectation of deference?
-

"I will be real before I am impressive. Real leadership earns real trust."

PART TWO

Judas

The Disciple Who Had Everything and Chose the Shortcut

CHAPTER 3



The Man Who Was Not Obviously Bad

Why the most dangerous character in the room is rarely the most suspicious-looking one

"Then one of the Twelve — the one called Judas Iscariot — went to the chief priests and asked, 'What are you willing to give me if I deliver him over to you?' So they counted out for him thirty pieces of silver."

— Matthew 26:14–15

The Problem With Judas Is That He Was Trusted

Judas was not obviously bad. He was chosen. Deliberately selected from among a larger group to be part of the inner circle. He was trusted with money. He was present at every significant moment. He walked with wisdom for three years and had access to character formation that most human beings will never have. And he stole from the fund. Consistently, quietly, over an extended period. Not in a single moment of weakness. As a practice.

THEOLOGICAL NOTE:

Proximity to Jesus is not the same as transformation by Jesus.

GENERATIONAL LESSON:

Being around greatness is not the same as becoming great.

The Alabaster Jar: A Masterclass in Misdirection

John chapter twelve. Mary anoints Jesus with expensive perfume. Judas responds immediately: 'Why was this perfume not sold and the money given to the poor?' Remove your knowledge of Judas's character for a moment and read that statement in isolation. It sounds

like exactly what a responsible, socially conscious person should say. But John adds a line that changes everything: 'He did not say this because he cared about the poor but because he was a thief.' The most righteous-sounding voice in the room was the least righteous person in it.

SPIRITUAL PRINCIPLE:

Character does not collapse suddenly. It erodes gradually.

FUN FACT —

A 2023 Transparency International report ranked Nigeria 145th out of 180 countries in its Corruption Perceptions Index. What the statistics cannot capture is the cost to everyday Nigerians — in healthcare not delivered, roads not built, schools not equipped and a generation that inherited systems designed to be extracted from rather than served by. Every Judas transaction at the institutional level is a tax on the innocent.

Thirty Pieces of Silver: The Psychology of the Quick Deal

Thirty pieces of silver was roughly the price of a slave in Old Testament law. Judas did not sell out for wealth. He sold out for quick liquidity. It is almost never about the amount. It is about the immediacy. For the Gen Z reader specifically, this matters because the social media economy has created extraordinary pressure to show results now. The algorithm does not reward patient accumulation. It rewards the highlight. The appearance of success is available faster than success itself has ever been — and the gap between the two is a space that the quick-money mentality fills with Judas transactions.

GENERATIONAL LESSON:

The shortcut always looks like a blessing until you see the bill. Character is not what you do with the big decisions. It is what you do with the small ones, consistently, when nobody is watching.

'Is It I, Lord?' — The Question That Revealed a Heart

This is the scene that haunts most. At the Last Supper, Jesus announces that one of those present will betray him. The disciples begin asking, one by one, with a word that carries reverence and submission: 'Surely not I, Lord?' Each disciple used the word 'Lord' — Kyrios in the Greek — a title of authority, ownership and surrender. It is the word a servant uses to an owner. It is the word a subject uses to a sovereign.

But when Judas's turn comes, he asks a subtly different question: 'Surely not I, Rabbi?' (Matthew 26:25). Not 'Lord.' Not 'Kyrios.' 'Rabbi.' Teacher. Instructor. The word of a student to someone they have learned from but are not ultimately submitted to.

"The others called Him Lord. Judas called Him Rabbi.
The drift had already reached the language."

This is one of the most psychologically revealing details in the entire gospel narrative. By the time Judas sits at that table, Jesus is no longer his Lord. He is a teacher — one whose wisdom Judas has consumed but whose authority Judas has never truly acknowledged. The submission was always only partial. The relationship was always, quietly, on Judas's terms.

THEOLOGICAL NOTE:

You can call someone 'Teacher' while extracting their wisdom without surrendering your will. That is the Judas posture. It is not the same as calling them Lord.

The 'Rabbi' Pattern in Contemporary Nigeria and Gen Z

This detail is uncomfortably current. In a generation that has access to more teachers, coaches, motivational speakers, thought leaders and content creators than any generation in history, the Judas

distinction is critical: are you learning from them or are you submitted to the truth they carry?

There is a form of discipleship that is purely extractive. You attend the seminar, consume the podcast, follow the account and take the lessons that are useful. But when the teaching makes demands on your character — when it confronts your private habits, your financial shortcuts or your relationship with truth — you scroll past it. You have a Rabbi. You do not have a Lord.

In the Nigerian context, this pattern is visible everywhere. We have a culture of attending churches, following pastors and referencing fathers-in-the-Lord — and yet the gap between Sunday profession and Monday practice in public and private life remains, in too many cases, wide enough to park a truck in. The question Judas's language forces us to ask is not 'do I have a teacher?' but 'to what am I actually submitted?'

SPIRITUAL PRINCIPLE:

The moment your decisions become transactional, your character is already compromised.

The Last Supper Table: The Door Was Still Open

Picture the room. The same room they had eaten together in many times. The same faces. The same shared history. The same bread broken by the same hands. And somewhere inside that warmth, a man is holding a secret that is about to destroy everything.

Judas asks his question. Jesus answers: 'You have said so.' At the moment of the supper, the deal with the chief priests had already been arranged. But it had not yet been executed. Judas was still at the table. Still eating the broken bread. Still, in John's account, receiving a dipped piece of bread from the hands he had contracted to betray — an act of honour and intimacy in that culture. The door

was still open. Jesus was still offering the bread. And John records simply: 'And it was night.' (John 13:30)

GENERATIONAL LESSON:

The night is always an internal condition before it is an external one.

The Kiss: When Intimacy Becomes Weaponised

The betrayal in Gethsemane is not just a transaction. It is a profanity. Judas uses the most intimate greeting available — a kiss, the sign of personal affection and respect — as the identification signal for the arrest. Jesus says to him: 'Judas, are you betraying the Son of Man with a kiss?' Notice he uses his name. He does not say 'traitor.' He says 'Judas.' Even in the moment of being betrayed, there is a personhood being honoured. The weaponisation of intimacy — using access given in trust to enable harm — is among the most common and most damaging patterns in Nigerian professional and political life.

The Judas Pattern in Nigeria — A Mirror We Don't Want to Face

Judas is not just a biblical figure. He is a national pattern. He appears in extractive leadership, in corruption disguised as opportunity, in loyalty that lasts only as long as the benefits and in institutions that serve themselves instead of the people. A nation does not collapse because of lack of resources. It collapses because of lack of character.

The Wrong Confessional — Why Judas Broke

After the betrayal, Judas feels remorse. He tries to return the money. He confesses — but to the wrong people. The chief priests respond: 'What is that to us?' They had no use for his guilt. The instrument could be discarded. Shame that is not processed in a safe relational

environment becomes lethal. The Judas in your life does not need judgment first. They need a path.

SPIRITUAL PRINCIPLE:

Confession in the wrong community leads to destruction, not restoration.

GENERATIONAL LESSON:

Shame isolates. Isolation destroys. Restoration requires the right people.

The Tragedy — Not That He Fell, But That He Left

Peter fell. Thomas doubted. The others fled. But they stayed close enough to be restored. Judas walked out. That was the real tragedy. Jesus restored Peter. Jesus reassured Thomas. Judas could have been restored too. The cross was big enough for him. The grace was available to him. He simply did not return.

GENERATIONAL LESSON:

Your worst mistake is not the end of your story — unless you decide it is.

A Direct Word on Suicide: It Is Never the Answer

Judas's story ends in a way the Bible does not celebrate or commend. He takes his own life. And it is necessary to say, clearly and without ambiguity, that suicide is never the answer. Not for Judas. Not for anyone reading this book.

The shame you feel right now is real. The weight of what you have done — the compromise, the betrayal, the transaction you wish you could undo — is real. But shame is not a verdict. It is a signal. And the signal is not 'this is over.' The signal is: 'you need the right person, right now.'

Judas went to the chief priests. They had no use for him. They had extracted what they needed and had no language for his restoration.

And that is the warning embedded in his tragedy: going to the wrong person with your remorse does not end the pain. It amplifies it. It is not confession that destroyed Judas. It is confession in the wrong room.

"It is better to be shamed and restored than to be silent and destroyed."

Peter was publicly shamed. He denied Jesus in front of witnesses, around a fire, three times. The rooster crowed where people could hear it. His failure was not private. And yet he was restored — specifically, personally and publicly. He became the man who built the early church. The shame did not end his story. It became the beginning of his truest chapter.

If you are in the place Judas was in — carrying the weight of something you have done, convinced that the damage is irreversible, tempted to believe that disappearing is the kindest option for everyone — hear this clearly: that is not the truth. That is isolation speaking. And isolation always lies about what is possible.

SPIRITUAL PRINCIPLE:

There is always a right person to go to. The question is not whether restoration is available. It is whether you are willing to go to the person who can actually give it.

Find that person. A pastor who is genuinely safe. A mentor who has failed and been rebuilt. A counsellor who understands that shame is not permanent. A friend who has sat with their own courtyard moments and found their way back to breakfast on the shore. Somebody who knows what it is to have heard the cock crow — and who can point you back to the fire.

Your failure is not only a lesson for you. Once you are restored, it becomes a lesson for every generation that comes after you. The

story of how you fell and came back is the most powerful thing you will ever tell. It will save people you have never met. It will reach places your success never could. That is the economy of grace: nothing is wasted. Not even the thirty pieces.

GENERATIONAL LESSON:

Your restored failure is more useful to the next generation than your unexamined success. Stay. Be restored. Then tell the true story.

Reflection

- What small compromises have I been making that I have been calling 'realistic' or 'just how things work here'?
- When Judas called Jesus 'Rabbi' instead of 'Lord', what was the word that revealed his heart? What word do your actions use for Jesus?
- Is there a place where I am extracting wisdom without surrendering to the truth it carries?
- Who in my life deserves the kind of grace that Judas never received — a path back, not just a verdict?

**"My integrity is not negotiable. Not for thirty pieces.
Not for any amount. What I do privately determines
what I become publicly."**

PART THREE

Peter

The Disciple Who Failed Loudly, Got Up Fully and Became the Bridge Every
Generation Needs

CHAPTER 4



'You Are the Rock' — Identity Before It Is Earned

What happens when God names you for who you will become, not who you currently are

"And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."

— Matthew 16:18

What Generation Is Peter?

In the contemporary world, Peter is almost certainly a Baby Boomer or at the very eldest end of Generation X. He worked with his hands. He built his identity around his strength. He led through presence, volume and force of personality. In the Nigerian context, he is everywhere — the father who built a business in the nineties, the pastor who planted a church with genuine fire, the government official who entered public service with actual intentions to serve and slowly absorbed the compromises of the environment he entered.

The Courtyard Moment — When Your Public Confidence Meets Your Private Reality

Peter's denial is one of the most painful scenes in Scripture. He had promised: 'Even if everyone else falls away, I never will.' But in the courtyard, under pressure, in the cold, in the dark, with fear rising in his throat, he collapses. Not once. Not twice. Three times. And then the rooster crows.

SPIRITUAL PRINCIPLE:

Every person has a courtyard — a moment when who you want to be collides with who you currently are.

The Look — The Moment That Breaks and Heals

Luke records something the other Gospels do not: 'The Lord turned and looked straight at Peter.' Not with anger. Not with disgust. Not with disappointment. With knowing. With compassion. With truth. Peter wept bitterly. Not performatively. He wept because he knew. He wept because he cared. He wept because he had failed someone he loved.

THEOLOGICAL NOTE:

Conviction is not condemnation. Conviction is the doorway to restoration.

GENERATIONAL LESSON:

Your tears are not weakness. They are evidence that your heart is still alive.

The Breakfast on the Shore — The Restoration That Was Waiting All Along

After the resurrection, Jesus does not avoid Peter. He cooks breakfast. He invites him to sit. He invites him to eat. And then He asks the question that cuts deeper than the denial: 'Do you love me?' Three times: 'Do you love me?' Three times, an instruction: 'Feed my lambs. Take care of my sheep. Feed my sheep.' Three denials. Three questions. Three recommissions.

THEOLOGICAL NOTE:

Grace is precise. When someone in your care has failed specifically, restore them specifically. The specific healing is what actually frees them to move forward without carrying it.

Peter at Pentecost: What Transformation Actually Looks Like

The Peter who stands in Jerusalem on the Day of Pentecost is, in almost every measurable way, the same man who denied knowing anyone called Jesus to a servant girl around a fire. Same person. Entirely different capacity. The transformation was not a rebranding. It was the slow, costly, real work of becoming someone whose interior life was equal to their exterior calling. Gen Z needs to see this complete arc. Not the highlight reel. The breakdown and the rebuild. The specific cost of becoming.

| "Your greatest gift to the next generation is not your success. It is your honesty about what it cost you."

The Rock — The Identity Peter Grew Into

Jesus called Peter 'the rock' long before Peter acted like one. He called him stable when he was unstable. He called him strong when he was fragile. He called him foundational when he was inconsistent.

THEOLOGICAL NOTE:

God names you according to your future, not your past.

GENERATIONAL LESSON:

Your failure does not disqualify you from leadership. Your refusal to return does.

Reflection

- Where have you been building a performance rather than building a person?
- What is your courtyard moment — the time you discovered the gap between who you performed and who you actually were?

→ What is one conversation you have been avoiding with a younger person that could be the breakfast on the shore that changes their trajectory?

→ If Jesus were to ask you three times 'Do you love me?' in the area that most needs restoration right now — what area would that be?

"I will close the gap between the person I present and the person I am. The world does not need my performance. It needs my truth."

DON'T SCROLL PAST THIS

PART FOUR

John the Beloved

The Disciple Who Stayed — and What It Costs to Love Without Condition

CHAPTER 5



The One Who Stayed

The disciple whose identity was a relationship, not a reputation

"When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, 'Woman, here is your son.'"

— John 19:26

The Disciple Whose Name Is a Description

Every other disciple is identified by what they did, what they said, where they came from or what they eventually became. John is identified by what he received: 'the disciple whom Jesus loved.' His identity is rooted in a relationship he received rather than a reputation he built. In a generation defined by personal branding, John's descriptor is quietly countercultural. He is not the most impressive. He is not the loudest. He is the one who stayed in the relationship. And staying turned out to be the most significant thing he did.

THEOLOGICAL NOTE:

Some people change the world by what they say. John changed the world by where he stood.

At the Cross: When Everyone Else Had Left

The crucifixion. Peter, who had promised to die with Jesus, is not there. The other disciples are scattered. John is there. Standing near the cross. In a culture where public association with a condemned criminal was potentially dangerous, John is the one disciple present at the place where presence had a price. And it is to John that Jesus, from the cross, entrusts his mother. From that moment, John took

her into his own home. This is what consistent presence earns. Not the loudest declarations. The quiet, faithful, costly presence that means you are there when it matters most.

SPIRITUAL PRINCIPLE:

God entrusts the deepest responsibilities to those who stay close when it is costly.

THEOLOGICAL NOTE:

God gives assignments based on presence, not personality.

The Last Supper: Leaning Close

At the Last Supper, John is described as reclining next to Jesus, close enough that he could whisper. This is not the positioning of a disciple who is present but distant. This is the positioning of someone in genuine relationship — close enough that the ordinary barriers of protocol and social distance have dissolved. Build relationships that are close enough to whisper. In a world of broadcast, that kind of closeness is revolutionary.

John and Gen Z — The Disciple of Presence in a Distracted Age

Gen Z is the most connected generation in history — and the most distracted. They can be in ten conversations at once. They can scroll through a hundred lives in a minute. They can be physically present and emotionally absent. John is their antidote. He teaches attention, presence, depth, loyalty, consistency and emotional availability.

GENERATIONAL LESSON:

In a world of constant noise, the rarest gift is undivided presence.

The Revelation — Why John Saw What Others Didn't

John wrote the Gospel of John, the three epistles and the Book of Revelation. He saw visions no one else saw. Why? Because he stayed.

THEOLOGICAL NOTE:

Revelation is often the reward for consistency.

The Letters of John: The Oldest Disciple's Simplest Message

By the time John writes his letters, he is the oldest surviving member of the original twelve. After everything — after the cross, after Pentecost, after decades of building and suffering and loss — the oldest disciple's final word to the next generation is: love. Not strategically. Not performatively. 'Dear children, let us not love with words or speech but with actions and in truth.'

In a generation fluent in the language of values — that tweets about justice and posts about empathy — John's last word is the most direct possible challenge: not words. Actions. Truth. Love is not the thing you say you believe in. It is what you do, specifically, at cost, for the person in front of you.

“The most powerful thing you can do in a world of noise is to be genuinely, faithfully and at cost — present.”

Reflection

- Who in your life needs your presence more than your advice?
- Where is God calling you to stay — even though it is costly?
- What assignment might God entrust to you simply because you remained?
- What would it look like to be 'close enough to whisper' in your relationships?

"I will not just be connected. I will be present. I will not just say I care. I will be there when it costs something."

PART FIVE

The Pharisees & The Others

The People Who Knew the Truth and Chose Comfort — and the Disciples
Nobody Writes Books About

CHAPTER 6



When You Know and Still Choose Otherwise

Why information without transformation is the most dangerous spiritual condition of all

"If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation."

— Caiaphas, John 11:48

The Emergency Council and the Most Honest Dishonesty

Lazarus has been raised from the dead. The witnesses are numerous, the evidence incontrovertible. The chief priests and Pharisees call an emergency meeting. And the conversation is breathtaking in its honesty: they are not saying the miracles did not happen. They are saying: this is real, it is growing and if we let it continue, we will lose our position. Notice what is absent: any engagement with the evidence. Any consideration of what the right response to verifiable truth might be. The truth is taken as established. The decision to oppose it is taken on purely institutional grounds.

THEOLOGICAL NOTE:

You can know the truth intellectually and still reject it emotionally.

GENERATIONAL LESSON:

Information is not transformation. Familiarity is not faith.

Nicodemus: The Insider Who Knew and Was Moving — Slowly

One of the Pharisees' own leaders comes to Jesus secretly, at night. Nicodemus opens the conversation: 'Rabbi, we know that you are a

teacher who has come from God.' 'We know.' Plural. Nicodemus is not speaking for himself alone. He is telling us the private assessment of the council: they know. The institutional position is denial. The private knowledge is something different.

Nicodemus is the insider who cannot yet say publicly what he knows privately. He is not a hero. Not yet. But he is moving. Later, he speaks up in the council when they want to condemn Jesus without a hearing. After the crucifixion, he brings burial spices to the tomb — a public and extravagant act that would have placed him firmly on the wrong side of the people who paid his salary. His story raises the harder question: if the insiders know, why does the damage continue so long before it is addressed?

The Pharisee Pattern in Modern Life

The Pharisee instinct shows up today in organisations that protect leaders instead of victims, churches that protect reputation instead of repentance, families that protect silence instead of healing and governments that protect power instead of people.

Generation Z's instinct to challenge this pattern is healthy and necessary. The caution for this generation is the one that every generation before it needed: deconstruction without construction is not a solution. Ruins are not reforms. The generation that tears down everything without building anything better has not actually changed anything.



"It is not enough to be right about what is broken. You must also be building what is better — and it should start with you."

The Disciples Nobody Writes Books About

Not every disciple was a Thomas, Judas, Peter or John. Not everyone reading this book is called to be Peter. Andrew brought

Peter to Jesus — and then stepped aside without resentment while Peter became famous and Andrew remained largely unknown. It is important to know our part in the scheme of life and not be envious of others, even if we were the one that brought them in and they now become more visible than us. Rejoice with them.

Philip is the logistics thinker. When five thousand people needed feeding, Jesus asked Philip first. Every movement needs one. Nathanael was honest enough to say 'Can anything good come from Nazareth?' and Jesus honoured his honesty: 'Here is a true Israelite, in whom there is no deceit.' James the Less, Thaddaeus and Simon the Zealot are barely mentioned. But they walked the miles, carried the baskets and stayed through the storms. History is built as much by the faithful many as by the famous few. Which one are you? And more importantly — are you being it faithfully, whether anyone notices or not?

GENERATIONAL LESSON:

You do not need to be visible to be valuable.

Reflection

- Where in your life are you protecting the system instead of the truth?
- Who is the Nicodemus in your context — the insider who knows but hasn't yet said?
- Which of the lesser-known disciples do you most identify with: Andrew, Philip or the faithful unknowns?
- What is the one thing you are building, not just challenging?

"I will not only challenge what is broken. I will build what is better. Challenge and construction are the same calling."

DON'T SCROLL PAST THIS

PART SIX

The Baton

Ready or Not — The Generation That Is Already Leading and the Generation
That Must Learn to Release

CHAPTER 7



The Relay Race Nobody Told You About

Two truths neither generation wants to hear — and what must be done about them anyway

"Do not let anyone look down on you because you are young, but set an example in speech, in conduct, in love, in faith and in purity."

— 1 Timothy 4:12

The Truth Neither Generation Wants to Hear

Here is the truth that the older generation does not want to hear: the baton cannot be held indefinitely. At some point it must be released. The race is disqualified if the outgoing runner holds on past the exchange zone. Here is the truth that the younger generation does not want to hear: being next does not mean being ready. The baton arriving in your hands is not the same as knowing what to do with it. Both truths must be held simultaneously. The exchange only works when both runners are moving.

THEOLOGICAL NOTE:

God works generationally. He builds through continuity, not isolation.

What Gen Z Is Already Doing That Every Generation Is Yet to Officially Acknowledge

Nigeria's technology ecosystem has been substantially built by people under thirty-five. The fintech companies, the creative economy platforms, the agricultural technology startups, the global music export industry that has made Afrobeats the most-listened-to genre from an African country in history — these are the products

of intentional, disciplined, creative young Nigerians who stopped waiting for permission.

The October 2020 EndSARS movement demonstrated something the older generation had been saying was impossible: a generation that was supposedly too distracted and too digital organised, funded, documented and sustained a national civic movement overnight. The diaspora remittance economy — the billions of dollars flowing from young Nigerians abroad back into families and communities — is a generational contribution to Nigerian economic stability that rarely appears in the conversation about what this generation is contributing. Give the credit. It is owed.

The Honest Word Gen Z Needs to Hear

Visibility is not sustainability. A generation that has learned to build audiences has not necessarily learned to build institutions. Accountability is not something other people owe you. It is something you owe the people who depend on what you are building. The generation that has been most vocal about holding institutions accountable must hold itself accountable — to following through, to finishing what it starts, to doing what it said it would do even when the audience is no longer watching. And — this is the most important thing — Generation Alpha is forming. They are in primary school right now. They are watching everything this generation does with the same critical eye that Gen Z uses on the Boomers.

The Nigerian Context

Nigeria is a nation where the baton has been dropped repeatedly: leadership transitions that were abrupt, institutions that did not prepare successors, elders who withheld wisdom and youths who rejected guidance. If Nigeria will change, the baton must be passed intentionally — not accidentally.

FUN FACT —

The average age of a Nigerian senator is 57 years. The average age of a Nigerian citizen is 18. The people making decisions for the most youthful population in the world are, on average, nearly four decades older than the median Nigerian. This is not an indictment — experience matters. It is a calling: the older generation must be intentional about transferring not just decisions but decision-making capacity.

The Mentorship Gap — The Missing Infrastructure

Mentorship is not a meeting. It is not a programme. It is not a seminar. Mentorship is proximity, honesty, correction, modelling, accountability and investment. It is relationship. Jesus did not mentor the disciples from a distance. He walked with them. If you do not disciple the next generation, the culture will. If you do not mentor them, the algorithm will. If you do not shape them, their wounds will. Legacy is not what you leave behind. Legacy is who you leave behind.

A Direct Address to Every Generation in the Room

To Gen Z:

You were born into a world already on fire. Your questions are valid. Your scepticism is earned. None of that exempts you from responsibility. Be Thomas: investigate thoroughly, believe genuinely, commit completely and travel further than anyone expected. Do not be Judas: the shortcut is always a longer route to nowhere. Be Peter: fail honestly, be restored specifically, feed generously. Be John: be present at the places where presence costs something.

To the Older Generation:

You built things. Real things. With your hands and your faith and your sacrifice and your endurance. The question for this season is what you are doing with what you built. Tell the true story. Open

the actual doors. Invest in the people who will do things differently than you did and trust that differently is not wrong.

To Nigeria:

More than sixty percent of your population is under the age of twenty-five. This is either the most remarkable opportunity in human history or the most dangerous missed opportunity — depending entirely on what this generation of leadership chooses to do with it. The answer is never the resource. The answer is always the character of the people who manage it.

Reflection

- What specific baton are you currently holding that needs to be in the process of transfer?
- What is one honest story about your failures that you have never told a younger person who needs to hear it?
- What will Generation Alpha say about what your generation did with the world it was given?
- Who is your Elisha? Who is your Elijah?

**"I will run my leg of the race with everything I have.
And when the exchange zone comes, I will make sure
the baton is ready and both hands are open."**

PART SEVEN

It Is Always a Person

Why Character Is the Only Infrastructure That Survives Every Disruption

CHAPTER 8



The Human Problem Nobody Wants to Name

The uncomfortable central argument — and why agreeing with it in theory is not enough

"Thus, by their fruit you will recognize them."

— Matthew 7:20, NIV

The Uncomfortable Central Argument

Every system, every institution, every organisation, every nation is only as good as the character of the people who run it. Most people agree with this statement when it is abstract. The resistance comes when it is applied specifically: if the system is failing, it is because the people in the system are choosing to make it fail — or choosing not to stop it from failing. Nigeria is not short of good laws. It is short of people who have decided, from the inside, to live by them.

The disciples had the same Jesus, the same teachings, the same community, the same three years. Thomas's honest doubt, properly stewarded, produced a church in India. Judas's quiet dishonesty produced a betrayal history has never forgiven. Peter's spectacular failure, honestly processed, produced the leader who built one of the most significant movements in Western civilisation. John's faithful presence produced a man trusted with the most sacred responsibility given from a cross. Same environment. Same access. Different character. Entirely different outcomes.

GENERATIONAL LESSON:

Your environment is not your destiny. Your character is.

The Social Media Mirror — What It Reveals About Us

Social media has made the internal external in real time, at scale. The gap between who we present ourselves to be and who we actually are has never been simultaneously more managed and more exposed. The filtered photograph. The curated timeline. The strategic silence. These are tools of self-presentation of extraordinary sophistication. And on the other side: the leaked voice note, the old tweet, the inconsistency that compounds over time. The solution is not to delete the platforms. The solution is to close the gap.

FUN FACT —

A 2023 report by the American Psychological Association found that Gen Z is the most likely generation to report mental health challenges (91% say they have experienced significant stress in the past year) and the most likely to seek help for it. They are not weaker than previous generations. They are in a more complex information environment and they are more honest about what it costs them. That honesty is the beginning of the solution.

Correcting the Societal Ills — A Direct Word

The culture of extractive leadership in Nigeria — in government, in religious organisations, in corporate life, in families — that treats institutions as personal resources rather than public trusts. This is the Judas pattern institutionalised. The Gen Z generation must refuse to inherit it as normalcy.

The shame culture around failure that prevents people from seeking restoration and drives them — as it drove Judas — to the wrong confessionals. Every community that calls itself a community of grace must build the infrastructure for actual restoration, not just the language of it.

The crisis of absent fatherhood and underfunded mentorship that leaves young people navigating extraordinary complexity without

guides who have been there. Mentorship is not a quarterly meeting. It is a relationship.

The comparison culture amplified by social media that is producing a generation that cannot sit with its own unfinished state. Patience with process is not a personality trait. It is a discipline — and it can be built.

The institutional reluctance to release power — in families, in churches, in organisations, in governments — that is slowly strangling the capacity of the next generation to take meaningful responsibility before they are too old to learn what early responsibility teaches.

| "Systems do not decide to be corrupt. People do. And people can decide otherwise."

Reflection

- What societal ill can you name in your immediate environment that you have been calling 'just how things are'?
- Where in your life is the gap between your presented self and your real self most significant?
- Who are you building for beyond yourself? Name them specifically.
- What would it look like to be the change you are waiting for, in your specific context, starting this week?

"I will be the person my generation needs, not the person my environment is trying to produce. Character is not inherited. It is chosen, daily."

CONCLUSION

Don't Scroll Past This

The Story Is Still Running. You Are In It.

The Screen Has Always Been On

The black-and-white television in a Lagos living room in 1985. The NTA test card at 4pm. The national anthem at midnight and the static after. The satellite dish of the early 2000s. The smartphone in every pocket today. Different screens. Same human beings in front of them. Different channels. Same story playing.

Thomas — who needed evidence and travelled to India with what he found. Judas — who had access to everything and chose thirty pieces. Peter — who promised everything, failed specifically, was restored specifically and became the bridge. John — who stayed when everyone else had left. The Pharisees — who knew the truth and chose the institution. The Andrews and the Philips — who showed up every day without fanfare and held the whole thing together.

These are not historical artefacts. They are the people in your office right now. And in your most honest moments, they are you.

The Title's Full Meaning

To the young person who has been told their questions are disrespectful — don't scroll past yourself. Your generation is not the problem. To the older person who is still holding the baton — don't scroll past the person behind you. They are ready. The exchange zone is closing. To the institution that has been protecting itself — don't scroll past the evidence. To the person who has already made a Judas transaction — don't scroll past the door that is still open.

Judas walked out. You do not have to. To the John in the room, the one who has been faithfully present without recognition — don't scroll past your own contribution.

The Last Word

"Character is the only infrastructure that survives every disruption."

Technologies change. Economies change. Governments change. Platforms change. Thomas was valuable because he was honest. Even about his doubt. Peter was valuable because he was real. Even about his failure. John was valuable because he stayed. Even when it cost him.

**Be Thomas. Be Peter. Be John. Build like Andrew.
Think like Philip. Don't be the Judas.**

And if you are standing in the courtyard right now, having just heard the cock crow — the door is still open. Jesus is still cooking breakfast on the shore. Your story has not ended at the failure.

Go find the fire.

Don't scroll past this.

The story is still running. You are in it.

THE 30-DAY CHARACTER CHALLENGE

Champions don't just read. They act.

This is your 30-day action plan. It will only work if you actually do it. Reading without doing is how we end up informed but unchanged. That is precisely the Pharisee problem. Refuse it.

WEEK 1 — THE MIRROR WEEK: KNOW YOURSELF HONESTLY

Day 1–3: The Thomas Audit

Write down three beliefs you hold that you have never fully examined. What would it take to investigate them honestly?

Identify one question you have been afraid to ask. Ask it this week.

Find one position you changed recently because evidence arrived. Celebrate it. That is Thomas working correctly.

Day 4–7: The Judas Audit

Identify one place where your public language and your private behaviour are not fully consistent. Name it honestly.

Write down any 'small' compromises you have been making. Calculate what they are actually costing you in character.

Identify one relationship where you have been extracting more than you are contributing. Change the ratio.

WEEK 2 — THE CHARACTER WEEK: BUILD WHAT IS INSIDE

Day 8–10: The Peter Audit

Identify the gap between the person you present and the person you are. Where is it widest?

Write down your courtyard moment — the time you failed to be who you said you were. What did it teach you?

Find one person in your life who is sitting in their courtyard right now. Go find the breakfast fire. Be present.

Day 11–14: The John Audit

Who in your life have you been connected to without being truly present? Identify them. Change that this week.

Is there someone at their 'cross' right now whose presence you have been absent from? Show up.

What community of genuine honesty can you begin building or deepening this week? Close enough to whisper.

WEEK 3 — THE BUILDING WEEK: CREATE SOMETHING WORTH INHERITING

Day 15–17: The Legacy Audit

Write your legacy statement. Not what you want to achieve. What difference you want your life to make for others.

Who is watching you right now that you haven't acknowledged as part of your responsibility?

What is one thing you are building that will outlast you? Name it and take one step toward it this week.

Day 18–21: The Baton Audit

What baton are you currently holding that should be in transfer? What is one step you can take toward the exchange?

What knowledge, connection or resource are you holding tightly that could multiply if you released it?

Who is your Elisha? Identify one person you are called to invest in and initiate the relationship this week.

WEEK 4 — THE COMMITMENT WEEK: RUN WITH WHAT YOU HAVE FOUND

Day 22–24: The Thomas Commitment

What truth have you found through honest investigation that you now need to commit to completely?

What is the 'India' for you — the place you are called to go with what you have genuinely found? Name it.

What would it cost you to travel that far? What would it cost you not to?

Day 25–28: The Building Commitment

Identify one specific societal ill in your community that you are positioned to do something about. Not talk about. Do.

What is the one act of service — with your time, your knowledge, your resources, your network — you will do this week?

Tell one person specifically what you are building and why. Let the accountability be real.

Day 29–30: Reflection and Recommitment

Review the last 30 days. What changed? What started? What are you carrying differently?

Set your 90-day character goals. The book ends. The journey is just beginning.

**"I will not only read about character. I will build it —
daily, specifically, at cost. That is the only kind that
lasts."**

A WORD BEFORE YOU GO

You Cannot Be Thomas, Peter, or John Without First Belonging to Jesus

This book has been a call to character. To be Thomas — honest enough to investigate and brave enough to commit when the evidence arrives. To be Peter — real about your failure and willing to return for restoration. To be John — present when presence has a price.

But here is the thing that has to be said before you close this book.

You cannot truly be any of these people without first belonging to the same Jesus they belonged to.

Thomas's courage was shaped by three years of walking with someone worth the walk. Peter's restoration was possible because the person he betrayed was not just a rabbi — He was the God who came back and cooked breakfast. John's faithfulness at the cross was the overflow of a love he had received, not manufactured on his own.

The disciples did not produce their character by reading about character. They received it through relationship with a Person. And that Person is available. Still. Now. To you.

The same Jesus who met Thomas with exactly the evidence he needed — meets you where you are.

The same Jesus who restored Peter over breakfast after the worst night of his life — is cooking breakfast for you.

The same Jesus who entrusted John with the deepest responsibilities because he stayed — is looking at you and saying: stay.

All of this is available to you. Not through religious performance. Not through being good enough. Not through having your character sorted before you come. Through a decision. The same decision every disciple made: to make Jesus not just your teacher, not just your Rabbi — but your Lord.

Here is how that decision sounds:

"Lord Jesus — not Rabbi, Lord —
I believe You are the Son of God.
I believe You died for my sins and rose from the dead.
I have been calling You Teacher while living on my own terms.
I choose differently today.
Forgive me. Come and live in me.
You are my Lord — not just my Teacher."

If you prayed that sincerely — you are now a disciple. Not a follower of a philosophy. A disciple of a Person. Find a church that loves Jesus and tells the truth. Stay. Let the community of genuine honesty be yours.

And then — be Thomas. Be Peter. Be John.

Because now you have the One they had.

Tell us. We would love to know.

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ACKNOWLEDGEMENTS

Every book in this series has been a conversation. This one has been the longest and the most honest.

To my wife Oluwakemi — you are the first reader of everything I write, the most honest voice in my life and the proof that the Peter story is real: that genuine love is patient enough to sit through the courtyard and wait for the breakfast on the shore.

To Mojolaoluwa, Olaoluwatitomi and Oluwafoyinsolami — you are my most important work. Every word in this series was written with the world you will inherit somewhere in my heart.

To the Flourish Playhouse family — you remind me every day that the most important investments are in people and that the return on that investment is measured in lives, not naira.

To Worship Nation International Church, Festac Town — you have been the community of honest relationship that this book says is irreplaceable. Thank you for being real.

To every young person who has ever sat across from me and asked a question that made me realise I needed to think harder — you remind me of me (smiles). You are the Thomas in my life. I am better for every question.

To the older generation that has been willing, in private, to tell the true story — your honesty is the most generous gift you can give the generation behind you. Please give it more publicly.

To Nigeria — the argument is not over. The best chapter is still being written. This book is a contribution to that chapter. The rest is up to the people.

And to God — the original Author of every story worth telling and the One whose patience with all our human complexity is the template for every mentor, every parent and every leader who genuinely wants to build something that lasts.

ABOUT THE AUTHOR

Timilehin Idowu — Timi to those who know him — is a husband to Oluwakemi, the father of three extraordinary children (Mojolaoluwa, Olaoluwatitomi and Oluwafoyinsolami) and the co-founder of Flourish Playhouse, one of Lagos's finest foundation schools, nestled in Festac Town.

He serves as a Pastor at Worship Nation International Church, Festac Town and pours himself into the lives of young people as a mentor, speaker, convener of Teenspreneurship and transformational writer. His mission: to help young people discover their purpose, build their character and pursue greatness with wisdom, clarity and the kind of faith that does not flinch.

His message lives at the intersection of streetwise insight, spiritual depth and practical guidance — making him a trusted, relatable and genuinely challenging voice for the next generation.

He is raising a generation of young people who will not just blow — but become. Not just win — but champion. Not just succeed — but be genuinely, sustainably and responsibly rich and famous in every way that actually matters.

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THE BECOMING GREAT SERIES

This is not just a series. It is a movement.

Book 1 — I Must Blow

What Every Young Person Must Know Before Chasing Success

Identity • Character • Purpose • Process

Book 2 — I Am the Champion

How Champions Are Built, Not Born

Discipline • Mastery • Consistency • Resilience

Book 3 — I Will Be Rich and Famous

How to Create Value, Attract Opportunities and Shape Culture

Wealth • Influence • Enterprise • Legacy

Book 4 — Don't Scroll Past This

What Ancient Disciples Can Teach the Generation That Has Seen
Everything

Character • Generations • Mentorship • Legacy

Book 5 — LIFE: The Journey

Nobody Told You It Would Feel Like This — But Here We Talk About
It Honestly

Life • Identity • Purpose • Legacy

Book 6 — The Truth about LIE

Lie Always Catches Up. The Only Question Is Whether You Will Be
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Truth • Peace • Integrity • Reconciliation

Book 7 — It's Not Your Fault. But It's Your Life.

Where You Start Is Not Your Responsibility. Where You Finish Is.

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