



Lektionen aus der Auferstehung Jesu

*No leader in human history died and came back.
This one did.*

Deutsch

TIMILEHIN IDOWU

Youth Mentor · Pastor · Transformational Writer

Lektionen aus der Auferstehung Jesu

THE BECOMING GREAT SERIES • BOOK 10

Timilehin Idowu

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Lessons From
The Resurrection
of Jesus

No leader in human history died and came back.

This one did. And what He brought back with Him belongs to everyone.

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Youth Mentor • Pastor • Transformational Writer

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Dedication

To every person who has been in a tomb.

Not a physical one — though some of you know what that feels like too. The tomb of a life that stopped moving forward. The tomb of a dream declared dead by too many disappointments. The tomb of a relationship that seemed beyond repair. The tomb of a self buried by shame, by failure, by the verdict of people who said: that one is finished.

Here is what you need to know before you read another word: the stone has already been rolled away. This book is the evidence. And the One who walked out is the same One standing at your tomb right now, calling you by name.

He called Mary by name in a garden. He called Lazarus by name from a cave.

He is not shy about knowing yours.



To Oluwakemi — you have watched me preach resurrection hope, and you have also been the living evidence of it in the seasons where my own faith needed someone else's to lean on. Thank you. That is what the early church looked like on its best days.

To Mojolaoluwa, Olaoluwatitomi and Oluwafoyinsolami — the resurrection is your inheritance. Not a doctrine to memorise. A power to live in. I pray you inhabit it fully, starting now — in Jesus' name.

A Note Before We Begin

Nobody writes a trilogy unless they believe the subject matter is worth every sleepless night. Here is why this one was.

This book is the third in a trilogy. You do not have to have read the first two to read this one. But if you have, you will recognise the journey: from the life He modelled, to the death He chose, to the resurrection that validated everything and powered everything that followed.

The resurrection is not a postscript. It is not the pleasant ending added to a story that would have been meaningful without it. It is the event without which nothing else makes sense — the single occurrence that transformed a movement on the verge of extinction into the most enduring and most globally distributed community in human history.

Think about that for a moment. Eleven people. No budget. No following. No platform. No infrastructure of any kind. Two thousand years later, the movement has more members than any political party, any corporation, any nation on earth. If that does not make you curious, you may already be beyond help.

But here is the thing that most needs to be rescued from the museum: too many people treat the resurrection as an ancient theological assertion to be believed or rejected in a pew. Too few understand it as a living, present,

operative power available to every human being — regardless of background, history, or the number of times they’ve told themselves it’s too late.

That is what this book is about. Not the doctrine alone — though the doctrine matters and we will examine it carefully. The power. The specific, available, life-changing, death-defeating, purpose-restoring, community-building power that the resurrection of Jesus introduced into the world and has never withdrawn from it.

One more thing. The claim of this book, stated plainly:

“No leader, no prophet, no founder of any movement, faith, or

philosophy in all of recorded human history has died and been physically, historically, verifiably raised from the dead. Not Buddha. Not Muhammad. Not Confucius. Not Socrates. Not any saint, any guru, any revolutionary. This is the simple, documented fact that makes Jesus not the best among religious leaders but something categorically different from all of them.”

If Jesus rose, then the power He promised is not metaphor. It is not aspiration. It is available. To everyone. Starting now.

Preface

Sunday Changed Everything — and Keeps Changing It

Saturday was the longest day in history. Nobody knew it at the time. That is exactly how the worst days work.

The disciples did not know it was the day between death and resurrection — the day of grief, confusion, and shattered expectation. They simply knew that the man they had followed for three years was dead. The movement they had given everything for had apparently ended on a cross. The future they had imagined — Jesus restoring Israel, Jesus establishing His kingdom, the twelve of them seated in positions of honour — was over.

If they had group chats, those conversations would have been very quiet.

Peter was in a room somewhere, almost certainly unable to look anyone in the eye, replaying a moment by a fire in a courtyard — when a servant girl asked if he knew Jesus and he said, three times, with increasing force: I do not know the man. Thomas was somewhere processing the specific grief of the intellectual — the man who needed to understand things, now facing something that made no sense at all. Mary Magdalene was planning, practically and lovingly, what she would do at the tomb as soon as the Sabbath restrictions lifted.

None of them expected Sunday.

The resurrection was not a wish that came true. It was not a collective vision generated by the intensity of grief. It was not something they were psychologically predisposed to believe. These were people in mourning, hiding, in despair. The last thing they were expecting was the very thing that happened.

And then Sunday happened. And everything — everything — changed.

Not immediately and not all at once. The change happened in stages: the empty tomb, the first appearances, the encounter in the upper room, forty days of post-resurrection teaching, Pentecost. Each stage building on the last. Transforming eleven frightened, hiding people into the most effective community of transformation the world has ever produced.

This book traces that transformation. Not as ancient history. As available present reality — because the same power that turned Saturday into Sunday has not been recalled, refunded, or discontinued. It is here. It is for you. It is the inheritance of every human being willing to receive it.

— Timilehin Idowu

Festac Town, Lagos, Nigeria, 2026

Introduction

The One Thing Nobody Else Has Done

Every founder of every movement in history has a tomb. Go

and look. Only one tomb in human history has stayed empty. That is where this book begins.

Let us do a simple comparison. Not to diminish anyone. Not to be provocative.

But because clarity requires honesty, and honesty requires looking at the facts without blinking.

Muhammad ibn Abdullah, founder of Islam, died in Medina in 632 AD. His tomb is there. Millions visit it. He is buried.

Siddhartha Gautama, the Buddha, died around 483 BC. His remains are distributed across multiple stupas. He is not alive in any physical sense his own tradition would claim.

Confucius died in 479 BC and is buried in Qufu, China. The grave is maintained and visited.

Moses, the great prophet of the Hebrew tradition, died on Mount Nebo. His grave's location was deliberately hidden, the text says, to prevent the kind of veneration that would distract from God.

Abraham Lincoln is buried in Springfield, Illinois. Gandhi's ashes were dispersed. Mandela is buried in Qunu. Every great leader, every founder, every prophet — they died. And they stayed dead. Their tombs are marked. Their remains are located. Their movements continue in their names, but they themselves are absent.

Now Jesus of Nazareth. Died on a cross outside Jerusalem, Friday afternoon. Buried in a sealed, guarded tomb. And on Sunday morning — not in a vision, not as a metaphor, not as a spiritual experience — physically, bodily, verifiably walked out.

The tomb is empty. It has been empty for two thousand years. No remains have ever been produced. No credible counter-claim has ever been sustained.

The movement that should have died with Him on Friday became the largest movement in human history by Sunday and has been growing ever since.

THE CATEGORY DISTINCTION: To compare Jesus with other religious leaders is a category error. It is like comparing a surgeon with someone who reads about surgery. The person who

reads about surgery may be brilliant and admirable. But they have not done the thing the surgeon has done. No other figure in any tradition has done what Jesus did. He is not the best of the religious leaders. He is something different from all of them.

This book is about what the resurrection means. For you. For the world. For the movements, the communities, the individual lives that the resurrected Jesus has been transforming since Sunday morning. And for the specific, available, present-tense power that His resurrection introduced and has never revoked.

Read it not as theology alone. Read it as an invitation. Because the One who walked out of the tomb is still walking — and He is looking for people willing to walk with Him.

PART ONE

The Event

What Actually Happened — and Why It Cannot Be Explained Away

CHAPTER 1

The Morning Nobody Expected

Sunday and the Evidence That Changed History

If the disciples had invented the resurrection story, they would have made themselves look far better in it. Nobody invents a story in which they are the ones who ran away.

It was still dark when Mary Magdalene came to the tomb. John's account is precise: early on the first day of the week, while it was still dark. She came alone. She came to grieve, to anoint, to do the practical things that love does when it has nothing else left to offer.

She found the stone already rolled away.

The sequence that follows — in John's Gospel alone — is a masterpiece of eyewitness detail. Mary runs to find Peter and the Beloved Disciple. They run back to the tomb. John, the younger, arrives first but waits at the entrance. Peter, characteristically, goes straight in. They see the burial cloths lying there — not scattered in the way you would scatter them if you were stealing a body in a hurry, but lying there, with the cloth that had been wrapped around Jesus's head folded separately. John tells us that when the Beloved Disciple saw this, he believed.

The detail of the folded cloth is not incidental. A hasty grave robbery does not include the careful folding of a napkin. That single detail has unsettled sceptics for centuries because it speaks of deliberate, unhurried departure —

of someone who left the grave clothes behind not because they were in a hurry, but because they were done with them. Permanently.

The Witnesses and What They Saw

Over the forty days following the resurrection, the risen Jesus appeared to people in documented, specific encounters. To Mary Magdalene in the garden — by name, in person, recognisably Himself. To two disciples on the road to Emmaus — a seven-mile walk during which He explained the scriptures and was known to them in the breaking of bread. To ten of the eleven disciples in the upper room — where He showed them His hands and His side, breathed on them, and gave them the Holy Spirit. To Thomas specifically, a week later, with the direct invitation to inspect the wounds.

To seven disciples at the Sea of Galilee — where He cooked breakfast on the shore. Let that settle. The Son of God, back from the dead, grilling fish on a beach. That is either the most audacious fabrication in history, or it is exactly the kind of grounded, specific detail that only an eyewitness remembers.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep.

— *1 Corinthians 15:3–8*

NOTE ON PAUL’S ACCOUNT: This is the earliest written record of the resurrection appearances, dating to within twenty-five years of the event. Five hundred witnesses, most still alive when Paul wrote. Not hearsay. Documented testimony, with witnesses explicitly available for cross-examination. No ancient court would have thrown this out.

The Alternatives and Their Problems

Every alternative explanation for the empty tomb has been proposed and examined. The disciples stole the body. The problem: the disciples were

hiding in fear. The guards were Roman soldiers — failing their post meant death. The disciples, even if they had managed to overpower the guards, would have had no motive to steal the body and then die for a story they knew to be false. People die for things they believe are true. Nobody dies for a lie they invented on a Thursday.

The ‘wrong tomb’ theory: the women went to the wrong tomb in the darkness.

The problem: the Jewish and Roman authorities knew exactly where Jesus was buried. If the disciples were proclaiming the resurrection from the wrong tomb, the simplest response would have been to take them to the right one and show them the body. They did not. Because there was no body to show.

The hallucination theory: the appearances were mass hallucinations produced by grief and expectation. The problem: hallucinations are individual experiences, not shared by groups. More than five hundred people do not have the same hallucination simultaneously. And the empty tomb remains unexplained by a theory that only addresses the appearances.

The simplest explanation — the one that accounts for all the data without creating new problems — remains the one the witnesses gave: He rose. The dead man walked out. And the world has never been the same.

“The resurrection is not the part of Christianity that requires

the most faith. It is the part that has the most evidence.

Examine it honestly before deciding what to do with it.”



Reflection

→ Have you ever actually examined the historical evidence for the resurrection — or have you simply assumed a position based on cultural inheritance or social comfort?

→ What would it mean for your life if the resurrection is an actual historical event rather than a tradition or a metaphor?

→ What is the area of your life where you most need the power of Sunday

morning to be real?

The resurrection happened. I will build my life on the foundation of an event, not a feeling.

CHAPTER 2

He Alone

The Distinction That Cannot Be Negotiated

Tolerance is a virtue. But tolerance that pretends all truth claims are equally true is not tolerance — it is confusion wearing a smile.

I want to spend a chapter on this because it matters more than any polite interfaith conversation usually allows.

There is a version of tolerance — well-meaning, admirably humble, genuinely motivated by the desire not to wound — that says: all spiritual paths lead to the same destination. All religious founders were expressing the same truth in different cultural languages. Jesus, Buddha, Muhammad, Confucius, Krishna — different maps to the same mountain.

This is a comforting idea. It is also, when examined carefully, intellectually incoherent.

The founders of the major spiritual traditions make mutually exclusive claims. They cannot all be simultaneously right. Islam explicitly teaches that Jesus was not crucified and did not rise from the dead. Christianity's entire framework depends on the crucifixion and the resurrection being literal historical facts. These two positions cannot both be true. One of them is wrong. Saying they are both right is not tolerance — it is refusing to read what either tradition actually says.

Buddhism's central claim is that the self is an illusion and liberation is the dissolution of individual identity into the universal. Jesus's central claim is

that the individual person is of such eternal value that God became one in order to restore the relationship with them. These two frameworks point in opposite directions. You cannot hold them simultaneously without draining both of their meaning.

The respectful thing — the genuinely respectful thing, both to the traditions themselves and to the people in them — is to take each tradition seriously enough to examine its actual claims rather than dissolving them all into a comfortable mush that nobody actually believes.

What Jesus Said About Himself

Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me.’

— *John 14:6*

There is no ambiguity in this statement. He did not say: I am one of the ways. He did not say: I am the best way so far discovered. He said: I am the way. The definite article. The exclusive claim. ‘No one comes to the Father except through me’ cannot be reinterpreted to mean something more inclusive without doing violence to the plain meaning of the words.

Now — and this is critical — this claim is either true or it is the most arrogant statement ever made by any human being in any tradition. There is no comfortable middle. If Jesus is who He claimed to be — if the resurrection vindicates the claim — then the exclusivity follows logically. The surgeon who performs the operation that cures the disease is not being arrogant when he says: this is how you get cured. He is being accurate.

THE MISUNDERSTANDING: Jesus’s exclusivity is not the exclusivity of a gatekeeper who keeps people out. It is the exclusivity of a door that is wide open to absolutely everyone who will walk through it. The claim is not: only religious people, only Christians, only the already good can access the Father. The claim is: there is a specific access point, and it is available to everyone — regardless of background, history, culture, religion, or past — who will come through it.

No Comparison With Human Failure

Here is something that must be said clearly: the model of Christ cannot be judged by the lifestyle or the mistakes of any human being who claims to follow Him.

This is one of the most effective — and most unfair — arguments made against Jesus: look at what Christians have done. The Crusades. The Inquisition. The complicity of churches in slavery and apartheid. The cover-up of abuse. The corruption of televangelists who preach sacrifice from a private jet. These things are real. They are documented. They are genuinely shameful. And they must be named honestly, as they have been in this trilogy.

But they are not evidence against Jesus. They are evidence against the people who claimed His name while living in direct contradiction to His teaching. The standard He set — washing feet, eating with the excluded, putting down stones, loving enemies, serving rather than being served — was not met by many who claimed to follow Him. That is their failure. It is not His.

A counterfeit does not disprove the original. A forged currency does not mean no genuine currency exists. When you examine Jesus — the actual record, the actual life, the actual teaching, the actual death, the actual resurrection — you do not find the failure you find in His claimed followers. You find the opposite. Consistency. Integrity. The precise alignment of teaching and practice that is so rare in human leaders that its very presence is itself evidence of something extraordinary.

Judge Jesus by Jesus. Not by the institution. Not by the televangelist with the prosperity gospel and the questionable lifestyle. Not by the church that disappointed you. By the actual man. By the actual record.

“Do not judge Jesus by the people who have failed to follow

Him. Judge Him by Himself. Then decide what to do with what you find.”



Reflection

→ Have you been using the failures of Christians as a reason to avoid encountering Jesus directly? What would it mean to separate the two?

→ What is the specific argument you have used — or that has been used on you — to avoid taking Jesus's own claims seriously?

→ What would it mean to sit with John 14:6 not as a religious tradition but as a direct, personal statement addressed to you?

I will judge Jesus by Jesus — not by the institution, not by the failures of His claimed followers, but by the actual record of the actual man. And I will let that record speak.

PART TWO

The Power

What the Resurrection Made Available — to Everyone

CHAPTER 3

The Promise of Power

He Said He Would Send Help — and He Did

The last thing Jesus said before ascending was not a farewell speech. It was an assignment. With a guarantee attached.

The final instruction recorded in Matthew's Gospel — the Great Commission — was not a request. It was an assignment. And before He gave the assignment, He gave the foundation:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

— *Matthew 28:18–20*

All authority. Not some. Not delegated authority from a higher power that could be revoked. All authority. Over everything. The man who had died on a cross three days earlier, who had been buried and sealed in a tomb, was now making the most comprehensive claim to authority ever voiced by any being in history.

And then: therefore go. The authority is the basis for the commission. The resurrection is the proof of the authority. The commission is the consequence

of both. The sequence matters: He does not send you anywhere without first telling you who backs you.

But the disciples were not left to fulfil this commission in their own strength. Jesus had promised something in the upper room — and He repeated it after the resurrection. Not as a concept. Not as a theological position. As a Person, a Presence, a power that would be given to them.

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

— *Acts 1:8*

Power. The Greek word is *dunamis* — the same root as our word ‘dynamite.’ Not the gentle power of good intentions. Not the fragile power of personal willpower. The explosive, transformative, resistance-overcoming power of the Spirit of the living God. This was not a suggestion. It was a promise with a delivery date.

Pentecost — The Power Arrives

Acts 2. Jerusalem. Fifty days after Passover, ten days after the Ascension. A hundred and twenty people in a room — praying, waiting, doing exactly what Jesus had told them to do before the promise arrived.

Some of them must have wondered how long waiting was supposed to take.

Ten days is a long time to sit in a room with no updates.

And then: a sound like a rushing wind fills the whole house. Tongues of fire rest on each of them. Every one of the hundred and twenty begins speaking in languages they had not learned — languages recognisable to the crowd gathering outside from every corner of the known world.

Peter — the man who had denied Jesus three times — stood up and preached.

Not tentatively. Not apologetically. With the authority of someone transformed from the inside out. Three thousand people were added to the community that day.

Let us not rush past that. The same Peter who could not withstand the questions of a servant girl is now standing before thousands and declaring: you crucified the Lord of Glory, and God raised Him from the dead, and we are all witnesses. That is not personal development. That is resurrection power. I will be honest with you here, because this book has no room for distance. I have stood in rooms and preached things I was not sure I believed with my whole body — and felt the shift happen mid-sentence. I have watched relationships I had written off restored in a single conversation I did not plan. I have been in my own Saturdays — seasons where the silence from heaven was loud enough to be its own kind of noise — and found, consistently, that Sunday was not cancelled. It was just not yet. The power is not a theory I teach. It is the only explanation I have for the man I am today versus the man I was. I write this as a witness, not as a scholar. And the most reliable witnesses, in every tradition and every courtroom, are the ones who speak from what they have seen.

“The same power that raised Jesus from the dead is available to

you. Not as a doctrine. As a Person. Who lives in people. And changes them from the inside out.”



Reflection

- What is your experience of the Holy Spirit — not the doctrine but the Person? Have you ever encountered the dunamis power described here?
- What would it mean for your specific life to have access to resurrection power — the power that transforms Saturdays into Sundays?
- What have you been trying to accomplish in your own strength that the promised power was always available to accomplish through you?

The power is available. Not my power. The power of the risen Christ, present through the Holy Spirit, operating in every person who will receive it.

CHAPTER 4

The Great Commission

The Assignment That Has Not Been Rescinded

God did not give the most ambitious assignment in history to the most qualified people. He gave it to eleven ordinary individuals who had just spent a week hiding. That should tell you something about qualification.

The Great Commission is the most ambitious assignment ever given. Consider its scope: all nations. Not Israel. Not the Middle East. Not the Roman Empire. All nations. Every language. Every culture. Every tribe. Every people group that has ever existed or will exist. This was the instruction given to eleven people in Galilee — people with no money, no political power, no media platform, no institutional backing. Eleven ordinary people who had, just weeks earlier, been hiding behind locked doors.

And the instruction was: go and make disciples of all of them.

The world in which this assignment was given would have considered it delusional. Rome was the superpower. Judaism was a small, marginalised tradition within the empire. The disciples were followers of a man executed as a criminal. Their resources were zero. Their prospects were nil. By every available metric, this was the worst-funded startup in history.

Within three centuries, Christianity was the official religion of the Roman Empire. Within two millennia, it is the most widely distributed community in human history — present in every country, every continent, represented by more ethnic and linguistic diversity than any other movement. The worst-funded startup in history became the most consequential movement in history. The assignment was fulfilled. Not by human strategy alone. By the dunamis power of the risen Christ operating through people who simply said

yes.

What the Commission Means for You

The Great Commission is not addressed only to clergy. It is not a job description for professional missionaries. It is addressed to every person who has encountered the risen Christ and received the power He promised.

This does not mean every person is called to leave their country and live in a jungle. It means every person who carries the life of the risen Jesus is carrying it somewhere — in a workplace, in a family, in a community, in a city, in the specific geography of their daily life. And in that geography, the commission is active.

Making disciples is not a technique. It is not a programme. It is the natural overflow of a life genuinely transformed — the person who simply lives differently enough that the difference is visible and provokes the question that makes the answer possible.

CONTEMPORARY MIRROR: The early church grew not primarily through organised evangelism campaigns but through the daily witness of ordinary people who had been changed. The Roman world noticed that Christians loved each other differently — including people they had no social obligation to love. It was not their theology that drew people first. It was their community. The commission is still being fulfilled the same way.

The commission also addresses the rot. The specific, documented, systemic injustices this series has examined throughout — the corruption of power, the exploitation of the vulnerable, the walls between tribes and nations, the lies embedded in institutions — these are not problems the commission ignores. They are the problems the commission is specifically equipped to address. The person carrying resurrection power into a corrupt institution does not carry it as a strategy. They carry it as a character — the character of someone who has been through the cross and come out the other side, who has been genuinely transformed, who cannot maintain the corruption because their insides have been rearranged. That person in that institution is the commission at work.

“The Great Commission is not a programme. It is a life. And

every life lived in the power of the resurrection is already part
of it.”



Reflection

- What is the specific geography of your daily life — the workplace, family, community — in which the commission is currently active through you?
- What does ‘making disciples’ look like in that context? Not a programme — a life. What would it look like for your life to be the evidence?
- What specific rot — in an institution or community you are part of — is resurrection power equipped to address through you?

The commission is mine — not to a mission field across the ocean,
but to the Monday of my ordinary life. I carry the power. I will be the
evidence.

PART THREE

The Early Church

What Happened When Ordinary People Received Extraordinary Power

CHAPTER 5

Acts of the Risen Jesus

The Book of Acts Is Not Ancient History

Every generation reads Acts as a record of what the early church did. Luke wrote it as a description of what you are supposed to be doing right now.

Luke, who wrote it, signals the purpose in the opening verse: he calls the Gospel of Luke ‘all that Jesus began to do and to teach’ — implying that Acts is what Jesus continued to do and to teach through the people in whom He was now living. The title is commonly given as ‘The Acts of the Apostles.’ It should perhaps be called: The Acts of the Risen Jesus, Continued by His People.

What happens in Acts is extraordinary in scale and entirely recognisable in kind. The same patterns that characterised Jesus’s ministry now characterise the ministry of people filled with His Spirit. The boundaries are crossed — geographic, cultural, ethnic. The excluded are included. The sick are healed. The imprisoned are freed. The dead are raised. The powerful are confronted. The poor are cared for.

If you are reading Acts and thinking “that was then,” you have missed the point of the book. Luke wrote it precisely so that every generation would recognise that “then” and “now” share the same Spirit, the same power, and the same risen Christ.

The Early Community — A Model for Every Generation

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved.

— *Acts 2:42–47*

Note what this was not: a megachurch with a strategy. A programme. A denominational institution with a management structure and a five-year plan. It was a community of people who had been genuinely, recently, personally transformed by the resurrection and who were living in the overflow of that transformation.

The growth was a consequence, not a goal. The giving was an expression, not a campaign. The unity was the natural result of people who had all come through the same door and found themselves, astonishingly, family.

This community attracted people — the text says they enjoyed the favour of all the people. Not because they were clever about marketing. Because they were genuinely different. And the world, in every century, is searching for something genuinely different from what it already has.

THE CONTEMPORARY CHALLENGE: Every generation of the church is called to ask: does our community resemble Acts 2:42–47? Not in cultural form — cultural expressions vary legitimately across time and geography. But in substance: the teaching, the genuine fellowship, the shared life, the power, the growth that comes from God rather than from strategy? This is the standard. Not any human leader's style. The risen Jesus is the standard.

The Epistles — Letters to a Movement

The letters of Paul, Peter, James, and John are not theological textbooks. They are letters to communities of people who are living the resurrection and

running into specific problems as they do so. They are dealing with tribalism, food regulations that separated Jew from Gentile at the table, social hierarchies that said master and slave could not worship as equals, sexual ethics of the surrounding culture incompatible with the ethics of the kingdom. The letters address these problems not by imposing a new set of external rules but by re-anchoring everything in the resurrection. You are a new creation. You have been raised with Christ. Your old self died in the baptism. The power that raised Jesus from the dead is living in you. Therefore — and the ‘therefore’ is crucial — live accordingly.

The standard in every epistle is not ‘be as good as Paul’ or ‘achieve the consistency of Peter.’ The standard in every epistle is Christ. Always, specifically, non-negotiably. And He is the standard not as an impossible ideal but as the living presence available to help every person reach toward it.

“The Epistles are not ancient correspondence. They are live

documents addressed to every community of resurrection people in every century, including yours.”



Reflection

→ Which letter of the New Testament most directly addresses the specific problem you are currently facing?

→ What is the gap between the community described in Acts 2:42–47 and the community you currently belong to? What would it take to close it?

→ Who in your community is living the evidence of resurrection power in a way that makes the standard visible?

The early church is not a historical curiosity. It is a living standard.

And the same risen Jesus who powered them is available to power my community, starting now.

CHAPTER 6

Paul — The Most Unlikely Exhibit

What Happens When Resurrection Power Meets the Most Qualified Opponent

If you were designing the perfect enemy of the early church, you could not have done better than Saul of Tarsus. God apparently had different plans for him.

Jewish by heritage, Roman by citizenship — covering both worlds. Trained under Gamaliel, the most respected rabbi of his generation — credentialled at the highest level. Zealous, intelligent, connected, and absolutely convinced that this Jesus movement was a dangerous heresy that needed to be exterminated before it spread further.

He was present at the stoning of Stephen, the first martyr. He held the coats of the people doing the stoning — a detail Luke preserves with the specificity of an eyewitness. He then received letters authorising him to go to Damascus and arrest the followers of Jesus there. He was, by his own later admission, the chief persecutor of the church. The most effective opponent the movement had ever faced.

And then, on the road to Damascus, the risen Jesus appeared to him.

Not in a vision that could be explained away. In a blinding light. With a voice. With specific words. With a direct confrontation that left Saul physically blind for three days and permanently, irreversibly transformed.

‘Saul, Saul, why do you persecute me?’

‘Who are you, Lord?’

‘I am Jesus, whom you are persecuting.’

Three years of retreat. Then a return to public life as Paul — the man who would write more of the New Testament than any other author, plant churches across three continents, and ultimately die for the faith he had spent years trying to destroy. By any measure, that is not a personality shift. That is

a resurrection.

Why Paul Matters

Paul is not just an interesting story. He is the most powerful evidence for the resurrection available, outside the Gospel records themselves.

Paul was not a grieving follower who wanted to believe. He was an intelligent, educated, motivated opponent who had every reason not to believe and every institutional incentive to remain opposed. His conversion is inexplicable on any natural basis. Saul of Tarsus did not become Paul the apostle because he was psychologically predisposed to believe in Jesus. He became Paul because the risen Jesus appeared to him personally and, in that appearance, dismantled everything he had built his life on and replaced it with something he then spent the rest of his life proclaiming — at great personal cost, with no obvious upside.

He did not consult anyone. Because what he had experienced was not a tradition passed down or a community belief to be accepted. It was a direct, personal encounter with the risen Jesus. And direct, personal encounters with the risen Jesus have been, across two thousand years and every culture in the world, the most consistent mechanism of the kind of transformation that cannot be explained by human psychology or social pressure alone.

“Paul is the resurrection’s most unlikely exhibit. He is also one

of its most compelling proofs. The man who tried hardest to destroy the movement became its most effective builder.”



Reflection

→ What is your ‘road to Damascus’ — the encounter with the risen Jesus that you have had, or that you are resisting having?

→ Who in your world is currently playing the role of Saul — the most qualified, most articulate opponent of faith — who might be one honest encounter away from becoming Paul?

→ How does Paul's transformation speak to the specific area of your life where you feel most resistant to change?

No one is too opposed, too qualified in their opposition, too far down the wrong road to be reached by the risen Jesus. Including me.

PART FOUR

The Power To Become

What the Resurrection Produces in Every Person Who Receives It

CHAPTER 7

Becoming — The Process the Resurrection Initiates

You Are Not What You Were. You Are Not Yet What You Are

Becoming.

Conversion is not the destination. It is the beginning. The child does not stop growing at birth — and the person who treats new birth as an arrival has confused the starting line with the finish line.

And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

— 2 Corinthians 3:18

Being transformed. Present continuous tense. Not: were transformed at the moment of conversion and the process is complete. Not: will be transformed at the end of time when everything is finally resolved. Being transformed — right now, ongoing, active, in process, moving in the direction of the image of Christ.

The resurrection initiated a process. Not a state. The person who receives the risen Jesus does not arrive at a finished product. They begin a transformation that continues — deepening, widening, pressing into more territory, making more of the interior available to the One doing the transforming — for the rest

of their lives.

What Becoming Looks Like

It looks, often, like the compound interest of small choices. The daily decision to read the word rather than scroll. The moment of irritation handled differently than it would have been handled a year ago. The relationship restored that would previously have been abandoned. The generosity extended that was previously impossible. None of these is dramatic. All of them are real. And all of them add up.

It looks like the progressive replacement of old patterns with the mind of Christ. Paul calls it the renewal of your mind: ‘Do not conform to the pattern of this world, but be transformed by the renewing of your mind.’ (Romans

12:2) The renewing is passive in voice — you do not renew your own mind by

willpower. You submit it to the One who renews, and you cooperate with the process.

NOTICE: The process of becoming is not about performance. It is about availability. The person being transformed is not the one trying hardest to be good. It is the person most available to the transformation — most willing to be honest about where the old patterns still run, most willing to cooperate with the process of replacement. Effort matters. But effort directed by the Spirit, not effort in place of it.

It looks like the specific, evidence-producing fruit Paul describes in Galatians

5: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness,

self-control. These are not achievements. They are the natural fruit of a tree drawing from the right root. The tree does not strain to produce fruit. It simply grows in the right soil, connected to the right root — and the fruit comes.

The Standard Is Jesus — Not Any Human Being

The standard for the becoming process is Jesus. Not the pastor you admire. Not the author whose books have changed your life. Not the spiritual mentor

who walked with you through your hardest season. Certainly not the televangelist with the private jet and the prosperity gospel — that is a different destination entirely.

Jesus. The actual Jesus of the Gospels — the servant leader who washed feet, the boundary-crosser who went to the Samaritan woman, the truth-teller who confronted the Pharisees, the lover of the excluded who called Zacchaeus down from the tree. The full picture. Not the version edited for institutional comfort.

This is good news and it is also demanding news. Good news because the standard is achievable — not in human strength alone, but it was lived, it is real, and the power that lived it is available. Demanding news because it will not allow you to settle for any human substitute.

“You are not what you were. You are not yet what you are

becoming. The resurrection guarantees the process. Your availability determines the speed.”



Reflection

→ What is the evidence that the becoming process is active in your life? What has changed in the last year that is attributable to transformation rather than self-improvement?

→ Where is the gap most visible between who you are and the standard of Jesus? Not as condemnation — as information. What does the gap tell you about where the process is most needed?

→ What would it mean to be more available — to stop managing the process on your own terms and simply cooperate with what the Spirit is doing?

I am in process. Not finished. Not abandoned. Being transformed, by the power of the resurrection, into the image of Christ. I cooperate with this process today.

CHAPTER 8

Access to the Father

The Specific Thing the Resurrection Restored — For Everyone

In one sentence, spoken in a garden, the risen Jesus redefined every human being's relationship with God. Most people have never fully received what He said.

Jesus said, 'Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, I am ascending to my Father and your Father, to my God and your God.'

— *John 20:17*

My Father and your Father. My God and your God.

This is the resurrection's announcement of restored relationship. Not: I am going to my Father, who is inaccessible to you. Not: I am going to God, who will consider your application. My Father and your Father. The same Father. The same access. Available to Mary Magdalene with her complicated history, available to the disciples who had run away, available to Thomas who had refused to believe, available to Peter who had denied Him — because the resurrection has opened access that the cross had paid for.

The Access Is Universal

For through him we both have access to the Father by one Spirit.

— *Ephesians 2:18*

Both. In context, Paul is talking about Jews and Gentiles — the deepest cultural and religious divide of his world. Both have access. Through the same Christ. By the same Spirit. To the same Father. Not: religious insiders have privileged access and outsiders have conditional access. Both. The same. Through the same door.

The same 'both' applies in every generation to every human division: Nigerian

and British. Sikh and Catholic. Poor and wealthy. Educated and not. Morally sophisticated and openly broken. The access is the same. The door is the same.

GLOBAL MIRROR: Every system in the world creates hierarchies of access. The wealthy have access the poor do not. The educated have access the uneducated do not. The connected have access the isolated do not. The resurrection of Jesus creates one space — specifically, uniquely, intentionally — in which every hierarchy of access is levelled. Not by pretending the differences do not exist, but by insisting that they do not determine access to the Father.

The Access Is Personal

The access is not only universal — it is personal. Jesus told Mary: my Father and your Father. Not our corporate Father, addressed from a distance through institutional intermediaries. Your Father. Personal. Direct. By name. The prayer He taught His disciples begins: ‘Our Father.’ Not ‘the God of the universe, to be addressed with appropriate protocol.’ Father. The most intimate relational term available in any language. The term that implies dependence, trust, belonging, unconditional love, specific attention to the individual child.

Every person who has ever felt too complicated, too broken, too far gone, too small, too ordinary to have the attention of God — the resurrection is the direct answer. You are not too complicated. You are not too far. You are not too small. The Father who sent the Son to die and raised Him to prove the mission was accomplished is the Father who knows you by name and is waiting with the same welcome that the father in the parable ran to extend to the returning prodigal.

He ran. Not walked. Ran. That is the posture of the Father toward every person who turns toward home.

“My Father and your Father. The resurrection made that

sentence possible. And it is addressed to you. Personally. By name.”



Reflection

→ What has kept you from using the direct access to the Father that the resurrection opened? What has made it feel conditional or unavailable?

→ What would it mean for you, today, to approach God as Father — not as Judge managing a case file, not as distant power requiring elaborate protocol, but as Father?

→ Who in your world needs to hear that the access is theirs — that the Father is their Father too, regardless of their history or background?

The access to the Father is mine — opened by the resurrection, available through Christ, personal and direct. I will use it. Today and every day.

PART FIVE

Hope — Now And Forever

What the Resurrection Means for the Life You Are Living and the One That Follows

CHAPTER 9

Hope for Now

The Resurrection Is Not Only About What Happens After You Die

Saturday is the most accurate name for the season where everything looks finished and nothing has moved yet. If you are in a Saturday, this chapter is written specifically for you.

The resurrection has been, in much of its institutional presentation, primarily about the afterlife. The promise of heaven. The reassurance about what comes after death. These things are real and important and this chapter will address them.

But before the afterlife, there is the life. And the resurrection speaks to it with the same authority and the same completeness.

Paul's language about resurrection is consistently present-tense as well as future-tense. 'We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.' (Romans 6:4) New life — now. Available now. The same resurrection power that operated on Sunday morning operates on every morning that follows, for every person in whom the risen Jesus lives.

Hope in Darkness

The disciples on Saturday had no such hope. Everything they could see

pointed in one direction: finished, over, defeated. They were not wrong about what they could see. The tomb was real. The death was real. The guards were real. Their grief was entirely appropriate to the evidence available to them on Saturday.

What they did not yet know was that Sunday was already in motion — already established, already guaranteed by the character and the power of the One in the tomb. The resurrection did not become real when they saw it. It was already real while they were weeping.

Every person in a Saturday season — in the grief, the confusion, the sense that the story has ended and ended badly — is in the same position as those disciples. Not wrong about what they can see. But potentially wrong about what is already in motion that they cannot yet see.

This is not the same as saying: everything will be fine in the end. Sometimes things are not fine in the way we hoped, in the timeframe we expected, in the form we were asking for. The resurrection does not promise the specific outcome we desire. It promises the specific presence of the One who has defeated death itself — and is therefore not defeated by any of the lesser enemies that fill the space between now and eternity.

THE DISTINCTION: Resurrection hope is not positive thinking. It is not the pretence that the darkness is not dark. It is the specific, evidence-based, historically grounded confidence that the darkness is not the last word. That Sunday is a category of reality, not just a day of the week. That the God who rolled the stone away is active in every sealed tomb — personal, national, relational, vocational — that currently looks like the end.

The church that offers resurrection hope is not the church that denies the Saturday. It is the church that sits in the Saturday with full honesty — naming the darkness, acknowledging the grief, refusing the cheap comfort of premature cheerfulness — and also holds, with unshakeable confidence, the knowledge of what Sunday means.

“Saturday is real. And Sunday is more real. The resurrection

does not pretend the darkness away. It outlasts it.”



Reflection

→ What is your current Saturday — the area of your life where it looks like the story has ended badly?

→ What would it mean to hold that specific Saturday alongside the knowledge of Sunday — not denying one, but letting the other speak into it?

→ Who in your world is in a Saturday season and needs someone to sit with them in it — without pretending it is Sunday yet, but holding the knowledge that Sunday is coming?

I hold the Saturday honestly. And I hold Sunday more firmly. The resurrection is my hope — not for what I can see but for what is already in motion.

CHAPTER 10

Hope for Eternity

Because He Lives, We Shall Also Live

Paul does not offer a metaphorical resurrection or a spiritual one. He is explicit: if Jesus did not rise bodily, nothing we believe means anything. Then he builds his case for why Jesus did.

But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith.

— *1 Corinthians 15:12–14*

Paul does not soften this. He does not offer a spiritual or metaphorical version

that might be more comfortable. If Christ has not been raised, the entire enterprise is pointless. The hope is hollow. The people who died in the faith died for nothing.

But — and this is the hinge of the argument — Christ has been raised. The evidence has been stated. The witnesses have been named. The conclusion follows:

But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.

— 1 Corinthians 15:20–22

Firstfruits. The first of the harvest — not the whole harvest yet, but the guarantee that the harvest will come. Jesus's resurrection is not an isolated event. It is the beginning of a category. The first of a kind. The proof of concept for every human resurrection that will follow.

What Eternal Life Actually Means

Eternal life in the New Testament is not, primarily, a description of duration. It is a description of quality and relationship. 'Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.'

(John 17:3) Knowing. Relationship. The specific intimacy of genuine

knowledge between the creature and the Creator — the relationship that the garden broke and the resurrection restored.

The eternal life available to every person who receives the risen Jesus begins now — in the quality of relationship, in the depth of knowing, in the daily access to the Father that the resurrection opened. And it continues, without interruption, beyond physical death — in the full, embodied, face-to-face presence that Paul describes as seeing no longer through a glass dimly, but face to face.

This is not escapism. It is not ‘pie in the sky’ religion. It is the most transformative hope available — not because it takes people’s attention off the present, but because it gives them the specific confidence to engage the present without the paralysis of knowing it is all temporary.

The person who knows that death has been defeated can take risks that the person who treats death as final cannot. The person who knows the story does not end at the grave can invest in things that will not show returns in their lifetime. The person who knows that every human being they encounter has eternal value can treat them with the specific, costly love that eternal value warrants.

Resurrection hope does not pull people out of the world. It sends them into it with more freedom, more courage, more generosity than the world can generate on its own.

THE FINAL WORD: Death is not the final word. This is not wishful thinking. It is the most evidence-based claim available to any human being. The tomb is empty. The witnesses are documented. The movement that should have died on Friday has continued for two thousand years across every culture and every century. And the risen Jesus is still doing what He has always done: meeting people in their gardens, calling them by name, and sending them back into the world with a message worth living for — and, if necessary, dying for.

“Because He lives, we shall also live. This is not a comfort

offered to the dying. It is a commission offered to the living. Go — and live accordingly.”



Reflection

- What would change in how you live today if you genuinely believed, in your body and not just your head, that death has been defeated?
- What investment — in a relationship, a community, a person, a cause — would you make if you knew that nothing done in Christ is ultimately wasted?
- How does eternal hope specifically equip you to engage the Saturday

conditions of the contemporary world with more courage, more generosity, more presence than despair allows?

Because He lives, I live. Not just after death — now. With the courage of someone for whom death is not the last word, I will live accordingly.

Conclusion

The Story That Has No End

Three books. Three events. One risen Jesus. And a question that has never changed: what will you do with what you now know?

The resurrection changes the category. It is not the inspiring story of a man who lived well and died nobly. It is the documented, evidenced, witness-attested event in which the Son of God defeated death and made everything He modelled and everything He died for available to every human being, in every century, in every culture, forever.

The story does not end. That is the point. The book of Acts — which does not have a conclusion in the conventional sense, it simply stops mid-narrative — is the signal. The story was not finished when the record stopped. It is being written in every community of resurrection people in every corner of the world right now. It is being written in your life, in the specific geography of your daily existence, in the specific people who are in your orbit.

The risen Jesus is not a figure of the past. He is the living, present, actively governing King whose resurrection made every commission possible and whose promised presence makes every commission sustainable. He has not changed. He has not retired. He has not moved on to another project. He is still doing precisely what He has always done — meeting people in their specific gardens, calling them by their specific names, and sending them back into the world carrying something that was not in them before.

The trilogy is complete. The work it describes is not. You are part of what

comes next. And the One who walked out of the tomb is with you — not as a metaphor, not as a memory, not as an inspiring idea — but as the specific, personal, named, present, power-bearing risen Jesus.

He called Mary by name in the garden.

He is calling yours.

“The resurrection is not a story that ended two thousand years

ago. It is the power that is available to you today. And the question it asks is the same one it has always asked: will you receive it?”

— Timilehin Idowu

Festac Town, Lagos, Nigeria, 2026

Before The Practice: Receive

The Door Is Open. Will You Walk Through It?

You have read about the resurrection. You have examined the evidence. You have felt the weight of the invitation.

This is the moment the whole book has been building toward.

Everything in this book — the evidence, the power, the commission, the access, the hope — is available. But available is not the same as received. The door being open is not the same as walking through it.

If you have never made a deliberate, personal decision to receive the risen Jesus — not the religion, not the institution, not the tradition, but the actual living person of Jesus Christ — this is the moment. Not because you have reached the end of a book. Because you have been called by name, and the call deserves a response.

You do not need to be ready. Nobody who walked through this door was fully ready. Mary was grieving. Peter was guilty. Thomas was doubting. Paul was opposing. The risen Jesus met every one of them exactly where they were and

transformed them from the inside out. He will meet you the same way.

If you are ready to receive — to open the life you actually have, with the history you actually carry, to the risen Jesus who is actually present — this prayer is a starting point. It is not a magic formula. It is simply a honest conversation with a Person who is already listening:

A PRAYER OF RECEPTION Lord Jesus — I have read about You. I have examined the evidence. And somewhere in these pages, I have felt something that I now recognise as You calling my name. I am not coming to You with a clean record. I am coming with the life I actually have — the failures, the doubts, the choices I am not proud of, the Saturday seasons I thought would never end. I am coming as I am. I believe You died. I believe You rose. I believe the tomb is empty and that the power that emptied it is available to me. I receive You now — not as a religion to join, but as the living Lord to follow. Come into my life. Rearrange what needs rearranging. Begin the work that only You can do. My Father and Your Father. My God and Your God. I receive what the resurrection made available. Starting now. Amen.

If you prayed that prayer — or something like it, in your own words — the next step is community. The resurrection was never designed to be received alone and lived in isolation. Find a community of people who are genuinely living this. Tell one person what you decided. The commission begins the moment you receive the power.

And if you are not ready yet: keep reading. Keep asking. Keep sitting with the evidence. The risen Jesus is patient. He waited three days in a tomb. He can wait for you to work through your questions — and He is not going anywhere.

The 30-Day Resurrection Practice

Because resurrection power is available every morning — not just on Easter Sunday.

This practice is structured around four movements: Evidence, Power, Becoming, and Commission. Each week pairs scripture reading with one

concrete, irreversible real-world action — because resurrection faith was never meant to remain in the head. It was always meant to move the hands.

Week 1 — The Evidence (Days 1–7)

Days 1–3: Read 1 Corinthians 15 in full. Slowly. As if for the first time. Write

down every claim Paul makes and every piece of evidence he offers. Ask yourself: what would I have to do with this evidence if it were presented in any other context?

Days 4–7: Read the four resurrection accounts — Matthew 28, Mark 16, Luke

24, John 20–21. Note the specific details, the specific people, the specific times and places. This is eyewitness testimony. Treat it accordingly.

Week 1 Action: Write your honest verdict. One page. What do you actually

believe about the resurrection, and what is the single biggest reason you either believe or resist? Date it and sign it. This is not for anyone else — it is so that you have a record of where you stood on this day and can look back at how far you have come.

Week 2 — The Power (Days 8–14)

Days 8–10: Read Acts 1–4. The promise of power, Pentecost, and the first

community. Ask: what is the gap between what I read here and the community I currently belong to? What would it take to close it?

Days 11–14: Read Romans 6–8. Paul's most sustained treatment of

resurrection power in the present — the daily, available, transformative power to live differently than the old programming. Identify one specific area where you will cooperate with this power this week.

Week 2 Action: Identify one area of your life where you have been operating

entirely in your own strength — a relationship, a responsibility, a fear, a habit.

This week, stop managing it alone. Pray over it specifically every morning for seven days. Not a general prayer. A specific one, naming the exact thing, asking for the exact help, expecting the exact power described in Acts 1:8.

Week 3 — The Becoming (Days 15–21)

Days 15–17: Choose one characteristic of Jesus from the life book — servant

leadership, boundary-crossing love, confronting hypocrisy with grace, restoring the excluded — and ask: what would it look like to embody this more fully in my current context?

Days 18–21: Find one person in your life who is in a Saturday season. Sit with

them — not to fix, not to preach, but to be present with the specific hope that Sunday is coming. Be the church to them this week.

Week 3 Action: Have the conversation you have been avoiding. The one with

the person you owe an apology, or the reconciliation you have delayed, or the honest word you have been too comfortable to speak. Resurrection people are not avoidance people. Schedule it this week. Have it before Day 21.

Week 4 — The Commission (Days 22–30)

Days 22–25: Identify the specific geography of your daily life — the

workplace, the family, the community — and ask: what does the Great Commission look like here? Not a programme. A life. What is the evidence in my daily life that the resurrection is real?

Days 26–28: Spend thirty minutes each day in direct, unhurried access to the

Father — not a formal prayer list, but conversation. Remind yourself: my Father and your Father. Direct. Personal. Available.

Days 29–30: Write your resurrection declaration — one page, honest, specific,

yours. What has this book given you? What is different? What do you carry

that you did not carry before? Then share it with one person who needs to hear it.

Week 4 Action: Name one person in your orbit who needs to hear what you

now know. Not a stranger. Someone specific. By Day 30, tell them — not with a tract, not with a lecture, but with your own story. The commission begins with a name. Write theirs down on Day 22 and do not let the week end without keeping that appointment.

About The Author

Timilehin Idowu is a pastor, mentor, and transformational writer based in Festac Town, Lagos, Nigeria. He serves as Pastor at Worship Nation International Church and co-founder of Flourish Playhouse.

He has spent more than a decade working with young people in one of the most complex, high-pressure urban environments on the African continent — watching them navigate identity crises, economic uncertainty, broken families, and the particular loneliness of a generation that is connected to everything and rooted in nothing. He writes because he has seen, repeatedly, that the resurrection is the only framework that addresses the whole person: the intellectual who needs evidence, the broken one who needs access, the ambitious one who needs purpose, and the exhausted one who needs hope that is stronger than their circumstances.

The Becoming Great Series — now ten books — was not conceived as a publishing project. It was conceived as a response to the specific questions his people were asking, in the specific language they were speaking, at the specific moment they needed answers. Book 10 is the theological centre of everything he has written, because the resurrection is the theological centre of everything that is true.

He writes as a witness, not as an expert. His own life — the patterns that needed breaking, the relationships that needed restoring, the version of

himself that needed to die before a better one could emerge — is the primary exhibit. The resurrection is not a subject he studies from a distance. It is the explanation he returns to every time someone asks him how he became the man he is.

He cannot explain the change in his own life any other way.



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The Becoming Great Series

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

Book 1 — I Must Blow

Identity • Character • Purpose • Process

Book 2 — I Am the Champion

Discipline • Mastery • Consistency • Resilience

Book 3 — I Will Be Rich and Famous

Wealth • Influence • Enterprise • Legacy

Book 4 — Don't Scroll Past This

Character • Generations • Mentorship • Legacy

Book 5 — LIFE: The Journey

Life • Identity • Purpose • Legacy

Book 6 — The Truth about LIE

Truth • Peace • Integrity • Reconciliation

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

Responsibility • Reprogramming • Growth • Legacy

Book 8 — Lessons From the Life of Jesus

The Model • Servant Leadership • Love • The Commission

Book 9 — Lessons From the Death of Jesus

The Cross • Forgiveness • Reconciliation • New Life

Book 10 — Lessons From the Resurrection of Jesus

Power • Becoming • Access • Hope



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