

Eleutheros Newsletter

April 2020

News of Interest

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[The Ramifications of Our Salvation](#)

[Bible Translations: A Closer Look](#)

[Spiritual Gifts Verse by Verse: A Commentary on I Corinthians 12-14](#)

[A Portrait of Jesus](#)

April 1, 2020, a eBook on His resurrection of Jesus Christ entitled "[The Case for the Resurrection of Jesus Christ](#)"

Another book, 19th Century Influences on 21st Century Christianity, is in progress.

Eleutheros Books is reaching out to the homeschooling community. Flyers are being send to various conventions in the United States. If you have an interest in learning more, feel free to contact

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Continuing Thoughts of the Resurrection of Jesus Christ

Hebrews 11:35. *Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.*

"Women received their dead raised to life again." There are two references in the Old Testament in which these resurrections took place. God used Elijah to raise the son of a widow from Zarephath ([I Kings 17:17f](#)) and Elisha to raise the son of a lady from Shunem ([II Kings 4:8-37](#)).

After describing the great faith of quite a number of Old Testament believers, the chapter emphasizes the great faith of others who suffered.

The Greek verb for “tortured” is from *tumpanizo* and means “to beat the drum, i.e., to beat to death.” There are non-biblical references to such awful circumstances ([II Macc. 6:18](#); [IV Macc. 9:12](#)) before the time of Christ.

“They were stoned” in verse 36 was fulfilled in [II Chronicles 24:20-21](#), speaking of Jehoiada. Tradition teaches that Isaiah was “sawn asunder.” The Old Testament prophets were abused and suffered greatly for their faith and obedience to the Lord. Our Lord spoke about this in His sermon on the mount, “Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” ([Matthew 5:12](#)).

These Old Testament saints believed they would be resurrected and see God. Further, their faith was so strong that they were willing to suffer greatly. God commends their faith by promising “that they might obtain a better resurrection.”

[Hebrews 13:20-21](#). *Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.*

It is helpful for us to consider the phrase “the God of peace.” In [Romans 5:1](#) “we have peace *with God*” through our Lord Jesus Christ.” This is based on the justification that takes place at the moment of salvation. Because we have been made holy in our standing, God is no longer angry at us. See also [Ephesians 2:14](#).

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” ([Philippians 4:7](#)). This speaks of the calmness He produces in us when we face difficult times in this life.

Jesus is “the Prince of peace” ([Isaiah 9:6](#)) Who provides both security in salvation and the sacred quietness we crave in this life.

The remainder of this verse is basically a benediction (i.e., a closing reminder of the greatness of our Savior). Jesus is risen, He is our Shepherd, He shed His blood for us! Because of these eternal truths, we can (and should) do “that which is well pleasing in His sight” (verse 21).

I Peter 1:3-4. *Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you.*

Peter here expresses praise to the Father Who planned our salvation and the Son Who paid for our salvation.

We who are saved have been born again (“begotten us again unto a lively hope”) *by the resurrection of Jesus Christ from the dead.* If He has not risen, our “faith is vain” ([I Corinthians 15:14](#)). But He *is* risen and has regenerated us! How could the omnipotent, holy, gracious Son of God Who has accomplished something so great as the resurrection do anything less!?

The “lively hope” is the assurance that we have “an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven.” There will be no pollution or any sign of decay in heaven! And amazingly enough, it is *forever!*

I Peter 1:20-21. *Who verily was foreordained before the foundation of the world, but was manifest in the last times for you, Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.*

One of the most amazing things about the death and resurrection of our Lord is that it was “foreordained before the foundation of the world.”

Consider all the factors that were involved in this: 1. God the Father determined to send His only Son into this sin cursed world even before He created it. This meant Jesus was aware of the misery, pain, and rejection He would face from all the ages!

2. “When the fulness of the time was come” ([Galatians 4:4](#)) the Holy Spirit miraculously implanted our Savior in the womb of the virgin Mary. To think that He was willing to become so small and confined for those nine months!

3. Then He was born in a manger, grew up in a disrespected town called Nazareth (see [John 1:46](#)), submitted to Mary and Joseph for years ([Luke 2:51](#)), “He came unto His own, and His own received Him not” ([John 1:11](#)), faced consistent opposition from the religious leaders in Israel, had “no place

to lay His head for three years ([Matthew 8:20](#)), trained disciples who often misunderstood Him and lacked faith at the first, was arrested, tried, beaten, spit upon, mocked, and crucified!

Our Savior knew all these things and yet was willing to endure them for us all!

His birth, death, and resurrection had been prophesied for hundreds of years, and He came to accomplish the work of redemption that the Father had planned. It is His death and resurrection that saves us when we believe. His resurrection was glorious!

I Peter 3:18. *For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

As was mentioned before, Jesus died for all mankind *once*. Old Testament priests were called upon to offer sacrifices virtually every day for their own sins and the sins of the people. Redemption is an accomplished fact. Jesus Himself cried out, “It is finished” ([John 19:30](#)) as He died for us!

Jesus’ died that “He might bring us to God.” One of the great results of His work on the cross is reconciliation between sinful man and a holy God ([Colossians 1:20-21](#)).

According to this verse the Holy Spirit was involved in our Savior’s resurrection. What is asserted is not that the flesh died and the Spirit was made alive. He, the God-man Jesus Christ, body and soul, ceased to live in the flesh, and by the power of the Holy Spirit, began to live a resurrection life. I Peter 3:19 indicates that His spirit remained alive: “By which also He went and preached unto the spirits in prison.”

I Peter 3:20-21. *Which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*

In [II Peter 3:15-16](#) Peter makes reference to Paul, “And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul

according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are *some things hard to be understood*, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.”

These two verses are “hard to be understood,” but here is a plausible explanation: Perhaps a hundred years after the warning ([Genesis 5:32](#); [6:3](#); [7:6](#)) Noah was preparing the ark and as a preacher of righteousness ([II Peter 2:5](#)) forewarned the people, who disregarded his message.

“By water” means “by means of water” as the intermediate agent. They came through the water rather than on the ark ([Hebrews 11:7](#)).

In verse 21 water in baptism is an antitype of Noah’s deliverance by water. So here baptism is presented as corresponding to (prefigured by) the deliverance of Noah’s family by water.

The saving by baptism which Peter here mentions is only symbolic (a metaphor or picture as in [Romans 6:2-6](#)), not actual as Peter explains in the next phrase, “not the putting away of the filth of the flesh.” Baptism, Peter explains, does not wash away the filth of the flesh in a literal sense, as a bath for the body, or in a metaphorical sense of the filth of the soul. No ceremony really affects the conscience ([Hebrews 9:13f](#)).

Peter expressly denies baptismal remission of sin by saying, “but the answer of a good conscience toward God.” This happens when one has repented, turned to God, and is now making a public proclamation of that fact by means of baptism.

Paul expresses the same sentiment in [I Corinthians 1:17](#), “For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”

The miracle of salvation is accomplished “by the resurrection of Jesus Christ.”

We will continue these thoughts in next month’s newsletter.