

9. **More On Luke 16** (a) The text plainly says of the rich man: (V23) “*And in \_\_\_\_\_ he lift up his eyes, being in torments.*” In where? In **haidēs**. (b) But Lazarus (V22) “*was carried by the \_\_\_\_\_ into \_\_\_\_\_ bosom.*” (c) Abraham’s bosom is not said to be in **haidēs**. (d) The “*paradise*” of (Lk 23:43), where the believing thief and Jesus went, was the same place Lazarus went. (e) Other than (Lk 16) no scripture gives us the notion of a “two-compartment-neither-heaven-or-hell chamber in **haidēs**. (e) Does the Bible actually say that Jesus, the thief, or Lazarus went to **Haidēs**? \_\_\_\_\_
10. **Still More – Luke 16** (a) The picture painted is accurate so it is immaterial whether or not it is a parable. (b) It does not indicate current insight by Dives, or Lazarus, of conditions on earth. True, the rich man was concerned about (V28) “*five \_\_\_\_\_*” in his (V27) “*father’s \_\_\_\_\_*,” but this was based on prior knowledge.
11. **More Yet** (a) The “*flame*” (V24), the ability to (V23) see “*\_\_\_\_\_ afar off, and \_\_\_\_\_ in his bosom*” and the picture (V24) of the “*tip of his \_\_\_\_\_*” and “*my tongue*” are anthropomorphic, meaning it is metaphorical (ie: figurative, not literal) language. (b) Death has occurred and these are animated spirits. (c) These *word pictures* should stimulate us to (Titus 2:12) “*live \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, in this \_\_\_\_\_ world.*”
12. **A Logical Conclusion** Jesus to the thief on the cross: (Lk 23:43) “*To day shalt thou be \_\_\_\_\_ in \_\_\_\_\_.*” Jesus was resurrected. Did the thief remain in paradise? \_\_\_\_ Is he not with Lazarus (Lk 16)? \_\_\_\_ Do not all faithful saints join them after death? \_\_\_\_\_
13. **Paradise/Heaven** The word is used 3X –3V KJV NT. First Usage This is where Jesus and the thief on the cross went (Lk 23:43). Second Usage Paul speaks of someone (likely of himself) who (2 Cor 12:2) was “*caught up to the \_\_\_\_\_.*” The Jews considered this to be the **ouranos** where God resides. Paul reiterates: (V4) “*He was caught up into \_\_\_\_\_.*” Third Usage (Rev 2:7) “*To him that \_\_\_\_\_ will I give to eat of the \_\_\_\_\_ of \_\_\_\_\_, which is in the \_\_\_\_\_ of the \_\_\_\_\_ of God.*” Clearly this is **ouranos** (ie: heaven). Is there any reason to believe the first usage indicates a different place than the other two? \_\_\_\_\_
14. **What Did Jesus Mean – John 20:17ff?** Soon after his resurrection, Jesus told Mary, “*\_\_\_\_\_ me \_\_\_\_\_; for I am not yet \_\_\_\_\_ to my Father.*” Does this scripture prove that the Father doesn’t reside in *paradise* where Jesus spent three days? \_\_\_\_ His statement to Mary to “quit clinging to me” simply meant that time was of essence and there were matters to attend before he left earth. We fail to see where it proves that the spirits of the faithful dead are not with God in heaven. ~Ed~
15. **Tying It Together** (a) “*The spirit shall \_\_\_\_\_ \_\_\_\_\_ who gave it.*” (Eccl 12) Verse? \_\_\_\_ (b) God is in heaven (GK: **ouranos**). Jesus, the thief, and Lazarus were all in paradise, described as the third heaven, and as the location of “*the tree of life.*” (c) Does the NT pinpoint more than one location of paradise? \_\_\_\_ (d) If the **paradise** of (Lk 23:43; 2 Cor 12:4; Rev 2:7) is one and the same in all three scriptures, then paradise is in heaven where God resides and not where the wicked dead go. (e) If so the notion of a literal two-compartment **haidēs** is open to question.
16. **The Second Coming** (a) “*At the \_\_\_\_\_ of our Lord Jesus Christ \_\_\_\_\_ all his \_\_\_\_\_.*” (1 Thess 3:13). Also: (Jude 14-15) “*Behold, the Lord cometh with ten thousands of \_\_\_\_\_, to execute judgment upon all.*” (b) From where are these *saints* coming? (c) If literal, why are they not in the cemetery (1 Thess 4:17) being resurrected after other saints “*which are alive*”?
17. **The Bodily Resurrection???** (Jn 5:28-29) “*For the hour is coming, in the which \_\_\_\_\_ that are in the \_\_\_\_\_ shall hear his voice, and shall \_\_\_\_\_.*” See previous comments. “*They that have \_\_\_\_\_, unto the resurrection of \_\_\_\_\_; and they that have done \_\_\_\_\_, unto the resurrection of \_\_\_\_\_.*” If this “word picture” conveys a literal (collective) event, isn’t it ridiculous that Lazarus was previously in *comfort*, and the rich man in *torment*? Click on TPBS [347-2](#) for more on “word pictures.” These matters are beyond “*our bourne of Time and Place.*” Paint your own picture. You and I can’t *exactly* know that which isn’t directly revealed.