

Did Christ rise or not?

Corinthians Explained

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Bible Text: 1 Corinthians 15:12-19

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Congregation, the Apostle Paul writes from the resurrection in chapter 15, was concerned that some people did not take that too seriously and he's explaining that the Lord Jesus, yes, rose from the dead. He explained that he had revealed himself to Cephas and to James and to 500 at once, and also told something that I accidentally skipped last Sunday, he also was seen by himself as an untimely one. What does that mean? "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." So one born out of due time, there are three possibilities I can see, three explanations. In the first place, the Apostle Paul was called much later than the other apostles, way later so he did not belong to the first batch, so to speak, but he came later at a strange time on the way to Damascus. So this might mean that he had revealed himself years later out of the regular, normal time.

And sometimes being born out of due time is referring to a miscarriage. A miscarriage, that's hard and that's how he felt, a miscarriage. Is that the meaning out of due time he feels compared to the apostles, those are men, they are apostles, the Lord has called them but he feels so much inferior, so much weaker. It's such a wonder, "Me, a miscarriage, one born out of due time." Is that why he continues, "For I am the least of the apostles"?

In the third place, it is possible that he means a premature baby, weak, sickly, not healthy, not a full-grown baby. We don't know exactly what he wanted to say but we can summarize for sure that he feels the least of the apostles and that he was called at a different time. It was a time thing, out of due time.

So he continues with this topic about the resurrection of the Lord Jesus and in verses 12 to 19, he continues with a type of reasoning, reasoning that Christ must have been risen, and if not, the consequences are dire, and if he did, that is just most wonderful. So the theme for this evening's hour sermon is "Did Christ rise or not?" Did he rise or not? Two thoughts. If not, the consequences are dire, and secondly if true, a most wonderful reward will be given. Did Christ rise or not: if not, the consequences are dire; if true, a most wonderful reward will be given.

Congregation, young people, do you remember the Apostle Paul in Athens? That is not too far away from Corinth. He walked through that city, he had some time left, he saw many temples, all different gods' idols, and then he saw a temple with the inscription "For the Unknown God." The unknown god, an altar, a temple for the unknown god. So he gathered that the Athenians were afraid that they had forgotten one of the gods, so in order to be safe, they started sacrificing to a god they did not know, even not a name, nothing, just in case there was someone not happy with them. So they started sacrificing to the unknown god.

The Apostle Paul was shocked by the idolatry. He was stirred in his feelings because of all that idolatry in Athens, but he wanted to talk to them and he wanted to make a connection first, not just talk about the Bible but he wanted a connection to start with. And he was a wise man and guided by the Holy Spirit and he started like this, I paraphrase, "I saw your temple. I saw your altar. It said 'For the Unknown God.' Hey, I know the God. You don't know him but I do. May I tell you something about the God you don't know you're serving?" Sure. So they took him to Mars Hill close to Corinth but in Athens and they asked him to explain what that was all about, that who that God is that they were serving not knowing him. So let us listen to a piece of his sermon and the reason why I'm doing this is Corinth was close to Athens and had that same philosophy and that same type of life, the same culture, the same language.

So we have to understand that the people of Athens would understand the people in Corinth. I'll quote a few verses from Acts 17. "God," he begins, "God that made the world," he made the world, that unknown God made the world, "and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." You know, you make a mistake, this God you don't know and you are just serving him but he does not need a temple. He can't even be kept in a temple. He dwelleth not in temples made with hands. He continues with preaching and later on in the sermon he says he has appointed someone, or rather "he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." He's preaching the first time in Athens and talking straight about God not in temples, the almighty one, the omnipresent one, the God who has sent someone, has ordained someone to judge the world. That's the first preaching, first sermon.

And that man, of course, we know it is the Lord Jesus. He writes about him, "whereof he hath given assurance," God has given assurance, "unto all men, in that he hath raised him from the dead." The first sermon he talks about the resurrection. The first sermon he makes a connection and he is wise and connecting and friendly but also very blunt. "Judgment day is coming. Judgment day is coming and there is a Savior, there is a saving Lord Jesus Christ and he will judge the world and God has given him assurance that he is the one because he has raised him from the dead."

And when they heard, when they heard about the resurrection, they said, "Uh, no, no, no. It can't be. Impossible. Absurd." They mocked him. They laughed at him in his face. "And when they heard of the resurrection of the dead, some mocked: and others said, We

will hear thee again of this matter." Another time. "Really? I can't believe it that you say this."

So the Apostle Paul was wise in making a connection, also blunt, and explained the resurrection. The heathens were not very pleased but yet the Apostle Paul also had some result on that preaching. "So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Amazing, some clave to him and believed, it says in Acts 17. It was the work of the Holy Spirit, of course, but you know, you see here that the resurrection doctrine was absolutely unpopular and absurd, strange in the Greek culture. It was impossible. They had no respect for that.

So what was their thought, then, about the body and the soul? What did those Stoics and Epicureans, those people in Greece, what did they teach about the body and the soul? Well, simply said, the soul is you and the body is just flesh. The soul is the songbird, can we say, a canary and the body is the cage. Well, that bird does not like to be in that cage, does it? If you open the door, it will fly out and you will have a hard time getting it in, I suppose, because that bird likes freedom. And they said, Plato and others, they said when you die then the soul leaves the cage and it's free and you don't want to go back into that cage again, right? So then you're free from the body, you are with God, you are united with your Maker, and the body just deteriorates and the body is gone and the body returns to dust, and for the body there is no future so you don't even want it. Why would you go back to the dust?

That's their philosophy so that means that in that culture when you preached about Jesus and the resurrection, they said, "No, no," because that was so against the grain, it was so contrary to their philosophy. It was impossible. And yet the Lord broke through people, and yet the Lord opened doors and some yet believed but that's a wonder. But does the Bible not also speak like that, that the body is vile, and that the body is mortal, that the body is a body of death? No. The Bible does not speak that way about the body. The Bible speaks about the body, the diseased body, the corpses, in a very respectful way. But you say what about Philippians 3:21 then? "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Does the Bible not say in Philippians 3 that our bodies are vile bodies? What does vile mean? I checked it. It's only used a few times in the Bible and it means low. It means mortal. It means weak. It does not mean vile in our sense. The Bible would not say that the body is just nothing and that the body is garbage, and that the body is dirty, and the body is worthless. It didn't say that. "Who shall change our vile," or weak, "body, that it may be fashioned like unto his glorious body."

So in the resurrection, the weak bodies of God's people are changed through Christ, we are fashioned like unto his glorious body. So vile is the opposite of glorious. Vile is the opposite of mortal. Someone says and what about Romans 7, then? Romans 7:24, "O wretched man that I am! who shall deliver me from the body of this death?" Do you see that? Who shall deliver me from the body of death? I would like to be rid of that body of death. I don't like to be in the body of death. Who is going to deliver me from that

miserable body of death? But also here you have to be careful. The body of death is not our body. The body of death in the Bible is our sinful nature, our old man. "Who shall deliver me from that old man, wretches man that I am! I would like to be delivered from that corpse that I'm carrying on my back all the time, constantly reminding me of my sins. Who shall deliver me from the power of sin, from the guilt of sin, from the body of death?"

Summarizing in the first thought, the first introduction, summarizing the introduction, the Apostle Paul in this chapter understands that there is no appetite for that, there is no desire to believe in that, so he takes the time, he takes the time to explain that he has been seen by witnesses, that they can just ask people, "Have you see it yourself with your own eyes?" But then he also begins to reason in seven points and two times he repeats himself, so it's nine points but two of them are the same so that makes it seven points. It's seven points he's going to explain. If. If. If. If that's not true, then...

So in the first thought we're going over that, over those seven points. If there is no resurrection, then Christ is not risen, and the preaching is vain, your faith is vain, then we are false witnesses, then we are yet in our sins, then the dead have perished and we are most miserable. You go over those seven points. There must be resurrection because if not, if not then Christ has not risen, right? If it is impossible according to the Greeks, if it is impossible to be raised from the dead, then the Lord Jesus also could not have been raised from the dead. If it is impossible for mankind, it is also impossible for Jesus. And if that's true, he reasons, if there is no resurrection then Christ has not risen. Do you realize that? Christ not risen, that means that there is no justification. It means that he is not raised for our justification. It means that we cannot speak about the ransom for sinners. Then the payment has not been accepted by the Father. Then the receipt has not been given.

Romans 1, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared," and declared, "to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." First point of those seven, if there is no resurrection, then Christ has not been raised, then the whole doctrine falls flat, the whole doctrine is gone. There is no foundation. Christ not being raised is despicable. It's something that makes it hopeless.

Then in the next points he increases the seriousness of that. It's a seven point increasing progressive reasoning and they all connect. If there is no resurrection, then Christ is not risen and, secondly, then the preaching is vain as you see in verse 12, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen," and 14, "And if Christ be not risen, then is our preaching vain." Our preaching is vain. What have they been preaching? They have been preaching the resurrection of Jesus. They've been preaching that he lived on earth and obeyed the law. He was to be made sin, that he suffered in the garden of Gethsemane, that he was crucified on the cross on Golgotha, that he was buried and that he rose on the third day. It has been preached so then we'd better forget about the preaching? We just don't preach it anymore? Because if

Christ, if there is no resurrection, then Christ is not risen and then the preaching of the risen Christ is absolutely nonsense.

Acts 1, "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." You see, if there is no resurrection, then the preaching is vain, there is no truth in there, there is no power in there, it's nonsense. If there's no resurrection, then we'd better stop preaching, then Christ is still in the grave and the gospel is a lie. But the gospel is not a lie. Do you know what it says in Daniel 2:2? In Daniel 2:2b we see that, that the resurrection is already predicted in the Old Testament. Daniel 2, the second verse, "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king." I think it's the wrong verse. I will just look it up at home what verse it is, but this for sure, absolutely no sense of preaching the word if the Lord Jesus has not risen. Christ is then still in the grave, the gospel a lie. Is he also alive to us, is the preaching alive to us?

Then he continues with saying that then also our faith is vain. Not only the preaching is vain, also the faith is vain. "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Vain means idle, empty, worthless. That means that he's not risen. That means that he is no Savior. That means that you're not convinced, that you just have no idea about the truth and there is no believing in him. And if you do, if you believe in a Savior who has not risen, that faith is worthless and does not stand in the day of judgment. It's not saving faith, something is missing in that faith. It's a vain faith. It's a mistake. It's false. If the Lord Jesus did not rise, then we have no correct preaching and we have no saving faith.

And he continues in verse 15, "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." So then we have been lying and all those witnesses, James and Peter and the 500, they have just been talking about they made it up themselves. But they are eyewitnesses. That's what they said. They said, "I have seen him." And if the dead rise not, then they haven't seen him so they are lying. All those people are just deceivers.

And then he continues another time to talk about, "if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain," and he writes at the end of verse 17, "ye are yet in your sins." Ye are yet in your sins. If there is no resurrection, there's no salvation and people are in their sins. That sin has then killed Jesus and he cannot provide salvation. There is no forgiveness by his death, there is no validation by raising him, and then they are yet in their sin. That kind of struck me, that expression when I studied it. Being in your sin, are you? Congregation, are you in your sins like a baby who has soiled itself? Or much worse, being in sin, living in sin, enjoying sin, under the guilt of sin, under the power of sin? Being in your sins, your sins, not someone else's sins? In your sins, just being so involved, so super-involved in your own sins and just drowning in it? It's horrible. That is the suffering of someone whose eyes are opened, the Lord opens your eyes for the first time, you begin to see that you are in your sins and you try to get

out of that sin and the guilt, you'd like to work yourself out of that miry clay but you're in your sins.

So if the dead rise not, then Christ has not risen, then the preaching is vain and faith is vain, and you are yet in your sins. That's horrible, being in your sins yet. In John 8:21 we read about it, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins." He is speaking to the Pharisees, "You shall die in your sins." He writes to them, "I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come." Then said those words, "I go my way, and ye shall seek me, and shall die in your sins." He spoke to the Pharisees, "You shall die in your sins, man, if nothing changes. You'll die with all your sin on your back just drowning you."

Are you in your sins yet? Can you die the way you are now? Because the opposite is that your sins are taken away, that you have no sins left. Has the Lord Jesus come to take away sin, right? So your sin has been taken away or not and by nature it has not been taken away so many of you who don't profess anything and if that's correct, you're unconverted, you are in your sins yet. You know, you just walk home, drive home whistling and singing and happy but you're in your sins and the doctor tells you there's something serious, you panic because you're still in your sins. And the greatest misery is that we don't know it, that we don't realize it, that we are in our sins. Yet in your sins. If the Lord Jesus was not raised, you are yet in your sins. There is no validation. There is no forgiveness. There is no truth. There is no saving faith.

So sin still clings to us and by nature we don't have a Savior, that was the fifth point. And then he continues, "Then they also which are fallen asleep in Christ are perished," verse 18. If there is no resurrection, that Christ is not risen, the preaching is vain, the faith is vain, you are in your sins, and also this, then your friends and ancestors and people in the Old Testament and all the saints of the old dispensation, they all have fallen asleep, right, but they are perished then. If there is no resurrection, if Christ is not risen, they have perished. Perished? Yes. Then they are in hell. Then they are damned. So if you cannot believe in the resurrection, then you don't believe it then you go to hell.

Do you see the increasing seriousness? In your sins, and then they have perished and you also will perish and go to that place where you will gnaw your tongue, where you will have that great discomfort and that compunction, that regret, that deep respite kind of pulling those hairs on your head, "Oh, would I, would I!" And the Bible speaks about that hell of the habitation of the souls as a hell that we will be cast into the lake of fire. Are you in your sins? Then you're on the broad way and you're heading in the wrong direction, you're heading to your death, you're heading to the judgment seat of Christ, you're heading to your eternal perdition. Then it will be something to fall into the hands of the living God.

So do you see the Apostle Paul's reasoning that you will perish? That you are condemned forever? And then in verse 19 he says, "If in this life only we have hope in Christ, we are of all men most miserable." If there is no resurrection, then we are most miserable. Explain that. Well, let me try. Remember Moses, children, he was in Egypt as a prince. He lived like a prince. He was rich and educated and had all the things he wanted but he found out about the people of the Hebrews and he found out that he was a Hebrew himself, and he was influenced by the Holy Spirit and the Holy Spirit inclined his heart and lighted his understanding and he came to the conclusion that it was better to be afflicted with that people. It was better to be afflicted with that people than for a time to enjoy the pleasures of sin. So he left Egypt. He said, "I'm not a fool. Are you kidding? I'm not staying here. If I stay in Egypt, I will lose everything so I'm better as a poor shepherd in the desert and go to my eternal happy destiny, that's way better than staying here on earth and loving this life and loving the pleasure of sin. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches," esteeming the reproach of Christ greater riches, "than the treasures in Egypt: for he had respect unto the recompence of the reward." He thought, "I will be rewarded if I sanctify, if I sacrifice my life. I will be rewarded if I walk a narrow pathway. If I leave the world I will be rewarded."

And suppose that he would not be rewarded, suppose Moses would have left Egypt, left all the wealth and the beauty of Egypt and would have become a shepherd in the desert and then would have died with nothing, and there would have been no reward for him in eternity, then he had of two worlds the worst. Then he had no joy on earth in sin and no joy in heaven, the future. That means that he would have been of all men most miserable, to sacrifice here on earth and to deny your pleasures and say, "No, I kind of like it but I don't want to do it because I like to be saved," and the no salvation, then you have nothing. Then it would be better, humanly speaking, to say, "Let me just enjoy life, then I have at least something."

So if there is no resurrection, no reward, then they that crucify the old nature are worst off of all. You would say, "Moses sounds kind of selfish that he wanted the recompence of that reward." That's correct. It sounds selfish but there is a selfishness that is holy. There is a selfishness that is a good selfishness. There is a selfishness that is God-honoring and that selfishness is, "Lord, there is for me no better place than to glorify thee and to be humble myself." Would that be your best place, to be humble to dust and to look upon God and give him glory? If that's your selfishness, that is a selfishness the Lord appreciates.

Or you would say maybe, "But Moses at least would go to heaven. Maybe he would not be resurrected then but he at least with his soul would go to heaven. So then he is in heaven. Although his body would not be in heaven, his soul is." I see your point but you cannot reason that way in the Bible. You cannot separate the body and the soul. We so easily say our everlasting eternal soul, right, easy to forget about the body but they are one and the Lord Jesus took upon himself not only a soul, a human soul, he took upon himself a human body to save the complete person and not half a person. Your soul is only half of you and it can be true to be saved only halfway. It's everything or nothing. In

the Greek world, they separated body and soul. In the Bible you don't see that and we had better not.

The Apostle Paul wants his hearers to believe in the resurrection because he wants them to believe in the Lord Jesus Christ and he wants them to be saved from their sins. But now we have gone over those seven points in kind of a negative way, right? So in your sins, and perish, and faith is vain and all those things are negative, so now we go to the second point and we turn it around and we see the other side of the coin.

Congregation, Christ rose and it is a simple statement but so beautiful, so rich in content. He rose. Why is that so important? Well, that means that God had accepted him and that God had exalted him. God. And that means repentance and forgiveness. You say, "Well, that goes too fast. You're saying that the risen Savior guarantees the forgiveness of sins?" Yes. The Apostle Peter spoke to the Pharisees in Acts 5 and then you see it so beautifully and well-explained. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." So Christ rose means there is forgiveness. The Father accepted it. The Father is satisfied. He rose. So those people that don't believe in the resurrection, they cannot believe in the risen Christ and they cannot believe in forgiveness. We believe in forgiveness given by God freely to the elect and preached to all.

And "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." What was the second point again? The preaching vain. No, the preaching is not vain. The preaching is the power of God unto salvation. It is founded on facts. It is founded on the fact that the Lord Jesus rose and there is forgiveness. So in the preaching we may preach forgiveness of sins. That's true and it's true it is faith-worthy. It is the best news. "This is a faithful saying and worthy of all acceptance that Christ came into the world to save sinners of whom I am chief." And does he not say in Isaiah 55 that the word of God will not return void but it shall accomplish that which the Lord is pleased with?

So the preaching is not in vain. The preaching is not beating the air. The preaching is the power of God in salvation and that's why we should not leave our pews empty, right, because there is that power of God through the resurrection, and that means that faith is not vain, that faith is saving. It makes all the difference. Without faith things are pointless, futile, so terribly unimportant. Can you mention something that is absolutely unimportant? Well, the first thing that comes to my mind is professional sports. Just the competition and the zeal in there for what? For money? For honor? It's absolutely vain. It's so empty. Vanity of vanities, it is all vanity. But through the resurrection of the Lord Jesus, the preaching is not vain. It is doing something substantial for eternity. And faith is not vain, faith is so real and by the true faith people are saved, "Whosoever believeth in me will not perish but have everlasting life." That is so paramount.

It is better to fight the good fight. Without it things are pointless, futile, empty, hollow. "Fight the good fight of faith, lay hold on eternal life." Lay hold on, do you see that?

Fight the good fight and lay hold of eternal life. Labor to enter in. Enter ye in. "Whereunto thou art also called, and hast professed the good profession before many witnesses." The Holy Spirit brings that to the heart, that we are in our sins, and that is a saving faith. "Wherefore seeing we also are compassed about," surrounded, "with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." That's the word of God and that needs God's blessing and that needs the application; that outward call needs to become the inward call, that we preach the outward call and we leave the rest in God's hands. We have to say this, though, "Run, lay hold on eternal life."

So that means also the opposite of yet being in your sins. If someone may believe in the Lord Jesus Christ through a saving faith, then the preaching is not vain. Oh no, you begin to love it. And if faith is not vain it's a justifying faith and you are not in your sins anymore. That's something By nature in your sins, wallowing in your sins. By God's grace, people are taken out of their sins and the sin is taken away from them. That is related to the resurrection. "There is therefore now no condemnation." No condemnation, is that what you want? No condemnation, remember Luther I quoted a couple of times and just sticks to my mind, "If I would know that God's not angry with me, I would stand on my head for joy." Aren't you interested? Your sins are gone. Do you want to be saved from it? Would you like to have the forgiveness of sins so there's no condemnation? Or think of Revelation 22, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads."

So that means there is also hope for them that are asleep, God's people that have fallen asleep. In the sleep of death there's hope for them not only for their soul, there's hope for the body as well because they are one. Don't separate it like the people in Greece did. They are together. The Lord rescues the one and the other or none of them. So that means no condemnation, no hell, no lake of fire, but it means a new earth, a new Jerusalem coming down from God from heaven and be rewarded double for all your sins, God being all in all. Not having to say to anyone, "Know the Lord." You don't have to say it anymore to nobody. They all will know the Lord. They all will know the Lord in heaven and on the new earth with their resurrected bodies. They will all be God's people and they will be friends and a fellowship of the saints and be there before the throne of God, and they will be populating a new earth in which shall dwell righteousness because of the resurrection. There is no resurrection, there is no new earth. There is no resurrection, there is no reward. There is no resurrection, then we are of all people most miserable, that we deny things ourselves and we say, "No, I'm not doing that, that's a sin," and then losing everything afterwards anyway.

Back to the beginning. Are you still in your sins? Just answer that question for yourself tonight honestly. Ask yourself the question. Maybe you can do it out loud, "Hey, insert your name, are you yet in your sins?" You ask yourself and then I want you to say out loud the answer. "Yes, I'm still in my sin," hoping that you realize that. Or maybe you can say, "No. No condemnation for them that are in Christ Jesus." The Lord Jesus came as the Prince of Peace, the Lord Jesus came with that beautiful name, right? What was his

name? Jesus. What does Jesus mean? He will save his people from their sins. He will take it all away. And that's the Jesus I may preach unto you. He's still the same. He's in heaven. He has finished his work on the cross but he is not finished in heaven. He's still busy. He's still praying, "Father, I will that they also be with me whom thou hast given me." He continues, "until the last one is saved." When the sin is taken away and then the new earth will come down, the new Jerusalem, and then God's people will also be resurrected unto life and others will be resurrected unto death.

The Apostle Paul spoke about the resurrection. Do you see how it's important, young people, children? Maybe tomorrow or tonight it might be too late. You may make a list of those seven points or maybe nine points and you see the repetition. So tonight seven points and then to summarize it, the seven points it means awful, all is vain, vain, vain, and then if Christ has risen, seven possibilities, it means salvation, it means being with Christ, it means not in your sins, maybe it means that believing is saving, justifying in the preaching of the truth. And then dwell on it. Dwell on it.

So are you in your sins yet? Give thanks to the Lord if you can say, "Not anymore. I was. I came to that spot that I was in my sins and the Lord arrested me and the Lord showed me salvation in another." Give thanks to him and fight, keep fighting the good fight and hold onto the eternal life that he has given you. He is faithful. Amen.