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Resurrection of the Flesh

By

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The resurrection of the dead is a difficult question for many. Preterists maintain that the resurrection was and is nonphysical, consisting in the spirit (soul), not the body, of man. Others, including Postmillennialists, believe that the resurrection is essentially fleshly, that there can be no resurrection apart from *physical bodies* rising from their graves. In this article, we want to examine the idea of the “resurrection of the flesh” to see if it accords with the scriptures. We believe a candid study will demonstrate that the resurrection subsists in the immaterial realm of the spirit, not the flesh.

Confusion in the Early Church

Understanding scripture and eschatology can be a great challenge; the meaning is often elusive, cloaked in

metaphors and poetic imagery. Other times it assumes the reader has a familiarity with basic themes of redemption and sanctification, and God’s established methods and manner of bringing his purpose to pass. Language that speaks “everlastingly” may actually mean only “age-long.” Language that says God causes a condition or event may really mean that he merely allowed it to come about, *etc.* The difficulty in understanding scripture is alluded to by Paul when he said that his preaching was “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth” (I Cor. 2:4, 13).

“Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world...But we speak the wisdom of God in a mystery, even the hidden

wisdom, which God ordained before the world unto our glory." I Cor. 2: 6, 7

The fact that Paul says the gospel was sometimes communicated "in a mystery" and in terms that were "hidden" is telling. It means that we cannot always take words at their face value, but must be alert to deeper significations. The difficulty in understanding scripture would have been especially true of believers from among the Gentiles, who were less familiar with the *usus loquendi* (manner of speech) of the Jewish prophets. The language of the prophets evoking images of the heavens on "fire" and earth "dissolving" under intense heat (Isa. 13:1-13; 34:4; II Pet. 3:10-13) doubtless presented a great challenge to early Gentile believers. What interpretative principles were to guide their (and our) understanding? With no experience in the Old Testament, the tendency of believers then (and now) was to take the language of the apostles and prophets quite literally, mistaking what they read. Among the more learned, however, the story was different. Origen (circa A.D. 185-254), perhaps the greatest and most learned of the early patristic writers, correctly saw the destruction of the world in the cataclysmic events that overtook the Roman Empire and Jerusalem in A.D. 70:

"We do not deny, then, that the purificatory fire and the destruction of the world took place in order that evil might be swept away, and all things be renewed; for we assert that we have learned these things from the sacred books of the prophets...And anyone who likes may convict this statement of falsehood, if it be not the case that the whole Jewish nation was overthrown within one single generation after Jesus had undergone these sufferings at their hands. For forty and two years, I think after the date of the crucifixion of Jesus, did the destruction of Jerusalem take place."¹

Origen's astonishing statement testifies to the fact that Preterism has been present in the church from the very start, and that modern Preterists are not alone in their understanding of the eschaton. Origen's statement regarding *all things being renewed* is a citation to Rev. 21:5, and evidences his understanding that mankind now lives in the new heavens and earth described by Isaiah, Peter, and John. Thus, these are not the wondrously regenerated, material new creation Postmillennialists generally suppose. This will figure prominently later in our discussion. For now it is sufficient merely to note that it was only through Origen's vast studies of the Old Testament prophets

¹ Origen, *Contra Celsum*, IV, xxi-xxii; Ante-Nicene Fathers, Vol. IV, p. 505, 506; emphasis added.

that this church father gained the insights which opened to him the prophecies of Christ and the apostles about the time of the end. The same is true for us: the hidden wisdom of the New Testament will not open to us if we are not willing to close the door of our closet and spend long hours in study.

Misunderstanding was not limited to the language about the destruction of the earth. Some wrestled with the resurrection itself, questioning or denying its very possibility. Questions about the resurrection entailed the *type of body* men would receive (I Cor. 15:35). The Sadducees, although denying the resurrection, clearly conceived that any putative resurrection would occur in the *flesh*. Because of this conception, the Sadducees believed they had discovered an indissoluble dilemma, refuting the notion of the resurrection, by the question about the seven brothers who had one woman as wife, asking, "Whose wife would she be in the resurrection, since each had her?" (Matt. 22:23-33). The basic assumption is that the resurrection would be *physical* and therefore entail *marriage*. It is unclear whether this was the popular conception of the resurrection or merely the Sadducees' idea of it. The better view probably is that it reflected *popular* belief. It would hardly make sense for the Sadducees to propound a hypothetical question about the nature of the resurrection that was peculiar merely to their sect, and not shared by the community at large. In that case, the question would refute only *their* notion of the resurrection, but not that of the general public whose belief it was their objective to dispel. Hence, the necessary and reasonable inference is that the resurrection of physical bodies upon earth reflected the general understanding of many Jews of Jesus' day.² But, whether it be this or that, one thing is clear: *Jesus disallowed the concept entirely*. First, by proof that the patriarchs had not ceased to exist, but were participants in the first resurrection in Hades Paradise (vv. 31, 32):

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Second, by showing that in the general resurrection men would subsist in the form of angels (vv. 29, 30):

² "Jews at the time of Jesus believed in a bodily resurrection of the dead at the end of history." Robert B. Strimple, *When Shall These Things Be? (WSTTB)*, (Presbyterian & Reformed Publishing, 2004), p. 296.

“For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven”

Thus, not only was resurrection a *present fact* (the patriarchs were alive in the spirit realm of Hades), the resurrection would not be *earthly or physical*; hence, there would be *no marriage*. The Sadducees’ hypothetical, based upon mistaken notions about the fact and nature of the resurrection, came to nothing. As we shall see, the objections of Gentry and Strimple, based upon the *same* suppositions as the Sadducees, also come to nothing.

Jewish misunderstanding about the nature of the resurrection had its counterpart in the church, which Paul labored to correct. He dispensed with the idea of a physical resurrection by his statement “And that which thou sowest, thou sowest *not that body* that shall be” (I Cor. 15:37; *emphasis added*). Could it be any clearer? The body that is sown (buried) is *not* the body that is reaped (raised). A physical body is planted, but a spiritual body is raised up. “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption...It is sown a natural body; it is raised a spiritual body” (I Cor. 15:42, 43). Like a seed that is sown as bare grain, only to be raised a plant of infinitely greater glory bearing no resemblance to the seed that carried its germ, so in the resurrection it is not the physical body that is raised. The mistake lies in the assumption that the resurrection would occur upon earth and, hence, be *earthly*. However, *a physical grave cannot retain the spirits of the deceased*. The grave had an immaterial counterpart called *Hades* where the spirits of the departed dwelt pending the second resurrection (Lk. 16:19-31; 24:43; cf. Acts 2:27). Since these souls were not bound to their earthly bodies, it would not be necessary for them to be reunited to their bodies in order to inherit glory. Just the opposite, “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (I Cor. 15:50). Absent from *the body* is present with the Lord (II Cor. 5:8). There was to be no physical resurrection.

Creeds and Confessions Embody Error of Early Church

Notwithstanding the apostle’s labor, error took root; belief in a physical resurrection at Christ’s return gained currency and took up permanent residence in the early church. This is evidenced by the creeds that grew up among believing Gentiles. For example, the Interrogatory Creed of Hippolytus (circa 215 A.D.) asks, “Do you believe...in the resurrection of the body?” Similarly, the Creed of Marcellus (340 A.D.)

declares: “I believe in...the resurrection of the body.” The Creed of Rufinus (circa 404 A.D.) is more explicit and declares “I believe in the resurrection of the *flesh*.” The Apostles’ Creed proclaims belief in the resurrection of the body, but the Nicene Creed states only a belief in the resurrection of the “dead.” Other creeds and confessions holding to the resurrection of the flesh include the Athanasian Creed³ and the second London Confession of 1689 (Baptist) which affirms that the “selfsame” body would be raised,⁴ even though Paul specifically disallows this very thing, saying it is *not* the same body that is raised (I Cor. 15:37). Thus, the creeds perpetuated the error of the Jews and some in the early church of a physical resurrection.

The heirs to the creeds were the articles and confessions of faith of later centuries. For example, chapter XXXII of the Westminster Confession - Of the State of Men after Death, and of the Resurrection of the Dead - states:

1. The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: *the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies*. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
2. At the last day, such as are found alive shall not die, but be changed: and *all the dead shall be raised up, with the self-same bodies*, and none other (although with different qualities), which shall be united again to their souls for ever.
3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be

³“At his coming all people shall rise bodily to give an account of their own deeds.”

⁴“At the last day, such of the saints as are found alive, shall not sleep, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls forever.”

made conformable to His own glorious body.
(*Emphasis added.*)

Notice the confused eschatology here that has the souls of the dead by-passing Hades and going immediately to heaven where they behold the face of God, where they await the redemption of their bodies, to which they are subsequently forced to return. What possible purpose could there be in reuniting the spirits of the saints with their earthly bodies? Being in a state suited to behold the face of God in perfect holiness, what is the need to clothe them again with houses of clay? Having begun in the spirit are they made perfect by the flesh? Such is the garbled teaching of the Westminster Confession. Another doctrinal statement holding to the resurrection of the flesh is the Belgic Confession (Reformed Church):

“Finally we believe, according to God’s Word, that when the time appointed by the Lord is come (which is unknown to all creatures) and the number of the elect is complete, our Lord Jesus Christ will come from heaven, *bodily and visibly*, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it. Then all human creatures will appear in person before the great judge-- men, women, and children, who have lived from the beginning until the end of the world. They will be summoned there by the voice of the archangel and by the sound of the divine trumpet. For all those who died before that time will be *raised from the earth, their spirits being joined and united with their own bodies in which they lived*. And as for those who are still alive, they will not die like the others but will be changed ‘in the twinkling of an eye’ from ‘corruptible to incorruptible.’” (*Emphasis added.*)

This confession demonstrates that the notion of a fleshly resurrection is closely related to the idea that Christ would return “bodily and visibly.”⁵ The basic

⁵ The doctrine of Christ’s bodily and visible return is erroneous. His coming would not be bodily, it would be *providential*; it would not be visible, it would be historically *discernable*. In Matt. 24:30, Jesus said there would “appear” the sign of the Son of man ruling in heaven in the events marking the destruction of the city and temple. Speaking to his coming in vengeance upon the Jews, Jesus told the Sanhedrin, “I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mk. 14:62; cf. Matt. 24:30). This is the same coming “in his kingdom” Jesus told the apostles would transpire while some of them were still alive (Matt. 16:27, 28; Mk. 8:38-9:1). In each of these verses the coming of the Lord was providential, not bodily; it was historically discernable, not visible to the eye of flesh.

assumption underlying Christ’s visible, bodily return is the idea that he is *still in human form*. Gentry states, “*In the Second Person of the Trinity, God took upon Himself a true human body and soul (which He still possesses, Col. 2:9) and entered history for the purpose of redeeming men back to a right relationship with Him (Rom. 1:3; 9:5; Heb. 2:14).*”⁶ This is clearly mistaken. Physical bodies, by definition, are confined by time and space. But Jesus is “ascended far above all heavens, that he might fill all things” (Eph. 4:10). Only spirit is unbounded by time and space and can fill all things (be omnipresent). Hence, Jesus is no longer in bodily form, at least in any earthly meaning and conception of that term. Rather, he is Spirit (Jn. 4:24; I Cor. 15:45; II Cor. 3:17) and therefore invisible to eye of man (I Tim. 6:16). After his ascension, visions of Jesus required *special revelation* of the Spirit, in a manner similar to angels; he also no longer bore his earthly form (Rev. 1:10 *et seq*; cf. Acts 9:7). Col. 2:9, which Gentry cites, does not help. Although the apostle says that in Christ “dwelleth all the fullness of the Godhead bodily,” he does not say the body is either human or physical. Gentry reads this gratuitously into the text; it is not there. “Fullness of the Godhead bodily” signifies that the fullness of divine authority is reposed in Christ, nothing more. (See Matt. 28:18; I Pet. 3:22.) Nothing can be inferred from it regarding the *type* of body Jesus received at his ascension.

In the end, the idea that the “selfsame” physical bodies are to be raised up at the last day is unsupported by scripture. Not *one* verse can be marshaled to establish this claim. The redemption of men’s physical bodies is no part of the redemptive work of Christ, who died to save men’s *souls*, not bodies. Those holding the view that physical bodies will be raised place the resurrection on the *wrong* side of eternity. They place the resurrection in the temporal realm of the flesh, rather than the eternal realm of the spirit where it should be.

Modern Apologists

Modern apologists are not wanting for these ancient errors. As we have seen, Gentry believes that Jesus still has his human form and body, even while in heaven above. This then becomes his paradigm for the resurrection of *all men*. Gentry asserts that “If Christ was physically raised from the dead, then so shall we, for He is the “first-fruits” of our resurrection. The only way around our physical resurrection is to deny Christ’s

⁶ Kenneth L. Gentry Jr., *Christ’s Resurrection and Ours*, (Chalcedon, April 2003).

physical resurrection.”⁷ This is poor argumentation. Reduced to a syllogism, Gentry’s argument looks like this:

Major premise: Christ was raised physically.

Minor premise: Christ was the “first-fruits” of our resurrection; therefore

Conclusion: Our resurrection will be physical like Christ’s.

It does not take a logician to see that the conclusion does not follow from the premises. The resurrection of physical bodies simply is not a logical corollary of the term “firstfruits.” The significance of Christ’s resurrection was his power over *Hades*, not the physical grave. Thus, in Rev. 1:18, Jesus said: “I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death.” Jesus did not say he has the keys of the physical *grave*, but of hell (Hades). He promised that the “gates of Hades shall not prevail against” the church” (Mat. 16:19). Hades had prevented man from beholding the face of God in heaven; *it was destruction of this last enemy that the promise of resurrection looked to.* (Cf. Rev. 20:14.) For saints this side of the eschaton, it is *the assurance they do not have to go to Hades at all.* The apostle thus states “O death, where is thy string? O Hades, where is thy victory?” (I Cor. 15:55; cf. Hos. 13:14). The purpose of Jesus’ physical resurrection was primarily *evidentiary*; it was intended to serve as a *demonstration* of God’s power and work among his people and that he *spoke through Jesus*. Rom. 1:4 says Jesus was “declared to be the Son of God with power...by the resurrection from the dead.” In the resurrection, God declared Jesus to be his Son, vindicating Jesus’ claims during his life (cf. Acts 13:33). This could not be accomplished without the resurrection of Jesus’ body. Had God merely wafted Jesus’ spirit to heaven, there would have been *no objective proof* of Christ’s Sonship. To the contrary, the continuing presence of the body in the tomb could only have suggested Jesus was a fraud and a liar. In fact, the very purpose behind the open tomb was so that man could go in and see the Lord was risen indeed, *not* so Jesus could come out. The bodily resurrection of the Lord provided empirical evidence that Jesus was

⁷ Kenneth L. Gentry Jr., *Christ’s Resurrection and Ours*, (Chalcedon, April 2003). For the full text of this article go to www.preteristarchive.com/PartialPreterism/gentry-ken_03_ca_01.html. Strimple is to the same effect: “God raised his own Son from the grave and promised his people a resurrection like his at his return.” *WWTTB?*, p. 294; cf. 297.

the Son of God, of which the apostles were made witnesses (Mk. 16:20; Lk. 24:48; Acts 1:8; 3:15).

The bodily resurrection of Christ thus served a unique purpose that makes Jesus’ resurrection *unlike* our own. It is interesting that in the resurrection of the saints recorded in Matt. 27:52, 53, Matthew adds the qualifying statement, saying, “the *bodies* of the saints which slept arose.” The purpose of this resurrection of the bodies of the saints was to provide *evidence* of Jesus’ resurrection and that he was the promised Messiah. That Matthew adds the qualifying statement regarding their bodies serves only to show that there is a resurrection of the spirit or soul of which the body does not take part. It also testifies to the evidentiary purpose behind the resurrection of physical bodies, a purpose absent from the general resurrection of the souls in Hades.

The Hebrew writer speaks to the present body of Christ, setting flesh against the spirit, when he states that Jesus “in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared” (Heb. 5:7). Notice that “the days of his flesh” are set over against Jesus’ *present* form when he is ascended into heaven and sat down at the right hand of God. Jesus is no longer in fleshly form; we are joint heirs with Christ, and become partakers of his image and glory (Rom. 8:17, 29). It is unto *this* hope that believers aspire, not the reunion of their spirits with their earthly bodies

Another argument by Gentry is that the “spiritual body” of I Cor. 15:44 is every bit as tangible and material as the “natural body.”⁸ This rather startling assertion is based upon use of the terms *pneumatikos* (spiritual) and *psuchikos* (natural) to describe the Christian over against the unbeliever:

“But the natural (psuchikos) man receiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned. But he that is spiritual (pneumatikos) judgeth all things, yet he himself is judged of no man.” (I Cor. 2:14, 15)

The terms “natural” and “spiritual” in this context speak to the controlling principle in the individuals’ lives and thoughts. Hence, Gentry argues that the “spiritual body” of I Cor. 15:44 speaks only to *its* controlling principle, not its material or immaterial

⁸ Kenneth L. Gentry Jr., *Christ’s Resurrection and Ours*, (Chalcedon, April 2003).

form. Therefore, although in the resurrection, the body will actually be physical, *qualitatively* it will be “spiritual.” Or, so at least Gentry would have us believe. The better view, however, is that the term “spiritual” in I Cor. 15:44 is *substantive*, and that the body of the resurrection will be *intangible, immaterial, and eternal*. The spiritual man has a physical body *only* because he has not yet put it off in death. Upon the death of the body, the inner man lives on, clothed upon with a spiritual body of life. “But though our outward man perish, yet the inward man is renewed day by day” (II Cor. 4:16). “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven” (II Cor. 5:1, 2; cf. II Pet. 1:13, 14). The “earthly house” is the fleshly body of this material realm. Upon the death of the Christian, it is replaced by a spiritual and immaterial house *from* heaven. Since it is from heaven, it clearly is not the “self same” earthly body put off in death. In the resurrection, we will be spirit beings with spiritual bodies (Heb. 12:23; I Cor. 5:5). We will be as the angels, intangible, immaterial, imperishable, and eternal (Matt. 22:30).⁹

Material New Creation?

The reason Gentry and others argue for the resurrection of the flesh, is that they believe (with groups like the Jehovah’s Witnesses) the saints’ eternal reward is in the material realm upon a new earth. “His elect people will inherit the eternal estate in resurrected, physical bodies (Jn. 5:28-29; I Cor. 15:20-28) so that we might dwell in a material New Creation order (2 Pet. 3:8-13).”¹⁰ Strimple is to the same effect, affirming cosmic redemption of the physical universe: “It is God’s ‘very good’ creation (Gen. 1:31), now groaning in sin and bondage to decay, that will be redeemed.”¹¹ This belief is utterly fantastic. It stems from Postmillennialism, which holds that God’s redemptive purpose culminates in a redeemed, *material creation*.¹² Never mind the

⁹ Heb. 2:14-16 sets flesh and blood over against the immaterial nature of angels.

¹⁰ Kenneth L. Gentry Jr., *Christ’s Resurrection and Ours*, (Chalcedon, April 2003).

¹¹ *WTTB?*, p. 321.

¹² “God seeks the redemption of the world as a created system of men and things...Christ’s labors will eventually effect the redemption of the created system of humanity and things.” Kenneth L. Gentry Jr., *Three Views of the Millennium and Beyond* (Zondervan, 1999), p. 43. Cf. Keith A. Mathison, *Postmillennialism, An Eschatology of Hope* (P&R Publishing, Phillipsburg NJ, 1999), p. 107: “Christ’s

many statements in scripture pointing to the fact that the saints inheritance is *in heaven* (Phil. 3:20; Col. 3:1-3; I Thess. 4:17; I Tim. 6:7; II Tim. 2:11; Heb. 11:13, 16; I Pet. 1:4); never mind that Calvin, whom Gentry and Strimple claim to follow, affirmed our inheritance is in heaven,¹³ we are now to believe that our eternal state is upon *earth*. Little wonder Postmillennialists argue for the resurrection of the flesh!

Language mentioning a “new heaven and earth” (Isa. 65:17; 66:22; II Pet. 3:13; Rev. 21:1) is symbolic of the post-Parousia world, where the church reigns supreme with Christ, having triumphed over its enemies. One need only read Isaiah 65 and 66 to see this simple fact; the whole section turns upon a comparison of the fate of the disobedient Jews who persecuted believers and their destruction at Christ’s coming, over against the triumph of the faithful little flock.¹⁴ In the new heavens and earth, it is not the Romans and Jews that hold dominion over the earth, but the church, reigning supreme with Christ! The imminence of this passage’s fulfillment in the first century is shown in the fact that Stephen quoted it when standing trial before the Sanhedrin, when accused of saying Christ would come and destroy the temple and change the customs given by Moses (Acts 6:13, 14; 7:48-50). There is no basis for the belief that the new heavens and earth are a wondrously regenerated physical cosmos, as supposed by Postmillennialists. John makes very clear that the *wicked* are in the new heavens and earth, outside the church, the new Jerusalem, the covenantal habitation of the saints. “For without [the city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev. 22:15; cf. 21:8). Furthermore, John is very clear that the gates of the city are open to the nations east, west, north, and south, to enter in through faith, repentance, and baptism; all who will are encouraged to “come” and drink from the waters of life (Rev. 21:24-27; 22:17).

This proves conclusively that the new heavens and earth are not a material new creation. Since unregenerate men are outside the city in the new heavens and earth, they cannot represent a new creation, free of sin and sinner. As with the resurrection of the body, Postmillennialists place man’s ultimate salvation upon the *wrong side* of eternity,

atonement lays the foundation for the work of restoring all of man and all of creation.”

¹³ “Our safety is ensured, for we cannot be deprived of the inheritance awaiting us in heaven.” John Calvin, *Commentary on Daniel*, Vol. XII, p. 189; Meyers ed.

¹⁴ For a full treatment, see our article herein, Simmons’ Response to Pratt’s “Hyper-Preterism and Unfolding Eschatology.”

upon earth, instead of in heaven. Since references to the new heaven and earth are symbolic, they must be interpreted and brought into harmony with plain passages of scripture elsewhere, not *vice versa*. Gentry and Strimple reverse this process, assigning a literal interpretation to these symbols, doing violence to plain statements elsewhere that our inheritance is in heaven. Simply put, the idea that our eternal state is on a redeemed earth is *frivolous*. It is the stuff we have come to associate with the literalisms of Premillennialism, not serious scholarship. The spiritually discerning will reject it out of hand.

Scriptures for the Resurrection of the Flesh

What about the resurrection of the flesh? Do advocates of this school have any verses plainly making this claim? Here are the verses cited by Gentry and Strimple; our comments follow.¹⁵

Job 19:25, 26: *“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.”*

This is the *only* verse in the Bible that makes reference to the flesh in apparent connection with the resurrection. However, the Hebrew of this verse is so obscure and ambiguous that scholars cannot decide *how* it is to be translated. The marginal reading gives the rendering, “After I shall awake, though this body be destroyed, yet *out of my flesh...*” *etc.* In other words, two renderings, *exactly opposite* in meaning, can be sustained by the original tongue. Almost all translations note this anomaly and offer the alternate translation, and the American Standard and New American Standard give it as the reading in the actual text. Thus, it cannot be determined with certainty what Job actually stated or said.¹⁶ Given that this is the *only* place in scripture referring to the flesh in the context of the supposed resurrection, we would be well advised to opt for the alternate rendering. At the very least, standing as it does alone, and more especially in view of the poetic nature of the book, no essential doctrine of scripture can be built upon it.

Isa. 26:19: *“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that*

¹⁵ Kenneth L. Gentry Jr, *Three Views of the Millennium and Beyond* (Zondervan, 1999), p. 55.

¹⁶ Strimple admits to the textual and translation difficulties connected with this passage: “Difficult questions have been raised about the proper text and translation of Job 19:25-27.” *WWTTB?* p. 294.

dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

The historical context of this verse spoke to the restoration of Israel to its land after the captivity. The Jews were like “dead men” in the grave of captivity in Babylon. “My dead body” may refer to the Jews collectively. This same image is given by Ezekiel in the prophecy of the valley full of dry bones (Ezek. 27:1-14). This is the standard interpretation, almost universally acknowledged by commentators. However, that there is also a Messianic dimension to the passage, which looks to the resurrection of Christ and the salvation of believers cannot be denied. Even so, other than Christ’s, the resurrection of physical bodies is nowhere suggested by this poetic and highly charged passage.

Jn. 5:28, 29: *“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”*

As with Isa. 26:19, no physical bodies are mentioned in this text. All Jesus says is that those in the graves will come forth. Contrary to Gentry’s assumption, Jesus did not say they would come forth on *this* side of eternity. Daniel made the like statement, saying, “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12:2). This language is obviously figurative and poetic: The dead do not “sleep” in the earth; their spirits go to Hades (Lk. 24:43; *cf.* 16:19-31). Hence, the idea of “waking” from the dust is merely accommodative; it points to a coming day of salvation when death would be vanquished and man would go to his eternal home with God and Christ in heaven.

Rom. 8:11: *“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*

“Quickening” our mortal bodies does *not* refer to the resurrection of the body, but the regenerative effects of God’s Spirit in man by the mortification of the flesh. “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13; *cf.* Gal. 5:24). This is the more apparent in that in the immediately preceding verse Paul says “the body is dead because of sin” (Rom. 8:10). The saints at Rome were not dead, and their bodies were not dead either; the apostle is merely using a figure of speech. As the source of fleshly lusts, the

body is spiritually “dead”, and is a “body of death” (Rom. 7:24). But by being brought into subjection to the Spirit, the body is figuratively quickened and made an instrument of righteousness. Peter says substantially the same thing: “For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (I Pet. 4:1). In other words, just as man’s spirit is quickened and made alive by the new birth (Eph. 2:1; Col. 2:13), so the body is “quickened” as it is brought into subjection to God’s Spirit, and its lusts mortified.

Rom. 8:23: *“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”*

There is no subject in the first clause of this verse; “they” (“not only they”) is supplied by the translators; other versions conform or depart as the translators think best. We believe that “they” is most appropriate to the context and speaks to the Gentiles, “we ourselves” to the Jews. The Jews had the firstfruits of the Spirit: The gospel message began at Jerusalem and was preached first to the Jews. Hence they were the “firstfruits unto God and the Lamb” (Rev. 14:4; cf. Acts 3:26; 13:46; Eph. 1:12, 13). James is in accord: “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (Jas. 1:18). Both Jews and Gentiles groaned, looking for the adoption and redemption of their body, which signifies receipt of their immortal body or bodies at the general resurrection (cf. Eph. 1:14, 15). The text *nowhere* mentions the resurrection or physical bodies. Needless to say, the idea of a material new creation is also entirely away from the text.

Phil. 3:20, 21: *“For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: 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.”*

Some interpret this passage corporately of the church. It can also be interpreted individually of the believer (this writer’s view). There is no mention in any event of physical bodies being resurrected from the grave.

I Thess. 4:16: *“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.”*

We need only note that physical bodies are not mentioned. The very next verse says that those living would be caught up with them in the air “and so shall we ever be with the Lord” (v. 17). Clearly, the whole thrust of the language speaks to the translation of believers *to heaven* upon the death of the body, not a purported resurrection of the flesh.

Scriptures against the Resurrection of the Flesh

The verses above are relied upon by advocates of a resurrection of the flesh. As we have seen, the idea of a physical resurrection is completely away from virtually every scripture cited; the notion has no more basis than the fanciful notion of man’s eternal state subsisting in a “material New Created order.” Let us now look at a few verses pointing to the resurrection of the spirit and the inheritance of the saints in the immaterial realm of heaven. Although dozens of verses might be marshaled, space does not allow us to consider more than a few.

Lk. 23:43: *“Verily I say unto thee, This day shalt thou be with me in paradise.”*

These words, spoken by the Lord in the immediate reaches of death, bore the promise of the first resurrection of the spirit in Hades Paradise. Since physical bodies are no part of the first resurrection, what basis is there to believe they will be part of the second resurrection of the soul in heaven? To the contrary, “flesh and blood cannot inherit the kingdom of God” (I Cor. 15:50).

Jn. 3:5-7: *“Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”*

This verse shows that there are two natures: one belonging to the kingdom of *heaven*, one belonging to the *earth*. The earthly nature and body do not enter the kingdom of God, the spirit does.

Jn. 4:24: *“God is a Spirit.”*

This verse is dispositive of the idea that physical bodies have any part of the heavenly kingdom. In Lk. 24:38, 39 Jesus said “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bone, as ye see me have.” Since God is a Spirit, and spirits do not have flesh and bones, it is axiomatic that God does not have flesh and bone. Moses and

Elijah appeared together on the mount of Transfiguration; *neither one had a physical body* as appears from the fact that Moses died and his body was buried by the Lord (Deut. 34:5, 6). Both were inhabitants of the Hadean realm of the spirit, where corporeal bodies can neither enter nor exist. Presumably, this was equally true of the Lord upon his ascension into the heavenly realm. Christ is now a Spirit (I Cor. 15:45; II Cor. 3:17). In the resurrection, Christians are made like unto Christ and God (Ps. 17:15; Rom. 8:29; I Cor. 15:49). Hence, we will be spirit-beings without flesh and bone.

Jn. 6:63: *“It is the spirit that quickeneth; the flesh profiteth nothing.”*

The flesh profits nothing in terms of man’s redemption, sanctification, and salvation. It is suitable only for dwelling upon earth, where life is bounded by time and space and consigned to corruption. It is the spirit that is quickened and receives eternal life, not the flesh.

Rom. 7:24: *“O wretched man that I am? Who shall deliver me from the body of this death?”*

The physical body, with its fleshly lusts, is the source of man’s temptation. This was true even before the fall; the lusts of the eyes and pride of life enticed Eve to sin. Although he did not inherit Adam’s “fallenness” (having no earthly father), Jesus also experienced the pangs of bodily temptation. Hebrews says that he was in all points tempted like as we are (Heb. 4:15). Therefore, restoring man to his native condition before the fall would not remedy the temptation to sin that resides in his flesh. Men might resist temptation in a way that in our fallen condition we now cannot (for we are carnal, sold under sin – Rom. 7:14); but it would not remove the source of temptation. It is only in putting off the body that the motions of sin in our members are destroyed. However, physical death alone could not accomplish man’s deliverance. Without the *legal* atonement embodied in the cross of Christ, physical death would result only in *eternal damnation*. Physical death entered by removing access to the tree of life (Gen. 3:22-24), so God could save man’s soul (spirit), who could then dwell with God in heaven above.

Rom. 8:10: *“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”*

The body is the source of sin and temptation. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other” (Gal. 5:17). If the flesh is contrary to the Spirit, it is

hardly possible that it will be saved. If men are to be restored to the original state of the creation before the fall, as Postmillennialists assert, like Adam, they will be susceptible to sin and temptation arising in the flesh. If they are susceptible to sin, the eternal state of any purported new earth will be imperiled: the race may fall again! Unless we are prepared to believe the whole race is to be exposed to the risk of a second fall, we must reject this fanciful scheme.

I Cor. 5:5: *“Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”*

“Destruction” of the flesh here is best understood in terms of its mortification by denying its affections and lusts. By excommunicating unrepentant members overtaken in sin, they may be brought to shame and repentance, leading to the denial and destruction of the flesh. By thus “crucifying the flesh” (Gal. 5:24), the spirit is restored to purity, suitable unto salvation. The flesh is expressly excluded from the spirit’s salvation, and is consigned to destruction.

I Cor. 15:44, 49, 50: *“It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body...As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”*

Here are several plain statements that set the earthly and fleshly body over against the spiritual and heavenly body. The image of the earthy consists in a natural, fleshly body and carnal mind. The image of the heavenly consists in a regenerated mind and an immaterial body. The natural and material body of earth is corruptible; the heavenly and immaterial body of the spirit is incorruptible. The promise of the resurrection is of an immaterial body, like unto Christ and the angels of God in heaven (Matt. 22:25; Heb. 2:14-16).

II Cor. 4:16-18: *“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”*

The material is visible and temporal; the immaterial is invisible and eternal. Although the outward and material man should perish, the inward, immaterial

man is renewed day by day. The body will perish, but the spirit will inherit eternal life.

II Cor. 5:1: *“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”*

Our “earthly house” refers to our mortal bodies of flesh; “this tabernacle” may refer either to this temporal realm, the tabernacle of the material heavens and earth (cf. Ps. 104:2 - *God stretches out the heavens likes the curtain of a tent*) or to the body itself, probably the latter (II Pet. 1:14). Dissolution of our earthly house speaks to putting off the body in death. The “building of God, not made with hands, eternal in the heavens” speaks to our immortal, immaterial, and spiritual bodies. These are received and enjoyed in heaven, not upon a “new earth.”

II Cor. 5:2, 3: *“For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked.”*

In the resurrection, we are clothed with our immaterial and immortal house *from* heaven, not our fleshly, mortal bodies of earth. “Naked” speaks to putting off the body of flesh in death; “clothed” speaks to putting on the spiritual body in the resurrection of life.

II Cor. 5:6-8: *“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”*

Could the apostle have made it plainer? We would be absent from the body of flesh that we might be at home with the Lord in the spirit. If, in the resurrection we are reunited with the body, *we will be at home in the body and absent from the Lord!* Clearly, that is no part of the Christian’s hope, which does not speak well of Postmillennialism.

II Cor. 5:10: *“For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.”*

This verse, following hard upon the heels of those going before, which so clearly proclaim that to be absent from the body is to be present with the Lord, makes clear that in the judgment men will *not* be

clothed with houses of clay. That they are to receive the things done *while in the body* clearly implies that at the judgment they would be in the body *no more*. They have passed from this life and put off their bodies of clay and gone to be judged for the things done while still in the flesh.

Gal. 3:3: *“Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?”*

Those who hold that the “spirits of just men made perfect” (Heb. 12:23) must be reunited with the flesh to be complete and inherit eternal life, fall under the like condemnation Paul reproaches the Galatians with. The completion of man’s salvation is the union of the spirit with God in heaven, not being newly clothed upon with bodies of clay upon earth.

Heb. 11:13, 17: *“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth...But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”*

Note that the patriarchs and great men of faith were *strangers upon earth* and looked for a *heavenly city and country*. The notion that man’s eternal state is in a material new earth is childish in its understanding and literalism and borders on heretical. It is the stuff of Jehovah’s Witnesses and Mormons. It is an express denial of the scripture.

Heb. 12:23: *“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”*

The spirits of the righteous who died before Christ were not wanting bodies, but *atonement*. With the “blood of sprinkling” (v. 22) they were made wholly perfect and the way into heaven opened to them. What need have they of fleshly bodies seeing they are already perfect? Moreover, the names of general assembly of the firstborn (the church) are written *in heaven*, not a new earth. Our conversation is in heaven (Phil. 3:20); we are to set our affections there (Col. 3:1) because that is the place of our eternal abode (Heb. 12:10, 13, 16).

I Pet. 4:6: *“For for this cause was the gospel preached also unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”*

This verse seems to speak to the saints of prior ages who had the gospel preached to them in the types and similitudes of the Old Law. Although condemned by the law according to men in the flesh, they were justified by the atoning blood of Christ that they might live according to God *in the spirit*. To be reunited with bodies of clay is no part of the divine purpose.

Rev. 20:12, 13: *“And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”*

Here is imagery portraying judgment day when Hades gave up its dead. Notice that physical bodies are conspicuously absent. The dead stand before God. That they are “dead,” signifies they are on the *other side* of eternity in the realm of the spirit, not upon earth. The “sea” is probably symbolic of Tartarus, the place of the lost dead; “hell” (Hades) speaks to Paradise, the place of the saints and martyrs. The dead come forth from Hades – both Tartarus and Paradise – to receive their respective rewards. The whole transaction is portrayed as occurring in the realm of the spirit, not the flesh, in the immaterial realm of eternity, and not time.

Conclusion

The error of the Jews and early church has been kept alive by those today who look for a fleshly resurrection upon *earth*. The earthly resurrection of the believer is related to the error of the bodily, visible return of Christ. By very definition, the spiritual realm is eternal and immaterial. Flesh and blood bodies are bounded by time and space and therefore cannot inherit incorruption. Let us hold fast to our hope for we will reap in due time if we faint not.

- 1684 -

Bishop John Lightfoot on
Romans 8:19-23

“The Whole Creation Groaneth and
Travaileth”

“At the nineteenth verse of chap. viii, he brings upon the second mystery that he hath to treat upon, - the calling of the Gentiles; whom he calls *πασα κτισις* ‘the whole creation’ or ‘every creature:’ by which title they also are called, Mark xvi. 15, Col. 1.23: and he shows, how they were subject to vanity of idolatry, and the delusions of the devil; but must, in time, be delivered from this bondage, for which deliverance they now groaned: and not they only, but they of the Jews also, which had received the first-fruits of the Spirit, longed for their coming in, waiting for the adoption, - that is, the redemption of their whole body: for the church of the Jews was but the childlike body; and, accordingly, their ordinances were according to the childlike age of the church: but the stature of the fulness of Christ’s mystical body, was in the bringing in of the Gentiles. Being to handle this great point of the calling of the Gentiles, and rejection of the Jews, he begins at the bottom, at the great doctrine of predestination, which he handles from ver. 29 of chap. viii to chap. ix. 24: and then he falls upon the other; - that Israel stumbled at Messiah and fell, seeking indeed after righteousness, but not his, but their own; and that they are cast away, but not all; a remnant to be saved, that belonged to the election of grace. As it was in the time when the world was heathen, some of them that belonged to the election, came in and were proselyted to the worship of the true God; so some of these, while all the rest of their nation lie in unbelief. And in this unbelief must they lie, till the fulness of the Gentiles be come in; and then all God’s Israel is completed.”

Comment: Bishop Lightfoot here argues that the “whole creation” of Rom. 8:19-23 refers to or embraces the Gentiles, finding in Mk. 16:15 and Col. 1:23 language of similar meaning and import. He finds reference to the Jews by the nomination “we who have the first-fruits of the Spirit.” The Jews were the first-fruits; the gospel is “the power of God unto salvation, unto the Jew first and also the Greek” (Rom. 1:16). John specifically calls the Jews the first-fruits unto God and the Lamb in Rev. 14:4; (*cf.* 7:1-8; Jm. 1:18; Eph. 1:12). Lightfoot sees “all Israel” (“and so all Israel shall be saved,” Rom. 11:26) in reference to the whole body of believers in Christ, not ethnic Jews as incorrectly supposed by some. Israel is defined by the obedience of faith, not ethnicity; hence, it is not ethnic Jews that are the seed of Israel, but those who receive the gospel verity. Hence, it is in the inclusion of men from every race and people that “all Israel” is saved; for there is no respect of persons with the Lord, “but in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:35).

1660

Excerpts from

Thomas Hobbes

Leviathan

Are the Souls of the Lost Tormented for all Eternity?

As the kingdom of God, and eternal life, so also God's enemies, and their torments after judgement, appear by the Scripture to have their place on earth. The name of the place where all men remain till the resurrection, that were either buried or swallowed up of the earth, is usually called in Scripture by words that signify under ground; which the Latins read generally *infernus* and *inferi*, and the Greeks *ades*; that is to say, a place where men cannot see; and containeth as well the grave as any other deeper place. But for the place of the damned after the resurrection, it is not determined, neither in the Old nor New Testament, by any note of situation, but only by the company: as that it shall be where such wicked men were, as God in former times in extraordinary and miraculous manner had destroyed from off the face of the earth: as for example, that they are in *Inferno*, in *Tartarus*, or in the bottomless pit; because *Corah*, *Dathan*, and *Abiram* were swallowed up alive into the earth. Not that the writers of the Scripture would have us believe there could be in the globe of the earth, which is not only finite, but also, compared to the height of the stars, of no considerable magnitude, a pit without a bottom; that is, a hole of infinite depth, such as the Greeks in their demonology (that is to say in their doctrine concerning demons), and after them the Romans, called *Tartarus*; of which *Virgil* says,

*Bis patet in praeceps, tantum tenditque sub
umbras, Quantum ad aethereum coeli suspectus
Olympum:*

for that is a thing the proportion of earth to heaven cannot bear: but that we should believe them there, indefinitely, where those men are, on whom God inflicted that exemplary punishment.

Again, because those mighty men of the earth that lived in the time of *Noah*, before the flood (which the Greeks called *heroes*, and the Scripture *giants*, and both say were begotten by copulation of the children of God with the children of men), were for their wicked life destroyed by the general deluge, the place of the damned is therefore also sometimes marked out by the company of those deceased giants; as *Proverbs*, 21. 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the giants," and *Job*, 26. 5, "Behold the giants groan under water, and they that dwell with them." Here the place of the damned is under the water. And *Isaiah*, 14. 9, "Hell is troubled how to meet thee" (that is, the King of *Babylon*) "and will displace the giants for thee": and here again the place of the damned, if the sense be literal, is to be under water.

Thirdly, because the cities of *Sodom* and *Gomorrah*, by the extraordinary wrath of God, were consumed for their wickedness with fire and brimstone, and together with them the country about made a stinking bituminous lake, the place of the damned is sometimes expressed by fire, and a fiery lake: as in the *Apocalypse*, 21. 8, "But the timorous, incredulous, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall

have their part in the lake that burneth with fire and brimstone; which is the second death." So that it is manifest that hell fire, which is here expressed by metaphor, from the real fire of Sodom, signifieth not any certain kind or place of torment, but is to be taken indefinitely for destruction, as it is in Revelation, 20, at the fourteenth verse, where it is said that "Death and hell were cast into the lake of fire"; that is to say, were abolished and destroyed; as if after the day of judgement there shall be no more dying, nor no more going into hell; that is, no more going to Hades (from which word perhaps our word hell is derived), which is the same with no more dying.

Fourthly, from the plague of darkness inflicted on the Egyptians, of which it is written, "They saw not one another, neither rose any man from his place for three days; but all the children of Israel had light in their dwellings";[Exodus, 10. 23] the place of the wicked after judgement is called utter darkness, or, as it is in the original, darkness without. And so it is expressed where the king commandeth his servants, "to bind hand and foot the man that had not on his wedding garment and to cast him into," eis to skotos to exoteron "external darkness," [Matthew, 22. 13] or "darkness without": which, though translated "utter darkness," does not signify how great, but where that darkness is to be; namely, without the habitation of God's elect.

Lastly, whereas there was a place near Jerusalem called the Valley of the Children of Hinnon in a part whereof called Tophet the Jews had committed most grievous idolatry, sacrificing their children to the idol Moloch; and wherein also God had afflicted His enemies with most grievous punishments; and wherein Josiah had burnt the priests of Moloch upon their own altars, as appeareth at large in II Kings, Chapter 23; the place served afterwards to receive the filth and garbage which was carried thither out of the city; and there used to be fires made, from time to time, to purify the air and take away the stench of carrion. From this abominable place, the Jews used ever after to call the place of the damned by the name of Gehenna, or Valley of Hinnon. And this Gehenna is that word which is usually now translated hell; and from the fires from time to time there burning, we have the notion of everlasting and unquenchable fire.

Seeing now there is none that so interprets the Scripture as that after the day of judgement the wicked are all eternally to be punished in the Valley of Hinnon; or that they shall so rise again as to be ever after underground or underwater; or that after the resurrection they shall no more see one another, nor stir from one place to another; it followeth, methinks, very necessarily, that which is thus said concerning hell fire is spoken metaphorically; and that therefore there is a proper sense to be enquired after (for of all metaphors there is some real ground, that may be expressed in proper words), both of the place of hell, and the nature of hellish torments and tormenters.

And first for the tormenters, we have their nature and properties exactly and properly delivered by the names of the enemy, or Satan; the Accuser, or Diabolus; the Destroyer, or Abaddon. Which significant names, Satan, Devil, Abaddon, set not forth to us any individual person, as proper names use to do, but only an office or quality; and are therefore appellatives; which ought not to have been left untranslated, as they are in the Latin and modern Bibles, because thereby they seem to be the proper names of demons; and men are more easily seduced to believe the doctrine of devils, which at that time was the religion of the Gentiles, and contrary to that of Moses and of Christ.

And because by the Enemy, the Accuser, and Destroyer is meant the enemy of them that shall be in the kingdom of God; therefore if the kingdom of God after the resurrection be upon the earth (as in the former chapter I have shown by Scripture it seems to be), the enemy and his kingdom must be on earth also. For so also was it in the time before the Jews had deposed God. For God's kingdom was in Palestine; and the nations round about were the kingdoms of the Enemy; and consequently by Satan is meant any earthly enemy of the Church.

The torments of hell are expressed sometimes by "weeping, and gnashing of teeth," as Matthew, 8. 12; sometimes, by "the worm of conscience," as Isaiah, 66. 24, and Mark, 9. 44, 46, 48; sometimes, by fire, as in the place now quoted, "where the worm dieth not, and the fire is not quenched," and many places besides: sometimes, by "shame, and contempt," as, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life; and some to

shame, and everlasting contempt." [Daniel, 12. 2] All which places design metaphorically a grief and discontent of mind from the sight of that eternal felicity in others which they themselves through their own incredulity and disobedience have lost. And because such felicity in others is not sensible but by comparison with their own actual miseries, it followeth that they are to suffer such bodily pains and calamities as are incident to those who not only live under evil and cruel governors, but have also for enemy the eternal king of the saints, God Almighty. And amongst these bodily pains is to be reckoned also to every one of the wicked a second death. For though the Scripture be clear for a universal resurrection, yet we do not read that to any of the reprobate is promised an eternal life. For whereas St. Paul, to the question concerning what bodies men shall rise with again, saith that "the body is sown in corruption, and is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power";[I Corinthians, 15. 42, 43] glory and power cannot be applied to the bodies of the wicked: nor can the name of second death be applied to those that can never die but once. And although in metaphorical speech a calamitous life everlasting may be called an everlasting

death, yet it cannot well be understood of a second death. The fire prepared for the wicked is an everlasting fire: that is to say, the estate wherein no man can be without torture, both of body and mind, after the resurrection, shall endure for ever; and in that sense the fire shall be unquenchable, and the torments everlasting: but it cannot thence be inferred that he who shall be cast into that fire, or be tormented with those torments, shall endure and resist them so as be eternally burnt and tortured, and yet never be destroyed nor die. And though there be many places that affirm everlasting fire and torments, into which men may be cast successively one after another for ever, yet I find none that affirm there shall be an eternal life therein of any individual person; but to the contrary, an everlasting death, which is the second death: "For after death and the grave shall have delivered up the dead which were in them, and every man be judged according to his works; death and the grave shall also be cast into the lake of fire. This is the second death." [Revelation, 20. 13, 14] Whereby it is evident that there is to be a second death of every one that shall be condemned at the day judgement, after which he shall die no more.

Questions from our Readers

Q: Hey Kurt – will send the money for the commentary soon – hey by the way – what do you make of all of the Satan/angel passages in the book of Jude??

A: The "angels" that sinned in Jude and in II Pet. 2:4 refer, in my opinion, to the "sons of God" (believing seed of Seth) who committed apostasy by marrying the unbelieving daughters of men (Gen. 6:1-8). If you consult Josephus on the account of the flood, you'll notice that he says the sons of Seth were faithful for seven generations, but then seems to refer to them interchangeably as angels, saying they apostatized by copulating with women. Since, angels cannot copulate with men, it seems clear that angels and sons of God in this passage refers to the children of Seth, and that the phrase "sons of God" gave birth to various erroneous

interpretations among the Jews, or else that something was lost in the translation and meaning of the terms somewhere. In any event, I do not believe in evil demonic beings or fallen angels (other than men). The archangel battling with the devil about the body of Moses, I have always understood in reference to Zech.2, where the angel of the Lord disputes with "Satan" about the captivity, as represented by Joshua the high priest. I think the body of Moses refers to the covenant community and the captivity in specific; I believe that "Satan" is the Persian nobility (the adversary) that was resisting the captivity and their building the temple and city of Jerusalem after their return. The angel of the Lord I take as either an actual angel, or a manifestation of the divinity (Michael) when acting as the captain of the Lord's host. Hope that helps!

The Intermediate State

[Editor's note: The following appeared in the 1803 edition of the Orthodox Churchman. It provides a survey of all incidents of the world "hell" appearing in the Authorized Version, and is helpful in understanding the different Greek and Hebrew words translated/mistranslated "hell" in English]

1. Matt. 5:22 – “In danger of HELL-fire.” The word in the Greek, here rendered HELL, is *Gehenna*. This word *Gehenna* relates, in its primary sense, to that dreadful doom of being burnt alive in the valley of *Hinnom*, where the idolatrous Jews (in that particular spot of the valley called *Tophet*) burnt their children in sacrifice to Moloch; and in its secondary sense, it means the place, or the state, of the damned. *Beza* subjoins to this verse a note, which has an imposing air of research into Jewish polity. He enumerates the “*quatuor Suppliciorum Genera Hebraeis usitata; Strangulatio, Gladius, Lapidation, Ignis*” [four kinds of capital punishment (literal: supplication, kneeling, viz., torture) used by the Jews: strangulation, sword, stoning, and fire]. To this our excellent *WHITBY* seems to allude in his Commentary; and, with more straightforward simplicity, thus determines the meaning of the passage. “*He that represents and censures his brother as a child of Hell, shall be obnoxious to Hell-fire. – Gehenna mean here the place of torment in the life to come; and it occurs in a singular sense in the 29th and 30th verses of this chapter.*” *Principal Campbell*, in his very curious “preliminary dissertations” to his Translation of the Four Gospels, says that the word *Γεεννα* does not occur in the version of the LXX. It certainly does not. But in *Josh. 18:16*, the word *Γαιεννα* represents what in our English Bible is denominated the valley of *Hinnom*: this gives us the primary meaning of the word.

2. Matt. 10:28 – “Both soul and body in HELL.” *Εν Γεενν*. Here too the word is used in its secondary sense. – By the way, what do *materialists* say to this distinct mention of “*both soul and body*,” *χια ψυχων σωμα*”

3. Luke 12:5 – The parallel passage to the preceding. HELL. *Γεενναν*.

4. Matt. 11:23 and the parallel text, Luke 10:15 – “Shalt be brought down to HELL.” *Εως (τοπον subaudit.) Αδης* is derived from a primitive, and *ιδαιν* to see; and indeed the word was spelt *Αιδης* by the older Greek writers, at least the poets. Thus *Homer IX, IL, 312*. “*Αιδαιο πυλυσιν*,” “the gates of hell.” *Αιδαιο Αελαιξε* for *Αιδε*. “The Hebrew *Sheol* the Greek *Αδης*, the Latin *orcus*, (says the very learned Bishop of *St. Asaph*, in his critical notes appended to his elaborate translation of *HOSEA*) are words of one and the same import; signifying the place appointed for the habitation of departed souls, in the interval between death and the general resurrection. In the New Testament two words are indiscriminately rendered, in our English Bible, by the word HELL, *Αδης* and *Γεεννα*: the latter a word of Hebrew origin, translated into the Greek language, as the appropriate name of the place of the damned; which was generally called so by the Jews of the Apostolic age. This use of the word HELL, in the English New Testament, has imposed a sense upon it quite foreign to its etymology, and abhorrent from its more general application.” Our English, or Saxon word HELL, means a place *concealed or unseen*; in which it agrees with the Greek word *Hades*. “Another inaccuracy (says the Bishop) obtains in our English Bible; the Hebrew *Sheol* being perpetually in the Old Testament, and the Greek *Αδης* sometimes in the New, rendered improperly by the word *grave*, which neither signifies. The Hebrew names of hell and the grave are never confounded, nor the Greek by the sacred writers. No two things can be more distinct; hell is the mansion of the departed spirit, the grave the receptacle of the dead body.” I find *Hades* translated *grave* but once in the text of the English New Testament, *I Coir. 15:55*; and once in the marginal rendering, *Rev. 20:14*. The words *tomb* or *sepulcher* are translations of

Μμιν, or **μνννννν**; though this latter word is more than once rendered grave

The situation of Hades is always described as far beneath the surface of the earth; where a large vacuity is represented, part of which forms *Hades*; and a part lower still, nearer the centre of the earth's hollow sphere, in the site of *Gehenna*, the place of the damned, answering to the *Tartarus* of the ancient poets. The Scriptures speak of three places inhabited by intelligent Beings; Heaven, Earth, and what is styled under the Earth. Rev. 5:3, in Heaven, **εν τω ουρανω**; in Earth, **επι της γης**; and under the Earth, **υποκατω της γης**; are distinctly enumerated. **Υποκατω της γης**, can refer to no place except one within the crust of this earth's ball. Rational beings are scripturally denominated **επαρηννννν**, **επννννν**, and **καταχθονννν**. Thus at the name of Jesus every knee must bow **επαρηνννν**, **και επηρηννν**, and **καταχθονννν** Phil 2:10. To go into the lower parts of the earth, or into the pit, is to die; to come back to life, is to rise again. There is a word which may explain what I would here urge – “the DEEP” – the abyss; Rom. 10:7. **“την Αβψσσον.”** Who (say the Apostle) shall descend into the *deep*? (the abyss – Hades – the place of the separate spirits) that is, to *bring up* Christ again *from the dead*; - **αναγαγειν**.

The meaning of the expression then in the two text Matt 11:23 and Lk. 10:15 is this – “Thou, Capernaum, which are now very highly exalted, shalt be abased and brought low hereafter, by the just judgment of God.” – Hades is here used in a figurative sense.

I have treated upon the words *Gehenna* and *Hades* the more diffusely on their first occurrence; because if we rightly apprehend their meaning in the outset, the progress of our inquiry will be much facilitated.

5. Matt. 15:18 – “And the gates of HELL shall not prevail against it;” (see the Church of Christ) **Πυλαι αδου** the gates of Hades: the confines of death. The word is here used figuratively; and the expression, as Whitby has proved at length, amounts to this; “My church shall continue for ever, it shall never perish.”

6. Matt. 18:9 – “To be cast into HELL-fire.” **“Εν την Γεενναν το πυρος.”** Here, as well as in the parallel passages, Matt. 9:43, 45, 47, the meaning is the same with that laid down under No. 1.

7. Matt.23:15 – “The child of HELL.” **“Υιου Γεεννης.”** Verse 33. “The damnation of HELL.” **“Της κριανθς της Γεεννης.”** HELL here means the torment, where burns the everlasting fire prepared for the devil and his angels **“το πυρ το αιωνιον, το ετοιμασμενον τω διαβολθ και τοι Αγγελιοσ αυτο.”**

8. Lk. 16:23 – “In HELL he lift up his eyes, being in torments.” **“Εν το Αδο.”** The rich man is here described as in torments; and therefore he must be supposed to be in that lowest abyss, (already mentioned under No. 4.) which, though in Hades, may be considered as *Gehenna* [better, *Tartarus*, Editor]. This passage occurs in a parable; but it is more than probable that it is couched in terms agreeable to truth, and coinciding with the popular belief of the Jews. The ancients, generally, held the same opinion. Homer's Hades, Virgil's infernal regions, are formed on the same model. You descend below the earth's surface; you behold the receptacle of separate spirits; and the place of the damned is comprehended beneath the same tremendous vault. The “*Descensus Averni*” leads to both to Elysium and Tartarus. (See No. 12.) Abraham's bosom is Paradise, the receptacle of happy, and that part of Hades which we may call *Gehenna* of guilty souls.

9. Acts 2:27 – Thou wilt not leave my soul in HELL.” **“Ενς αδου.”** Verse 31. “Not left in HELL.” **“Ενς Αδου.”** This passage refers to Ps. 16:10 where the word is Sheol, Hades. Our Lord's sufferings terminated at his death on the cross. There it was that he said, **“τετελεσται,”** *consummatus est*, it is finished. He had nothing to undergo in the place of torment. The expression means only “Thou wilt not leave my soul in the receptacle of separate spirits; it shall be re-united to my body, and I shall rise again.” Our Lord told the repentant thief that he should be with him that day in Paradise – doubtless that place where the souls of the righteous are reserved, “in happy rest and tranquil hope,” in the enjoyment of some portion of felicity, till the day of judgment.

A great deal has been surmised, and a great deal affirmed concerning I Pet. 3:18, 19, 20. “Christ was put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah while the ark was preparing.” Bishop Horsley interprets it in this way, that “the soul of Christ went and preached to the souls not in prison, as we read in our English Bible; but **εν φυλαχη** “in safe keeping,” (if that text of St. Peter is to be understood literally, and I know not how it can be understood otherwise,) which had been disobedient (**απειθησισι ποτε**); but, as the expression “one while had been” implies, were at length recovered from that disobedience, probably by the preaching of Noah, and before their death had been brought to repentance and faith in the redeemer to come. To these souls our Lord Jesus Christ went in his soul and preached. But what could he preach to them? Not repentance. They had repented of their disobedience before they were separated from the body by death, or they had not been found in the bundle of life. But, if he went and proclaimed to them (**εκηρυξεν**) the great tidings that he had actually offered the sacrifice of their redemption, and was now about to enter into glory; this was a preaching that would give new animation and assurance to their hope of the consummation, in due season, of their bliss. And this, by the way, I take to be the true sense of this text of St. Peter. (Critical notes upon Hosea, p. 158.)

But Bishop Pearson says, that “Christ preached **τοις εν φυλαχη πνευμασι**), by the same spirit by virtue of which he was raised from the dead; but that spirit was not his soul, but something of a great power. 2dly, That those to whom he preached were such as were disobedient. 2dly, That the time when they were disobedient was the time before the flood, while the Ark was preparing. It is certain then, that Christ did preach unto those person, which in the days of Noah were disobedient all that time the long-suffering of God waited, and consequently so long as repentance was offered. It remaineth therefore, that the plain interpretation be acknowledged for the time that Christ did preach unto those men which lived before the flood, even while they lived. For though this was not done by an immediate act of the Son of God, as if he personally had appeared on earth, and actually preached to that old world; but by the ministry of a prophet, by the sending of Noah,

the eighth preacher of righteousness; yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself without any intervening instrument.” (Bishop Pearson on the Creed, p. 113, 10th edition.) The Bishop is here discussing the pre-existence of Christ before his incarnation. In his exposition of the article of the Creed “he descends into Hell;” after recapitulating this comment on the text in question, he refers his readers to the passage quoted. (p. 229.) [Editor: the better view is the latter, that Christ preached to the spirits in Tartarus *now* (when Peter wrote) through the Holy Spirit in Noah *when* the ark was preparing; not that he preached to the souls in Hades following his death upon the cross.]

I Cor. 15:55 – The word HELL occurs in the margin here. In the text we have the well-known apostrophe, “O grave! Where is thy victory?” **Ho συ, αδη, το νικος;** Grave here, and Hell in the margin, mean only the place of separate spirits, out of which “the prisoners of hope” shall come forth at “the resurrection of the just.”

11. Jam. 3:6 – “It is set on fire of HELL.” **Φυλογιζομενη (η’ Γλωσσα) υπο της Γεεννης.** In this passage, though used figuratively in an hyperbolic sense, the word means the place of everlasting fire, the place of torment.

12. II Peter 2:4 – “Cast them down to HELL.” **Ταρταρθσας;** casting them into Tartarus. The word hell here undoubtedly signifies the place of punishment prepared for the devil and his angels, “the angels that sinned.” [Editor: Better, Tartarus was the intermediate place of punishment and confinement pending final execution of judgment and sentence in Gehenna; viz., eternal death. The “angels” who sinned should be interpreted as the “sons of God” (viz., the sons of Seth or children of faith) who apostatized before the flood by marrying unbelieving women.]

13. Rev. :18 – “And I have the keys of HELL and Death.” **Και εχω τας κλεις το θανατος και το Αδυ.** Of Death and of Hades. HELL means here the place of separate spirits.

14. Rev. 6:8 – “Death and HELL followed with him.” **Οθανατος καιο Αδης ακολοθει μετ αυτο.** The same.

15. Rev. 20:13 – “Death and HELL deliverd up the dead which were in them. “Ο Θανατολος και ο Αδης εδωχαν τας εν αυτοις νεκρους.” These two passages (the last quoted and this), says Bishop Horsley, afford the boldest personifications of Hell and which occur to my memory.” Stript of its figurative form, and once more disembodied, Hades in each instance has the same meaning. The bishop says (p. 159), “I am inclined to think, but suggest it only to the examination of the learned, without venturing to assert, that death and hell are always conjointly personified by the sacred writers, never one without another.” I submit to the learned a passage where HELL is personified alone. Isa. 14:9 0 “HELL from beneath is moved for thee to meet thee (the King of Babylon) at thy coming; it stirreth up the dead for thee.”

16. Rev. 20:14 – “And Death and HELL were cast into the lake of fire.” Και ο θανατος και ο Αδης εσληθησαν εις την λιμην το πυρος.” Hades has here the same meaning as in the two last quoted passages. It appears evidently that there is a place lower than Hades; into which abyss, being personified, together with Death, it is cast. Εις την λιμην τα πυρος, is, I conceived, a phrase of the import as εις την Γεενναν τα πυρος.

Gehenna and Hades are perfectly well distinguished from each other in the New Testament, and are no more confounded than Sheol and Keber in the Old. Bishop Horsley, to whom the Christian world is under lasting obligation for his translation of Hosea, specifies six instances where Sheol may seem to be used for Keber. We have found but one where Hades

appears to have the sense of Gehenna; that which I have already explained under No. 8.

I have noticed twenty-three places where the word HELL occurs in the text in our English Bibles, and one where it is found in the margin; which we may call twenty-four in all. In *thirteen* of these, the word in the original is Γεεννα, and in one Ταρταρος; for this later word is wrapt up in the participle ταρταρωσας; and in these it is to be deemed *the place of torment*; and in the remaining eleven, including the instance where it stands in the margin, it must be counted *the receptacle of separate spirits*.

Bishop Horsley, I perceive, (Hosea, p. 46) says, “we find the word Hell in our English Bibles in twenty-one passages.” His lordship, though he counts three verses in Matt. 5 22, 29, 30, in which the word occurs; counts but on in Mark 9, viz, verse 47; but it occurs also in verses 43 and 45; and stands in the margin opposite the word grave in I Cor. 15:55.

The bishop says, it signifies simply the region of departed spirits in twelve places. Now, even taking in the marginal instance, I can find but eleven places where it has this signification; and in proof of my assertion, I refer, very humbly, to the above recital of particular passages. His lordship has not specified the texts where it has this latter meaning.

I subjoin a table of all the places in the New Testament wherein the word HELL is found; distinguishing those expressed in the original by the word Gehenna, from those where the word in the Greek is Hades.

Gehenna

1. Matt. 5:22
2. Matt. 5:29
3. Matt. 5:30
4. Matt.10:28
5. Luke 12:5
6. Matt. 18: 9
7. Mark 9:43
8. Mark 9:45
9. Mark 9:47
10. Matt. 23:15
11. Matt. 23:33
12. James 3:6
13. 1 Pet. 2:24

Hades

1. Matt. 11:23
2. Luke 10:15
3. Matt. 16:18
4. Luke 16:23
5. Acts 2:27
6. Acts 2:31
7. 1 Cor. 15:55 margin
8. Rev. 1:13
9. Rev. 6:8
10. Rev. 20:13
11. Rev. 20:14

The White House Secret Kill List

By Chuck Baldwin

In a recent column posted on LewRockwell.com, Judge Andrew Napolitano highlighted a recent New York Times investigative report that reveals how President Barack Obama is engaging in secret assassinations worldwide. Judge Napolitano begins, "The leader of the government regularly sits down with his senior generals and spies and advisers and reviews a list of the people they want him to authorize their agents to kill. They do this every Tuesday morning when the leader is in town. The leader once condemned any practice even close to this, but now relishes the killing because he has convinced himself that it is a sane and sterile way to keep his country safe and himself in power. The leader, who is running for re-election, even invited his campaign manager to join the group that decides whom to kill.

"This is not from a work of fiction, and it is not describing a series of events in the Kremlin or Beijing or Pyongyang. It is a fair summary of a 6,000-word investigative report in The New York Times earlier this week about the White House of Barack Obama. Two Times journalists, Jo Becker and Scott Shane, painstakingly and chillingly reported that the former lecturer in constitutional law and liberal senator who railed against torture and Gitmo now weekly reviews a secret kill list, personally decides who should be killed and then dispatches killers all over the world--and some of his killers have killed Americans.

"We have known for some time that President Obama is waging a private war. By that I mean he is using the CIA on his own--and not the military after congressional authorization--to fire drones at thousands of persons in foreign lands, usually while they are riding in a car or a truck. He has done this both with the consent and over the objection of the governments of the countries in which he has killed. He doesn't want to talk about this, but he doesn't deny it. How chilling is it that David Axelrod--the president's campaign manager--has periodically seen the secret kill list? Might this be to keep the killings politically correct?"

The judge concludes, "Since 9/11, the United States government has set up national security systems that function not under the Constitution, not under the Geneva Conventions, not under the rule of law, not under the rules of war, not under federal law, but under a new secret system crafted by the Bush administration and personally directed by Obama, the same Obama who condemned these rules as senator and then extended them as president. In the name of fighting demons in pick-up trucks and wars that Congress has never declared, the government shreds our rights, taps our cellphones, reads our emails, kills innocents abroad, strip searches 87-year-old grandmothers in wheelchairs and 3-year-old babies in their mothers' arms, and offers secrecy when the law requires accountability.

"Obama has argued that his careful consideration of each person he orders killed and the narrow use of deadly force are an adequate and constitutional substitute for due process. The Constitution provides for no such thing. He has also argued that the use of drones to do his killing is humane since they are 'surgical' and only kill their targets. We know that is incorrect. And he has argued that these killings are consistent with our values. What is he talking about? The essence of our values is the rule of law, not the rule of presidents."

See Judge Napolitano's column at: <http://lewrockwell.com/napolitano/napolitano56.1.html>

Let me begin by offering kudos to Judge Napolitano for his trenchant column, and kudos to New York Times reporters Jo Becker and Scott Shane for their blockbuster report.

Do readers not find it a little curious that hardly anyone in the national press corps--or even in the vast majority of the local media--has not picked up the Times report? After all, the New York Times is the unquestioned flagship newspaper of America. The vast majority of newspapers around the country rely on the NYT for much of

their reporting. So, why didn't we see this report blasted on front pages all across the United States? Do newspaper publishers and editors really think that this report is not Page One worthy? Is not this the kind of story that the freedom of the press was directly designed for? And where were the three major network news shows or even the cable news shows on this report? This is an incredible report, and for all intents and purposes, the story is relegated to media oblivion.

Oh, yes! Maybe we also now know why so many drones are beginning to appear over the skies of America.

One would think that the supposed "anti-Obama" FOX News network would be all over this story. To help enlighten readers, let me quickly point out the sagacious point that Judge Napolitano made in his column, "Since 9/11, the United States government has set up national security systems that function not under the Constitution, not under the Geneva Conventions, not under the rule of law, not under the rules of war, not under federal law, but under a new secret system crafted by the Bush administration."

Ah! There it is! That's why FOX News ignores the story. G.W. Bush is just as culpable in this monstrous activity as is Barack Obama. In fact, Bush is the one who created this modern American version of Hitler's Brown Shirts. When it comes to ignoring the US Constitution and assuming dictatorial Hitlerian policies, Republican and Democrat Presidential administrations of late have been virtual Siamese Twins.

Now, please read this paragraph carefully (taken from HistoryLearningSite.com): "Germany became a nation of snoops. People were employed in each street, in each building complex, etc. with the sole purpose of keeping an eye on others in their 'area' and reporting them to the authorities if they believed that something was amiss. [Sounds like America's Department of Homeland Security, doesn't it?] The reputation of the Nazi police and the secret police lead by Himmler was such that no-one wished to cause offence. People kept their thoughts to themselves unless they wished to invite trouble. In this sense, Nazi Germany was a nation run on fear of the government. Hitler had created a one party state within months of being appointed chancellor."

See the report at: http://www.historylearningsite.co.uk/Nazi_Germany_dictatorship.htm

And ladies and gentlemen, this is why electing Mitt Romney will change nothing! The same Orwellian, big-government internationalists who are manipulating Barack Obama, and who manipulated G.W. Bush (and Bill Clinton and George H.W. Bush) are manipulating Mitt Romney. Ever since President Ronald Reagan, it hasn't mattered to a tinker's dam whether a Republican or Democrat has been in the White House. As Sonny and Cher sang, "The Beat Goes On." For all intents and purposes, America only has one party at the national level. Pat Buchanan was right when he said that the Elephants and Donkeys inside the Beltway were "two wings of the same bird of prey."

Of course, if the American electorate suddenly got a surge of constitutional electricity and would elect Congressman Ron Paul as President, the story would be much different. Things would change at 1600 Pennsylvania Avenue--not to mention in the United States and the entire world--dramatically. However, with the majority of Americans in the hip pockets of the mainstream media, a Romney/Obama showdown in November seems inevitable (although I am still privately cheering for a Ron Paul coup d'etat at the GOP national convention in Tampa).

So, how many people have been or are on this secret kill list--and who are they? With the vast majority of the mainstream media cowering in abject fear of the federal government, and with both major parties in Washington, D.C., walking in lockstep to the drumbeat of an emerging police state, who is left to even sound an alarm of protest? Well, two New York Times reporters did; Judge Andrew Napolitano did; Lew Rockwell did. And now I am, too.

Is this the kind of government that most Democrats want? Is this what they wanted when they elected Barack Obama? Is this the kind of government that most Republicans want? Is this what they wanted when they elected G.W. Bush?

Anyone who cannot see history being repeated is flat not paying attention! I cannot believe my country has turned into this!