

Paradise ; Garden of Eden

Even though Jesus and His disciples mainly spoke **Aramaic** (cf. Mark 5:41; Mark 15:34), the **New Testament is written in Greek**, and whenever the NT writers quote the Old Testament, they almost always quote from the **Greek Septuagint (LXX)** rather than the later **Masoretic Hebrew** text. This is a Bible fact you can see repeatedly: for example, Hebrews 10:5–7 quotes Psalm 40:6–8 exactly as it appears in the LXX, not the Hebrew; Acts 7 (Stephen’s speech) follows the LXX wording throughout; and Paul’s quotations of Isaiah (Romans 9–11) use LXX phrasing. This does not mean Jesus Himself preached from a Greek scroll; it simply shows that the **Holy Spirit guided the NT writers to use the LXX because it preserved an older and often clearer form of the Hebrew text**—confirmed today by the **Dead Sea Scrolls**, which frequently agree with the LXX against the later Masoretic tradition. This is why the LXX matters for understanding the NT use of the word “**paradise**.”

In the **LXX**, the Greek word **παράδεισος** (*parádeisos*) is used every time the Hebrew text says “**the Garden of Eden**”—for example, **Genesis 2:8, 2:15, 3:23–24 LXX**, where *parádeisos* directly translates “garden.” Later prophets describe Israel’s restoration by comparing it to **Eden** (Isaiah 51:3; Ezekiel 36:35), so Eden becomes the biblical picture of God’s **presence restored, life restored**, and the **curse reversed**. Jewish writings from the same era, like **1 Enoch 32, 60** and **2 Esdras 8:52**, use the same LXX word and clearly describe paradise as the location of the **Tree of Life** and the **dwelling place of the righteous**, showing they understood paradise as **Eden in the heavenly realm**.

This is the background behind the New Testament. When Jesus tells the thief, “you will be with Me in paradise” (Luke 23:43), He is using the same LXX word for **Eden**; the grammar also allows the reading, “I say to you today—you will be with Me in paradise,” because Greek manuscripts had no punctuation and the phrase “I say to you today” matches the Hebrew idiom found in the LXX (Deuteronomy 4:26; 8:19). Paul confirms the meaning when he says he was caught up to “the third heaven” and immediately calls this place “paradise” (2 Corinthians 12:2–4), identifying paradise with God’s heavenly dwelling. Revelation removes all doubt by placing the **Tree of Life** inside “the paradise of God” (Revelation 2:7), and then showing that same Tree of Life in the **New Jerusalem** on the **new earth** (Revelation 22:1–2). This proves that in Scripture, “paradise” is not a vague heaven—it is **Eden restored**, returned to God’s **Holy of Holies**, and revealed fully in the **new heaven and new earth**.