

IS THE THIEF IN PARADISE?

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”

“And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.”—Lu. 23:39-44, A. V.

Jesus' answer to the thief in Rotherham's translation reads, “Verily, to thee I say today, With me thou shalt be in paradise.”

The Cottage Bible by Parker reads; “Verily I say unto thee, the same day thou shalt be with me in Eden's garden.” “The same day” would here refer to the day referred to in the thief's question, when Christ comes to establish his kingdom.

Now, as the original scriptures contain no punctuation marks, and the present system of punctuation was invented by Aldus Manutius, a printer of Venice, in the 15th century, we know that the present punctuation of the king James' translation is not inspired.

Hence we have authority to change the punctuation and reading of the A. V. to read, “Verily, I say unto thee today, Thou shalt be with me in paradise.”

The thot in this with the Parker and Rotherham translations would be, “I give you direct promise to your request to be with me when I come into my kingdom, to restore the long lost paradise on earth, that you will be with me there.”

We would say to those who base their hope of entering into their reward at death upon this text as translated in the common version, and on the position of the uninspired comma, that we will agree with them when they can reconcile the following ten objections to their position:—

1 The thief had no immortal soul or sprit entity to go to paradise. Proof—Rom. 2:7; 1 Tim. 6:16; 2 Tim. 2:10; 1 Cor. 15:53-56.

2 The soul of Jesus went to hades that day—Acts 2:31;

Ps. 16:10.

3 Jesus wholly died, soul and body—no separate entity surviving death to go to paradise. Isa. 53:8, 10. Rev. 1:18.

4 The only paradise the bible reveals is that lost by the first Adam, which is to be restored again on earth beyond the resurrection. Rev. 2:7, and chapters 21 and 22, and Isa. 51:3. This is the paradise to which Paul was conveyed in vision, as was John the Revelator, 2 Cor. 12:3.

5 The only Saviour of whom the scriptures speak was in the tomb, and nowhere else, for three days and nights, Mat. 12:40; 28:6.

6 Jesus was not in heaven during the three days while he was dead. John 20:17; Acts 1:3,9.

7 Neither Jesus nor the thief had any conscious existence while dead. Ps. 146; 6:5; Eccl. 9:15-11; Job 14th ch.

8 Dead saints cannot go to glory before the change of the living saints at the resurrection of the just. 1 Thess. 4:15; 1 Cor. 15:23; Heb. 11:39,40.


9 The Jewish day ended in the evening, and Jesus died at 3 o'clock p. m., and yet the thieves were not dead when the bodies were taken down toward the close of the day. John 19:31. As the Roman law had condemned them to death on the cross, they must have been again hanged on the cross when the sabbath was past, and must have died the following week.

10 The judgment of the world, and the reward of both living and dead saints do not take place until the second coming of Christ. Proof—2 Tim. 4:1; Matt. 16:27; Rev. 22:12; 20:13; Luke 14:14, etc.

The one witness who records what Jesus said to the thief, says, that Jesus' answer was: "Amen lego soi seemeron met emon ese en to paradiso." 2 Cor. 13:1.)

Now what did Jesus say to the thief?

W L C.



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