

with me in paradise °"

Thus Jesus did not speak a lie. He did not promise the thief that he would be in paradise that very day, but only that he would be there when all the righteous of all ages will be there—when Jesus comes the second time. Rearranging the comma makes this text completely harmonize with the rest of the Bible. And remember, the punctuation was added by man; it was not inspired.

There are a few other places in Scripture where the translators have obviously misplaced a comma, such as Acts 19:12.

"So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them."

As the text reads, it talks about sick handkerchiefs, which is ridiculous. Obviously, the translators failed to put a comma after "sick." If they had, it would make perfect sense. Likewise in Luke 23:43, a changed comma not only makes more sense, but allows the text to harmonize with the rest of Scripture.



# EXHIBIT 1

## For Daniel Lesson 17

### BIBLICAL TERM FOR DEATH: SLEEP

How does the Bible describe death? The clear ringing testimony of Scripture is found in the lesson, but notice how many times the Bible refers to death as a sleep.

- Deut. 31:16 — "Thou (Moses) shall sleep with thy fathers."
- 2 Sam. 7:12 — "Thou (David) shalt sleep with thy fathers."
- 1 Kings 1:21 — "The king shall sleep with his fathers."
- 1 Kings 2:10 — "So David slept with his fathers."
- 1 Kings 11:21 — "David slept with his fathers."
- 1 Kings 11:43 — "Solomon slept with his fathers."
- 1 Kings 14:20 — "He (Jeroboam) slept with his fathers."
- 1 Kings 14:31 — "Rehoboam slept with his fathers."
- 1 Kings 15:8 — "Abijam slept with his fathers."
- 1 Kings 15:24 — "Asa slept with his fathers."
- 1 Kings 16:6 — "Baasha slept with his fathers."
- 1 Kings 16:28 — "Omri slept with his fathers."
- 1 Kings 22:40 — "Ahab slept with his fathers"
- 1 Kings 22:50 — "Jehoshaphat slept with his fathers."
- 2 Kings 8:24 — "Joram slept with his fathers."
- 2 Kings 10:35 — "Jehu slept with his fathers"
- 2 Kings 13:9 — "Jehoahaz slept with his fathers."
- Job 3:13 — "I should have slept."

- Job 7:21 — "Now shall I sleep."  
 Psalm 76:5 — "They have slept their sleep."  
 Jer. 51:39 — "And sleep a perpetual sleep."  
 Daniel 12:2 — "Them that sleep in the dust."  
 Matthew 9:24 — "Is not dead, but sleepeth."  
 John 11:11 — "Lazarus sleepeth."  
 1 Cor. 15:6 — "Some are fallen asleep."  
 1 Thess. 4:13 — "Concerning them which are asleep."  
 2 Peter 3:4 — "Since the fathers fell asleep."

Actually the term "sleep" for death occurs some 66 times in 17 different books of the Bible. This is clearly the Biblical term for death. Look up the rest of the texts that mention "sleep" as death. They are:

- 2 Kings 13:13;  
 2 Kings 14:16, 22, 29; 15:7, 22, 38; 16:20; 20:21; 21:18; 24:6;  
 2 Chron. 9:31; 12:16; 14:1 16:13; 21:1; 26:2, 23; 27:9; 28:27; 32:33;  
 33:20;  
 Job 14:12;  
 Psalm 13:3; 76:6; 90:5; Jer. 51:57;  
 Matt. 27:52;  
 Mark 5:39;  
 Luke 8:52;  
 Acts 7:60; 13:36;  
 1 Cor. 11:30; 15:18, 20;  
 1 Thess. 4:14, 15.

Clearly, then, in both Old and New Testaments this is the term the Bible writers use to describe death. To them it is sleep.



## EXHIBIT 2

For Daniel Lesson 17

### THE THIEF ON THE CROSS

One text that many people use in their attempt to prove that people go to heaven at death instead of sleeping in the grave is Luke 23:43. These are the words of Jesus to the thief on the cross. It is amazing how one can do away with 66 clear texts of Scripture that refer to death as a sleep and then use one or two obscure texts on which to build a whole theory. Let's notice the text:

"And Jesus said unto him [the thief on the cross], `Verily I say unto thee, today shalt thou be with me in paradise."

On the surface it would seem to indicate that Jesus would meet the thief in heaven on that very day. But please notice: did Jesus Himself ascend to heaven that very day? Upon His resurrection from the dead Jesus declared:

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." (John 20:17)

Clearly then, on the morning of the resurrection—three days after He said to the thief on the cross that he would be with Him in paradise that very day—Jesus declared that He had not yet ascended to heaven. Either Jesus told a mistruth or many have misinterpreted Luke 23:43.

When the Bible was originally written there was no punctuation, no division into verses and chapters. These have all been added by men to make it easier to read the Bible. Certainly we can be grateful for that. However, perhaps they have not always punctuated correctly. By changing a comma in Luke 23:43, let's notice how the text now harmonizes with the rest of the Bible:

"And Jesus said unto him. "Verily I say unto thee today, thou shalt be