

The Perfection of Jesus

by Michael Koulianos

Michael Koulianos emphasizes the critical importance of the resurrection of Jesus for faith and the Christian life.

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Scripture: 1 Corinthians 15:9

Topics: "Jesus", "Resurrection", "Faith in Christ"

Description

Michael Koulianos emphasizes the perfection of Jesus and the critical importance of His resurrection in the Christian faith. He explains that without the resurrection, our faith is futile and we remain in our sins, as the resurrection validates Jesus' identity and the truth of the Gospel. Koulianos highlights that Jesus' resurrection is not just a spiritual concept but a literal event that assures believers of their own future resurrection. He encourages the congregation to understand the empowering presence of the Spirit and the significance of Jesus' bodily resurrection for their faith and hope. Ultimately, Koulianos calls for a deeper appreciation of the resurrection as the foundation of Christian belief.

Transcript

1 Corinthians 15, we're going to read, um, it's so powerful. I'm going to use a different version here. I'm going to read out of the New King James.

I do that often on Sunday mornings, but I've been going back and forth. Thank you, Lord. Let's begin in verse 9. Verse 9, For I am the least of the apostles.

That's refreshing, isn't it? Who am not worthy to be called an apostle. Maybe that's part of qualifying to be one. Yeah.

If someone introduces themselves as Apostle Charlie, rather than just Charlie, it's probably because they're not. I hate that. I am, who am not worthy to be called an apostle because I persecuted the church of God, or the bride of Christ.

But by the grace of God, in other words the divine empowerment of the Spirit, I am what I am. So he's a little confused regarding himself here. He's basically saying, I would not have chosen me, but He did, and He empowered me, and I am who I am because of Him.

It's a wonderful arrival. And His grace toward me was not in vain. In other words, the power of the Spirit hasn't been wasted.

You can't waste the anointing. But I labored more abundantly than they all. He's saying I was basically the least, and I've labored more abundantly than the rest of the apostles.

Yet not I, so it was the power of the Spirit doing it all. When we say grace of God, here we're not talking about the mere removal of sin. We're talking about the empowering presence of the Spirit.

The reason that is the case is because Jesus, the Bible said, had the grace of God, and He needed to be forgiven of no sin. So if Jesus grew in grace, we're talking about something else here. The empowering presence of the Spirit by yielding, by yielding to the Spirit.

Therefore, whether it was I or they, so we preach, and so you believe. So now he's saying, I don't care if they led you to Jesus or I led you to Jesus. I'm just glad you met Jesus.

So now that kills competition. Verse 12. Now if Christ is preached that He has been raised from the dead, so Paul preached the resurrection.

If Paul preached the resurrection, we should. How do some among you say that there is no resurrection of the dead? He's saying, wait a second. The way you got saved was from our preaching of the fact that Jesus has been raised.

That by you yielding by faith and trusting in the Lord and repenting and turning to the Lord, you became a Christian. Now you're saying there's no resurrection. And it makes no sense to Paul.

Listen to what he says. Verse 13. But if there is no resurrection of the dead, then Christ is not risen.

He's saying, hey, if there is no such thing as a true resurrection, a bodily resurrection, if you're saying that's impossible, you're saying Jesus is not raised from the dead. Verse 14. And if Christ is not risen, our preaching is empty.

Whoa. And your faith is futile or empty. Wait a minute.

Paul is saying that all preaching is useless if Jesus is not alive. And he's saying your faith is empty if Jesus has not truly been raised from the dead in a body. We're going to get to that.

Yes, and we are found false witnesses of God. Why is he saying that? Look down at verse 15. Because he preached the resurrection of Jesus.

So he's saying if it's not true, I'm a liar. Because we have testified, we being the apostles, of God that He raised up Christ, whom He did not raise up, if in fact the dead don't rise. So he's saying, look, if resurrection is impossible, Jesus isn't raised, and we are liars, and we have no faith, Christianity is a lie if the body of Jesus is in the ground.

Now, I'm talking about bodily resurrection here, because this is where people get twisted, and they've gotten it twisted for 2,000 years. And these heresies, there's nothing new under the sun. They're just old stuff that's regurgitated, recycled, wearing skinny jeans.

Which I'm wearing. All right, the Lord knows how to keep us humble. John has skinny jeans with holes.

Verse 16, for if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile. This verse takes it a step further, and you are still in your sins.

All right, so the body, if the body of Jesus is in the ground, there is no Christianity. There is no gospel. There is no salvation.

If there's no gospel, you're in your sins. You got a problem. Now, this was a wake-up call to the church.

He's going, you can't even be the church if Jesus is in the ground. He's calling them out, saying, your entire existence there, you may as well just go home and go fly fishing. Stop gathering.

Stop coming to the table of the Lord. Stop reading the scriptures. Leave the church, because if Jesus is in the ground, there is no church.

We'll get to that and as to why that's the case. You might be saying, why am I on week three of the resurrection? Because this is going to make you and craft you into such a strong believer, it will last you a lifetime. It's going to last you a lifetime.

These are the nuts and bolts of the faith. This is what the apostles chewed on. It's what the church, the true church, has been chewing on and meditating on for two thousand years.

And if you ingest the truth, the weight of the word, you will be strong until the end. All right. Verse 18, then also those who have fallen asleep in Christ, they've perished.

He's saying, look, those who went into the ground, they don't have any hope either. You won't ever see him again. So like today, the world will say, I know I'll see him again.

I know he's up there smiling down. Do you believe in the resurrection of Jesus? No. Well, you ain't seeing him again.

Because if Jesus isn't raised, Uncle Buck is corroding and disintegrating into dust. And so will you. And you will never, ever, ever see them again.

It is a true goodbye at the funeral. But we don't say goodbye at the funeral. We say, I'll see you soon.

Because in those days, I understand this culture. You're speaking of the Corinthians. The Greeks were very honoring of the dead and very honoring of the afterlife.

And there's reverence involved for family. And Paul is hitting this thing between the eyes. He's saying, hey, your grandmother that you love so much that made you gyros and souvlaki and feta and Greek salads.

I know all of you are saying at the church that you're going to see him once again. But you don't believe in the resurrection. And if Jesus isn't raised, you're never seeing your grandmother again.

So he's hitting this thing. Verse 19, if in this life only we have hope in Christ, we are of all the most pitiable or miserable of people. He's saying, if life is just about this, we are the most miserable of people.

If there be no resurrection, I mean, if life is just about being loved and success, whatever that means, and being recognized, whatever that might look like, if this is what life is about, we're the most miserable of people. He's saying, we basically work all of our lives and go through hardship and we struggle and we go

through tragedy only to close our eyes and to have them closed forever. What a most miserable existence and assignment.

What he's saying is, don't you know there's more to you? Don't you feel? Don't you dream? Don't you have emotions? Don't you feel like you're living as a pilgrim unto a better land whose maker is the Lord, whose foundations have been built by God? If all of that is in you, certainly there must be a resurrection. That's what Paul's getting at here. And if there's not, if there's no resurrection, let's just eat, drink, and be merry, the Scripture says.

Are you enjoying this? I'm enjoying preaching it. I feel fire slowly building. So, number one, without the resurrection, write this down, we have no faith.

To take it a step further, our faith is futile and empty without the resurrection. Additionally, without the resurrection, we have no future. And to be clear, we're talking about literal resurrection here.

Go to Acts 1.9. This is so funny to me and powerful. You know, God, I used to hear that growing up, God has a sense of humor, God has a sense of humor. It's one of the cliches.

And then you get to know him, you're like, oh my gosh, he has a sense of humor in the Bible. Acts 1.9-11. Now when he had spoken these things, while they watched, he, Jesus, was taken up, and a cloud received him out of their sight. Listen, listen, listen, listen what's going on here.

A cloud, the cloud of the Holy Spirit, the same cloud that filled Solomon's temple and the tabernacle that led them, the cloud of the Spirit took him in a body up. You don't have to be a rocket scientist for this one. Up where? Into the sky.

You mean like, was it a real sky or a symbolic sky? It was the sky with a real body that you could see. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them, those are angels, in white apparel, who also said, men, this is the best one, men of Galilee, why do you stand gazing up into heaven? All right, that's not a fair question. I would have been like, why am I staring? Because he's flying, he's flying, and I've never seen that before.

There's got to be more to your question, whatever the angel's name was. I'm staring for the same reason you're staring, unless you see him do this all the time. But I've never seen anyone do this.

Nobody in my family has ever taken off from the ground in a body. And listen, do you know how long they stared at him? Until he left their sight. Now, I think what I'm wanting, what I'm asking the Holy Spirit to do in us this morning, is I want you to grasp the literal nature of this moment.

Because if it's not literal, it doesn't happen to us. If it doesn't happen to us, our eternal destination is a hole in the ground. This is a big deal.

It's a big deal. So have you ever watched the shuttle take off? All right, that's kind of what it looked like. And you watch that until the shuttle leaves your sight.

So the apostles, 500 of them are going, the disciples, I should say, and the apostles are like, wow, Mount of Olives. And like anyone in the world, they're watching. And the angels go, why do you stand there gazing up in heaven? You know, angels are something.

They really are. You have a few of those experiences where the Lord uses angels. The Lord has sent angels multiple times when I'm overseas.

I had an issue with it, with people who always, and I do, I don't like when people talk about angels all the time. It's talk about Jesus. That's how you actually get angelic assistance.

You talk about Jesus. If you want to kick angels out, talk about them all the time. They don't like it.

All right. But I have many times on the road, undeniably, the Lord has sent angels to protect me, to protect meetings, to protect hotels. We've been in some wild places.

And I had an issue with them until I needed them. And I was like, okay, I'm good. I'm glad you sent them and I'm glad they're on my team.

All right. Now these angels are going, where are y'all looking up there? Now the right response would have been, because there's a man about to break the atmosphere who's going straight up. But there's a beautiful truth here.

Men of Galilee, listen carefully. Why do you stand gazing up into heaven? This same Jesus, say same Jesus. So the same Jesus who's ascending, listen carefully, who was taken up from you into heaven will so come in like manner as you saw him go into heaven.

All right. This is grade school. The way he went up is the way he will come down.

Listen up now. He went up in a real body, being carried by a cloud from the Mount of Olives, the cloud of the Spirit. He will return in the clouds, being ushered in by the Spirit because everything God does is Trinitarian.

He's involved in it all. You're going to see that the Father, Son, and the Spirit are clearly involved in the resurrection. He will come down in the same body with the clouds and land in the same spot he ascended from.

So there really is no reason to wonder if the second coming has happened unless that has happened. It has not happened yet. A body is needed, the cloud of the Spirit, and he will touch down the Holy Prophet said in the Old Covenant.

And when he does, the Mount of Olives will crack in two. All right. That hasn't happened yet.

But it will, say in like manner. And like manner means this. A true resurrected body.

He will come back in the clouds of heaven and he will land on the Mount of Olives. Hallelujah. We're talking about literal resurrection here.

How literal is this bodily resurrection? John 21. Are you enjoying this? If you're enjoying this, write a tithe from your neighbor's checkbook really quickly and put it in. Janaye loves all my jokes.

I'm her favorite comedian, guys. All right. John 21, 10 through 15.

How literal is the bodily resurrection of Jesus? Jesus said to them, this is post-resurrection, bring some of the fish which you have just caught. This is funny too. I'm telling you.

Simon Peter went up and dragged the net to land full of fish. 153 fish. Talk about a double portion.

And although there were so many, the net was not broken. I could preach on that as well, but I won't. Jesus said to them, come and eat breakfast.

Yet none of the disciples dared ask him, who are you? Knowing that it was the Lord. Jesus then came and took the bread and gave it to them and likewise the fish. This is now the third time Jesus showed himself to the disciples after he was raised from the dead.

So when they had eaten breakfast, talk about literal, they ate fish. He swallowed, he chewed, he pulled the bones out. He even started the fire.

If you read the chapter, Jesus had a fire there waiting. How humble do you have to be to be the incarnate God and still be humble enough to serve your disciple who just betrayed you breakfast. Amazing.

It's nobody like Jesus. Why don't you just close your eyes and say that. Say there's nobody like Jesus.

It's so true. Say it again. There's nobody like Jesus.

Literal resurrection. If you look back in John 21, as Jesse's dad says, perhaps some of the saddest words in the scriptures are here in verse 3. Let's start at verse 1. After these things, John 21 1, Jesus showed himself again to the disciples at the sea of Tiberias or Galilee. And in this way he showed himself.

So he showed himself this way. Simon Peter, Thomas called the twin, Nathanael of Cana and Galilee, the sons of Zebedee and the two others of his disciples were together. And Simon Peter said to them, I am going fishing.

Perhaps those are some of the saddest words in the scriptures. I'm going back to my old life. I failed him.

I denied him three times. I am not worthy. Interestingly enough, at the resurrection on resurrection morning, Jesus tells the disciple, tell Peter to meet me in Galilee.

Oh, the mercy of God. Because Peter wasn't there that moment. He comes up from the grave.

He says, Hey, basically here I am. Tell the one who failed me. I'll see him in Galilee.

Don't you love him? That he took the time to tell the ones who also failed him, by the way. But the one who wept bitterly was Peter. And he swore that he never would.

Peter was sure of himself. Being sure of the spirit will take you much further than being sure of yourself. Don't you dare glory in your gifts or your abilities.

Let the Lord do it. So he tells them, tell Peter, I'm going on to Galilee. I'll see him there.

Why Galilee? You ready for some Q&A? Where did Jesus call Peter initially? Galilee. What was Peter doing when Jesus called him? Where is Jesus right now in John 21? Say, Galilee. What is he cooking? He knows what he's doing.

He knows how to bring something back to your memory. Isn't he wonderful? Peter said, I'm going fishing. Verse three, they said to him, we'll go with you also.

And they went out immediately, got on the boat that night, and they caught nothing. But when the morning now had come, Jesus stood on the shore. Yet the disciples did not know it was Jesus.

Why? A new body. Say a new body. Say a glorified body.

Then Jesus said to them, here goes the sense of humor, these questions that he's so famous for. Do you have any food? They said no. And he said to them, cast the net on the right side of the boat and you'll find some.

That sounds familiar, especially to Peter. They didn't know it was him. And then he said, cast it on the right side.

I got to imagine he goes, I've done this before, but that can't be him. No, no, it doesn't look like him. So they cast and now they were not able to draw it in because of the multitude of the fish.

Listen carefully. Therefore, verse seven, the disciple that Jesus loved said to Peter, it is the Lord. I love that John knew he was loved.

It doesn't mean the other ones weren't. He's not saying that. This is where people get tripped up here.

Oh, John seemed to have a little complex. No, no, no, no. I'm sure if you asked Peter, did Jesus love you? He would say, oh my gosh, how he restored me and forgave me of all my weakness.

John was just sure that he loved him. The disciple that Jesus loved said to Peter, it is the Lord. You see, shame will always deafen you to the presence of Jesus.

So John had to tell Peter, it's him. Don't you remember the last time he said, throw your net over again? Who else could do this? That's why Jesus said, my sheep know my voice and a stranger they will not follow. John understood.

Also interesting that John stayed with Jesus until the end. And he was the one who could decipher the voice and tell Peter, it was the Lord. Now, when Simon Peter heard that it was the Lord, he put on his outer garment for he had removed it and he plunged into the sea.

But the other disciples came into the little boat for they were not far from the land, about 200 cubits, dragging the net with fish. Then as soon as he had come to land, they saw a fire of coals there and fish laid on it and bread. Listen carefully.

When you know you're about to be redeemed, you jump into the sea and think later. He's the only one to jump in because he could give a rip. The psalmist said, until I confessed my sins, your weight was heavy on my bones.

Think of what Peter was going through for weeks. The shame, the rejection, the realization that he wasn't as faithful as he thought he was. And he had to look into the eyes of Jesus when that rooster crowed the last time.

The Bible says, and Jesus looked at Peter. Perhaps the most piercing look in the history of Jesus' ministry. He looks at Peter.

The moment Peter fails him the last time and denies him, Jesus looks at him. And then the Bible says, Peter wept bitterly. That look must have crushed the heart of Peter.

But now Peter's in Galilee, going back to his old life, going back to his old livelihood. And now Jesus appears in Galilee, and it's interesting here that Jesus already has fish. Look down your Bible.

This is great. He's cooking fish. Where did he get it from? Who knows? They probably just flopped on the shore.

I don't know. But he built his own fire. He had his own fish.

He had his own bread. Yet, he tells Peter, do you have any fish? He didn't ask him that because Jesus needed Peter's fish. Jesus knows how to provide.

What he's saying is, how'd you do last night on your own? You're still trying on your own. You thought you'd never deny me on your own. And you can't even catch fish on your own.

You said, let's go back fishing. You didn't catch a thing on your own. And I don't need you to bring me fish, Peter.

I've got my own fish on the fire. I need you to bring me your broken heart. Another self-discovery.

Perhaps Peter could preach more clearly than any of the disciples this scripture possibly. It is not by might. Once the Lord redeemed him, I guarantee you this one was seared into his soul.

It is not by might. It is not by power. It is by my spirit, saith the Lord.

So Jesus restores Peter in the location that he called Peter. And then he says, do you love me more than these? The fish you don't know how to catch? Mr. Fisherman, you can't even catch them without me. You can't pay your bills without me.

But just out of curiosity, do you love me more than what I give you? You have 153 of them now. Here I am. But what I want to point to here is Jesus is literally resurrected.

He's eating fish. He's making a fire. He's eating bread and a real body.

I'm telling you, you preach this stuff, I'm telling you, you break the ribs of the devil as though they probably already shattered 2,000 years ago. But I'm telling you, this is where the power is. John 20 verse 11.

Are you enjoying this? Verse 17. John 20 verse 11 through 17. But Mary stood outside by the tomb weeping.

And as she wept, she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head, I read this to you before, and the other at the feet. A fulfillment of the Ark of the Covenant.

The two cherubs facing each other. Where the body of Jesus had lain. Then they said to her, woman, why are you weeping? She said to them, because they've taken away my Lord.

And I do not know where they've laid him. She said, what do you mean why am I crying? They took Jesus away. That's the sound of love.

Now, when she had said this, she turned around and saw Jesus standing there and did not know that it was Jesus. Why? Say glorified body. And Jesus said to her, woman, why are you weeping? He loves asking questions that he already knows the answer to, doesn't he? Whom are you seeking? She supposed him to be the gardener.

We touched on that. That Jesus was restoring the Eden that we lost and implanting it into our heart as the divine gardener who would tend and care for us. Our fellowship with him forever.

Sir, I love this. She says to Jesus, if you've taken him away, tell me where you've laid him and I'll take him. Love is, that sounds very similar to Peter to me.

He jumped in without thinking. She said, if you've taken him, give him to me. I want him.

What could Mary possibly have done with dead weight, a body? She said, I don't care. I'd rather not know what to do than to not have him. Give him to me.

This must have done something to the heart of Jesus. So much so that he says, Mary, look down. Jesus said to her, Mary, the Greek is Maria.

She turned and said to him, Raboni, which is teacher. When did she recognize his voice? You got to get this. When he said her name.

Nobody says, help me, help me Joel, just very softly. Nobody says our name like Jesus does. She was looking at him.

She didn't recognize him. But when he said Maria, she said, only Jesus talks to me that way. Only, only the voice of Jesus shoots through my heart.

Nobody says my name the way Jesus does. She turned and said to him, Raboni, which is teacher. Jesus said to her, listen, do not cling to me.

For I have not yet ascended to my father, but go to my brethren and say to them, I am ascending to my father and your father and to my God and your God. Do not cling to me. Will you cling to a spirit? You, you, you can't touch a spirit that way.

He's saying, don't touch my body. Don't cling to me. We'll get into that another time.

But Jesus was truly and is truly resurrected. First Corinthians 15, 20 through 23. Stay with me.

Give me five more minutes. Now Christ is risen from the dead. Verse 20 of First Corinthians 15.

And has become the first fruits of those who've fallen asleep. Look, look at this. For since by man came death, by man with a capital M, also came the resurrection of the dead.

For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order. Listen carefully.

Christ the first fruits. Afterward, those who are Christ's at his coming. Say, Jesus is the first fruits of my resurrection.

In other words, because Jesus has been raised from the dead in a real body that is glorified and limitless, by the way. Just think you could touch his wounds. Thomas touched his wounds.

He said, touch me. An amazing capability Jesus had. But he walks through a wall at the same time.

Amazing. And they thought it was a ghost. And they said, look, just in case you're wondering, touch me.

He said, a ghost does not have bone and blood here. Touch me. Touch me.

And here Paul calls his resurrection the first fruits. Listen carefully. Or the deposit.

The type. The patterned son. The one who has been raised on behalf of many after him.

Or the after fruits. Of which you are. I said of which you are.

Say this. Say this. The grave is not my home.

I will receive a new body. Because Jesus has been raised from the dead. I shall be as well.

Colossians 3, 1 through 2. You're getting a lot of Bible here. This is church. This is church.

You know, a lot of word. I hope that's okay. Colossians 3, 1 through 2. If then you were raised with Christ, seek those things which are above.

If then you were raised with Christ, say He's my resurrection. Set your mind on things above. Not on things of the earth.

Why is he saying that? Because that's Jesus is. You can't be married and not look at him. Paul says you've been raised with him.

He's been raised. That's where he is. Take your thoughts to where he is.

He is above. We are in but not of. Look at Jesus.

It just makes sense if you're in love. 1 Timothy 3, 16. And then I'll end here.

And we'll continue. I think we should continue on the resurrection for a couple more weeks. 1 Timothy 3, 16.

Listen to this. And without controversy. In other words, without doubt.

Without argument. Great is the mystery of godliness. Or great is the mystery of the work of God and His gospel.

Listen up. Here it is. God was manifested in the flesh.

We call that the incarnation. Prior to the incarnation, He did not have a human body. That happened by the Holy Spirit through the Virgin Mary.

God was manifested in the flesh. Now listen up. Justified in the Spirit.

Seen by angels. Preached among the Gentiles. Believed on in the world.

And received up. Or the ascension. Received up in glory.

Say this. Justified in the Spirit. Say it out loud.

Say it again. Justified in the Spirit. That Greek word, this is very important, can also mean vindicated.

Alright, let me help you here. I can't leave you hanging. I want you to leave with your ears smoking.

Steaming. Listen. Jesus receives a body.

He's the pre-incarnate Son. The eternal Son. The Word of God.

Second person of the Godhead. But not lesser than any of the three. He receives a body by the Spirit.

Born of a virgin. Alright. He lives a perfect life.

However, there were people who did not like Him. And we discover the accusation and the heart of these people in Isaiah 53. Just turn there very quickly.

Isaiah 53. This is the accusation, listen carefully, that says Jesus is not perfect. Here we go.

Verse 1. Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, as a root out of dry ground. He has no form nor comeliness. And when we see Him, there is no beauty that we should desire Him.

We meaning the human race. He, listen carefully, He is despised. And here we go.

Rejected by who? Say men. A man of sorrows. Acquainted with grief.

And we hid as it were our faces from Him. Why? Because of how badly He was beaten and tortured. And that only happened for one reason in Jewish culture.

There's only one reason to be sentenced to the cross. Because you are a sinner and a cursed criminal. We hid as it were our faces from Him.

He was despised. We did not esteem Him. In other words, we thought He was a criminal and a piece of dirt.

Psalms 22. He actually calls Himself a worm. Look at verse 4. Surely He has borne our griefs and carried our sorrows.

Yet we, we, say we, esteemed Him. In other words, they were accusing Him of what? Being stricken. Being judged as the criminal they said He was.

The sinner that they said He was. Smitten by God. In other words, they were saying God did this to Him because He deserves it.

And afflicted. Verse 5. Now Isaiah by the Spirit turns the game. In other words, uh, let me step in here.

Let me deal with your perspective. You ready? He's wounded for our transgressions. Not His own.

You got it all wrong. Judgmental Pharisees. You got the whole thing wrong.

And by the way, that Spirit still does the same thing today. It sits on a leather chair with a big library of books behind them on their armoire. Never breaking into the mission field.

Never serving people. Never washing feet. But judging people that do because they worship a little differently.

And they accuse and smite and strike and, and they, they with their own mouth say you're judged of God. It's the same Spirit. It's the same deal.

But here Isaiah is saying, no, no, no. You got it all wrong. He's not smitten because of His own sin.

He's been wounded for your transgressions. It's us. This is why He's been wounded.

So when we look, oh hallelujah, when we look, listen, at, at first Timothy saying he's been justified in the Spirit or vindicated. What is the vindication? The resurrection. Listen carefully.

If Jesus stays in the grave, He is a sinner. That's what Paul is telling Timothy here. He was justified in the Spirit because He was raised from the dead by the Spirit.

God vindicated His Son and declared Him perfect and innocent through the resurrection. It was the Father's way of saying, no, no, no. He is not who you say He is.

He is who I say He is. And I'm going to prove it by Him sitting up on His own. He doesn't even need you to lay hands on the tomb.

His own perfection. You need to get happy. His own perfection has destroyed the grave.

And we call this the justification or the vindication of the resurrection. Now justification is not the mere declaration that you haven't done anything wrong. That's half of it.

God takes it a step further. Not only is God saying about His Son that He hasn't done anything wrong. He's also declaring Him to be completely innocent and perfect.

So the resurrection screamed to the heavens, to hell, to the cosmos, Jesus is who He says He is. He is perfect. And so when He came up, He came up as first fruits.

And because He's first fruits, He is your resurrection. Your guarantee. You will come up as well.

Therefore, no need to fear anything in this life.

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