

MASTER'S VOICE

SERIES

NO. 7




LEGEND

“DON'T STAND ON DIGNITY”

ALBION BIBLE CLASSICS

1 CORINTHIANS

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INTRODUCTION

Where you find “stars” in the text think about the value of scripture as originally given and the part Aramaic plays in our better understanding of modern English text.

The “nuggets” serve like the “Selahs” of the Psalms to give pause for thought and enable appreciation of the devotional and doctrinal value of Paul’s renderings in those places.

You will find numerous “conversely” expressions in the letter that signify the balance of argument. These demonstrate how careful the apostle is to balance his writing. He is as concerned not to be unclear as he is careful not to overrate naked strength of expression when stating sincerely held beliefs.

The letter is written over against a very different cultural background to our own and one far removed from Jewish culture so when Paul injects into the modern Gentile cultural mix of his day his learned Jewish norms it is no wonder sparks fly.

CHAPTER 1

1 Paul “called” and “an apostle” of Yeshua the Messiah by the delight and will of God and Sosthenes a brother.

2 To the assembly of God that is in Corinth –called and holy which is in Yeshua the Messiah –sanctified ones and all those who call on the name of our Lord Yeshua Messiah in every place-theirs and ours. *Paul is stressing the universal reach of Christ’s dominion. He is showing that the Corinthians are as surely called as he and that by reason of the relationship we “call” on Jesus.*

3 Grace be with you and peace from God our Father and from our Lord Jesus the Messiah. *The absolute link between Father and Son is established from the outset. The wonder of God’s delight and call was the springboard for introducing “grace” and “peace” of which he will speak so much in the letter.*

4 I give thanks to “my” God. *The Greek has simply “God” but it is clear that Paul is personalizing because that is how the Christian relationship is-it is one-to-one.* –I give thanks, *he says on every occasion on your behalf over the **grace TIBUTHA** of God that is given you in Yeshua the Messiah.*

5 For in everything you are growing rich through Him, in all fullness or utterance and in all knowledge or perception

6 Precisely as the testimony or witness (in death) of Messiah has been a reality among you. *It seems that the full effect of understanding the death of Christ resulted in a decided increase in the Corinthian capacity spiritually. They are an example of the difference grace makes beyond academic learning alone.*

7NUGGET 1 Because you have not suffered the **loss of BATZAR** or been diminished in a single one of ~~the~~ gifts but you are “expecting” SACA the revelation GAL’A of our Lord the Messiah. *The Aramaic has “Messiah” where the Vaticanus MSS (5th C) and P46(3rd C) omit the term. This revelation is variously termed the EPIPHANY or*

*APOKALUPSIS of Christ in Greek. The linkage of “gifts” of the “first advent” and the expectation of the “second advent” is of considerable interest. **It would seem that even the greatest development of church in the first century did not diminish the emphasis on the second coming. Paul commended this focus.***

8 For He will make you true to the last or real (Christians) to the last that you may be without reproach or blame in the day of our Lord Yeshua Messiah. *Paul is sure of the keeping power over the church and in the individual Christian. The firm faith of believers is going to be sustained “all the way to” ADMA the return of Christ or for those who die “till we see Jesus”.*

9 God is faithful for by His hand, ordination or power you have been called to the partnership communion and marriage of His Son Yeshua our `Lord the `Messiah.

NUGGET 2 *If we miss the invite of the Father to the marriage feast we miss Paul’s allusion to the parable of the marriage feast and we miss the concept he brings to many epistles which is essentially apocalyptic and relates precisely to other sections of Chapter 1*

(a) *The 4 references to Messiah in vv2-4*

(b) *The reference to the revelation or apocalypse(Greek) or Gala of the Lord in v.7*

(c) *The reference to the marriage feast in v9*

10 **Conversely**, my brothers, I request of you in our Lord’s name Yeshua the Messiah that there will be one discourse narrative or word belonging to you all and that there be among you no factions schisms or divisions *PALAGOTHA* but you will be complete or perfect in one understanding or confession *TARAITHA* and in one will *RAINA*

11 For they have sent to me, my brothers, from the house of Cleaa(Cloe Greek) that there is strife or dispute *HARINA* between you.

12 **Conversely** I am telling you that there are those from you who say “I am of Paul” and there are those who say “I am of Apollo” and there are some who say “I am of Cephas” and there are those who say “I am of Messiah”.

13 Over what - has Messiah divided Himself? Or for what was Paul crucified? On behalf of your persons! Or were you baptized in the name of Paul?

14 I give thanks to my God that I did not baptize one of you except Crispus and Gaius.

15 That no man should say that I baptized in my name. *The point is that some sectaries in Corinth might argue that Paul baptized factions that were Pauline - whether or not they were baptized in the triune name they then constituted a Pauline church. The Alexandrian Greek has “YOU WERE BAPTISED” whereas the Majority text has “I BAPTISED”. The cross and baptism claim us for Christ says Bengel.*

16 **Conversely** I also baptized the household of Estaphana but bringing it back *TOB* I do not know if I baptized any others. *Paul seems not to have logged any data of this sort-simply to have acted in pursuit of faith as did Peter in the home of Cornelius and as he himself did at the home of the Philippian gaoler.*

17 For Messiah did not send me to baptize but to bring the good news not in the cunning or outsmarting of words lest the crucifixion of Messiah would be emptied or renounced or in vain *SARAO*

18 For the word or message of crucifixion is insanity or madness or folly to those who perish or are being annihilated or destroyed on the other hand to those who live it is the power of God.


19 For it is written “I will destroy the shrewdness of the experts and I will take away abolish or hold in contempt the understandings of the distinguished that comprehend SACAL

20 Where exactly is the expert or where is the scribe? Or exactly where is the eloquent disputer of this era? Behold has God not made foolish SHATIAH the expertise of this world?

21 For because in the expert wisdom of God the world by expert thought had no personal knowledge of God, God willed that by the foolishness or madness SHATIOHA of preaching He should give life to those who would believe.

NUGGET 3 *There is in this something of a rare choice. Those who choose to swim against the stream - those who choose to believe what God says when it is widely contradicted by all the heavy weights and scientists and culturally correct gurus - these God desires because they put Him before all the pundits and glorify His name and exalt His humility.*

22 Because the Jews ask for a sign and the Arameans or Syrians seek expertise.

The Arameans as an inclusive term spans event he Greeks of the future-but the Greek culture also used the language as that of commerce. In 20 places where Greek MSS use “Greek” the Peshitta has Aramaic. The NT in Greek may have eliminated references to “Arameans”. 

23 **Conversely** we herald the Messiah from the time that (or “after” also) CAD He was crucified –a stumbling block to the Jews and madness or insanity to the Arameans.

NUGGET 4 *The interesting CAD in the Aramaic shows that “Preaching” or more precisely “gospel preaching” begins for Paul not as incarnational theology but is in particular enshrined in the theology of the atonement and the miracle of the Resurrection and its sequel the gift of the Spirit. That is not to say that the incarnation is not part and parcel of the overall message but the early Christians assumed the incarnation and it was well understood very widely by all who spoke Hebrew and Aramaic. The Alexandrian text has εθνῆσιν “Gentiles” who were largely “Aramaic speakers” where the other Greek versions have “Greeks”.*

24 **Conversely** for those who are Jews and Aramaic speaking Gentiles Messiah is the power and wisdom of God.

25 **NUGGET 5** Because the **madness** SHAT’IOTHA (*An expression picked up by Ephrem and rendered in Job 12.5“(apparent misfortune)”*) of God is wisdom beyond the His sons of breath or soul and the **weakness** (CARIHOTHA “**sickness that brings forth grief and crying**”) of God is stronger than the children of fleshly men. *The idea of SHATIOHA “madness” and “foolishness” is as Ephrem says best translated “apparent misfortune” and not radical “folly” which participates in error or sin –that word is SACAL. Nevertheless God gathers up “the foolish” and the grieving”-those who come nearest His cross and His heart-not those who despise this work of grace. Those “calling” is related to how He humbled himself and He reaches for those who are humble and become humble. This is not arbitrary selection as often presented but gathering up the “lost sheep”.*

26 For also look at your calling QARITHCON my brothers that there are not hosts of you experts in the flesh nor are huge numbers among you powerful people and indeed no great numbers of you are sons of great families.

27 But God has chosen the **foolish** (*literally SACAL those who have “erred” or “made mistakes”- cf misfortune*) of the world or age that He may shame the experts and He has chosen the weak **CARIHOTH** (*those sick and crying with grief*) of the age to shame the mighty.

28 And He has chosen or gathered or been on the side of those **low BAZIR** (“*injured, cursed, little*”-“*unfortunates*” *one might say*) families in the world and the rejected or rejects (“*excommunicated*”) **MASILIA** to being to naught or remove and **annul BATAL** those who are something. **NUGGET 6** *Notice how calling is a mirror image of the cross insofar as the misfortune of God and men together with the grief of God and men come together in God’s call.*

29 That not even one incarnate being may boast in His presence.

30 **Conversely** you who are from Him in Jesus the Messiah - he who has become the wisdom of God and righteousness and holiness and redemption.

31 Precisely as it is written “Whoever boasts let him boast in the Lord.”

CHAPTER 2

1 And when I came to you, my brothers, I came close to you not by excellence or intensity **RORBAH** of speech nor did I proclaim the gospel hope of the mysterious or secret plan **ARAZ** (*from RAZA a secret allegory or plot*) of God by learned speech

2 **NUGGET 7** And I did not dare or undertake agree or concede **HANAN** or consent that I knew anything **precisely AICH** but only Yeshua the Messiah.

3 Even Him when or **after CAD** he was crucified. *Paul is speaking of his personal experience on the Damascus Road. He is not trying to get in on the act of previous knowledge of Christ in Galilee but emphatic about what he knows of the Risen Lord - it is an authentic testimony.*

4 And my message and my herald preaching were not in the belief conviction or persuasion of words or addresses of learned wisdom (“*human*” *wisdom is added in the majority text*) but by model paradigm or pointing out of the Spirit and power. *Paul is saying that he did not move the heart by smart talk but relied on the Holy Spirit when he spoke of the Risen Lord.*

5 That your faith would not be in the wisdom of the sons of the flesh but in the power of God.

6 **Conversely** we speak wisdom in its complete form, wisdom not of this world or age or of the magistrates or rulers of this age who have been brought to nothing.

7 **NUGGET 8** But we are speaking the wisdom of God in a mystery or secret counsel **ARAZ** which was veiled **CASIA** before and God had been set apart before the world existed for our praise. *Here Paul moves from what he knows precisely to what He simply counts a mystery - the hidden plan to send His Son. Let us not pretend to know all about this plan-its timing or its elective extent. The gospel is that in which we glory. It is that which causes us endless song. It is not that we are to boast that we are special but in a sense God has distinguished His church for His glory and we for our part live to the praise of His glory.*

8 The mystery which not one of this world’s rulers knew for had they known it they would not have crucified the Lord of Glory. *Here Paul moves from what he knows precisely to what he knows logically - that anyone would not crucify the true Son of God.*

9 But exactly as it is written “Eye has not seen nor ear heard nor has it begun or stirred SALAQ in the heart of man what a thing it is God has prepared for those who love Him.” *This quote is from Isaiah 64.4 combined with Isaiah 52.15. This RAHAM love of craving for God and desiring His friendship must have been a reality to Isaiah and it is a reality in the church. It is a reality of desire to see the unseen one-to come to the REVELATION that Paul has earlier described and which is never far from his heart. He himself looks forward to meeting again with the Christ who died for Him and whom all his converted life he has been thrilled to serve.*

10 **NUGGET 9** On the other hand God has shone or glowed for us -“spread out” for us by His Spirit - for the Spirit searches everything - **even the depths of God - the subtlety or better still the “valley” of God.** *The point Paul is making is that God has shown us the depths recorded first by Isaiah in his 53rd - His infinite love expressed in the cross. Paul arrives not at the cross by the traditional route of having seen it for himself as an apostle but having explored it in the prophets after he had met the risen Lord. The prophet is available to all and we alike can walk through the valley of the shadow in Isaiah and be deeply moved by what the Spirit says in the word.*

11 For who as a son of man knows what is in man’s soul except the spirit that is in the son of man alone - in the same way also what is in God man does not know only the Spirit of God. *The secrets of the person are enshrined in the soul of man and in God’s case in the Spirit of God.*

12 **Conversely** it was not the spirit of the world that we received but the Spirit from God that we may know or experience personally the kind loving gift MOHABA that has been lovingly given us from God. *The gift of God is His Spirit and by the new birth we experience something otherwise beyond our ken*

13 **NUGGET 10** Those things also that we speak were not through teaching words or treatises of expertise of the children of men but by the teaching of the Spirit and **by fitting or interpreting “spiritual things and spiritual persons”.** *The fitting together of prophetic things as Paul has just done in v.9 and to a lesser extent in v.10 when he takes us to the “valley of God” in Christ’s suffering is nothing less than fitting the context to the overwhelming experience of being a Christian and the valley to the suffering of the Christ of Calvary. This double fitting of what scripture prophecies with what history demonstrates in its persons and what scripture declares with how we as biblical persons live in obedience*

14 For a son of man in flesh who is in the soul of his own self does not receive spiritual things... *clearly he is not made alive to God in his spirit though he has a spirit...for they are madness to him and he is not able to know them by experience for they are experienced by the Spirit.*

15 **Conversely** a spiritual man judges everything and he has no contention or judgment from a fleshly man.

16 For who knows by experience the understanding of the Lord to teach Him - on the other hand for us the Mind of Messiah is ours. *We have a common understanding with the Lord of the things He taught us. This is a very significant Christian claim.*

CHAPTER 3

1 And I, my brothers, have not been able to speak with you as is proper AICH to spiritual persons RUHANA but **exactly** as with carnal.

2 And **exactly** as to or as is proper to infants through Messiah or in His house.

3 I have caused you to drink milk and have not given you solid food for you were not capable (of it) recently or to this point- but even now you are not capable.

4 For whenever man and man of you says “I am of Paul” and one who is different says “I am of Apollo” behold are you not carnal?

5 For who is Paul or who is Apollo but acting ministers by whom to be **exact** you believed and man by man **exactly** in line with what the Lord grants him.

6 I planted Apollo watered but God made the growth.

7 It is not he who plants or he who waters that is anything but God who is active in growth.

8 Whoever plants **conversely** and whoever waters are one and a man receives his wages **exactly in line** with or as is appropriate to his **toil and effort** *AMAL The fundamental integrity of mission of the church is to be appreciated whoever leads souls to the Lord or tends the faith child as a disciple.* **NUGGET 11** *The time of arrival on the scene is not fundamental - but the true commitment of effort in the work.*

9 For we labour with God or are hired servants of God *PALHINEN* and the work apportioned *POLHANA* is of God and you are the building of God. *The metaphor has changed. Paul is writing to a city audience and naturally moves to the concept of building. The cultivation of olives and vines was of course also well understood in Corinth so both metaphors are well chosen.*

10 And **exactly** or just as the grace of God that was given me I set the foundation *SHATHASTHA exactly as* a skilled “slave of the palace” *ARDICALA (an Akkadian word)* but another built upon it - on the other hand let every man see or watch **exactly** how he builds on it.

11 For no man is able to lay a different foundation than this that is laid, which already exists - Yeshua the Messiah.

12 If **conversely** a man builds on this foundation gold or silver or precious stones or wood or hay or brushwood twigs *HUBATHA*.

13 The service of every person has been manifest for **that day** reveals it because the serve of each is to be revealed *MATHGALA* by fire – exactly what it is like - the fire will separate it. *The use of the infinitive to convey the future perfect shows a pronouncement or judgment will be made on the great day as to whether it abides or is worthless.*

14 And those whose service abides –the service of a builder - he shall have a reward.

15 Whose service will be set on fire *YIQAD* he will be deprived *HASAD* on the other hand he will escape likewise exactly from the conflagration *NUR’A A*

16 Do you not know by experience that you are the temple of God? And the Spirit of God abides in you.

17 And whoever destroys or causes painful throes *HABAL* to the temple of God, him will God destroy for the temple of God is holy-that is what you are.

18 Let not a man deceive himself who hopes or even announces that he is an expert among you in this age or world he should be a **fool** *SACAL (one who takes self effacing & self denying decisions that are seen as foolish)* that he may be wise.

19 For the expertise or wisdom of this world is **foolishness** *LELOTHA* to God.

NUGGET 12 *The Oriental Polyglot of the Fathers puts wisdom between foreknowledge and foolishness whilst Ephrem cites foolishness as listening or*

obeying only once. *This sort of foolishness is everywhere –that which listens once only to dismiss the message of God. This word for “foolishness” expresses the laughter or derision of the fool. God laughs at the folly of the expert. For it is written “He has captured the wise in their wily sophistry or cunning HAR’AOTH” (Job5.13)(Greek πανουργια) “to play the deceiver”).*

20 And again “The Lord knows the very thoughts the experts are creating - they are **empty SARIQ** like the empty pit of Gen37.24 –the point being that crafty thoughts do not save or give life. They are vacuous. The quote is from Psalm 94.11

21 Because of this let not a man glory in the sons of men for everything is yours. *Paul is urging that the Christians do not defer to philosophers howsoever sagacious and shrewd. The Christian faith is streets beyond what is called “pure thought”. It is passing strange that the church of the reformation in its leaders turned again to Plato and Aristotle and their categories for guidance even on the nature of the human “spirit”.*

22 Whether it is Paul or Apollo of Cephas or the age-cum-eternity or life or death or what stands now or future things everything is yours. *The apostle assures the church that the best is in Christ.*

23 And you are the possession of Messiah and Messiah is God’s own possession or Son. *The centre of a relationship is to be owned and recognized as belonging. We belong to the Messiah and King which is all that matters; we are in His kingdom and that kingdom is Gods kingdom.*

CHAPTER 4

1 In this way let us be regarded or thought of **HASHIBIN** as your ministers of the Messiah and stewards of the houses of the mysteries **ARAZ** of God. *The word “mysteries” is not to be restricted to the sacraments or even the counsels of God but extends to the symbolic and other usages in scripture. “Steward” (Gr. οικονομος) mirrors the Greek term when **RAB** and **BETH** are in association.*

2 Here and now or from henceforth in this world it has been required or is necessary **METHBA’A** in stewards of houses that a man should be found faithful. *Clearly this teaching springs from Christ’s teaching on stewardship which combines two parables; one about “not using the office to personal advantage” and the other about “stewardship of talents” in developing the kingdom of God.*

3 But to me it is a small affair that I am judged of you or every man for that matter, but I myself am not even the judge of my own soul.

4 For I do not feel guilty or suffer in my soul for anything but I am not justified by this fact for my judge is the Lord. *Paul has plenty of which to be ashamed, but he feels no guilt howbeit he may feel remorse for instance re Stephen but he has put that in God’s hands.*

5 On this account you should not be exercising judgment before the proper time, until the Lord comes. He who shall bring to light the secrets of darkness and reveal their machinations of the hearts and at that exact time **HIDIN** there will be praise for each man from God. *It becomes clear from the word **SHOBHA** that the Corinthians were not judging to condemn but judging to hand out laurels to leaders in their own mini Oscar winning type ceremony.*

6 But these things, my brothers, I have established for your sakes concerning my person and that of Apollo that through us you may learn not to **break through**

THTHR'A beyond what is written and a man should not be lifted against his fellowmen on account of any man. **NUGGET 14** *This roundabout expression means that nobody should promote a clash of personality within the church. **There is a comradeship and companionable nature about Christianity** that should not be prejudiced. We all partake of the same table as it were-we are in communion. This appeal to the written material is not annotated but it stems from the "upper room" and from the master's chastisement of James and John.*

7 For who is examining you thoroughly or what belongs to you that you have not received *NASAB*. The Aramaic stands in place of the rude "tearing away" *hkl* and the gentle "receiving with gratitude" *hsl* of the Hebrew. Its form favours receiving of a "gift". And if you have received it as a gift why are you daring and scornful *BEHAR* exactly like you did not receive favour?

8 **From after you are full of you and caused to be rich without us you have made you kings *APHEL CAUSATIVE*. On the other hand [O that you had made you kings that we should reign with you!] *Sculthens reckons that ASHTHOP is a corrupt form of the word QELEPH which would read "strip off the covering" or "scrap" the idea "you made yourselves kings that we might reign with you". This word which speaks of "peeling away" a false idea has considerable traction in the context. Paul is desirous of a different stance not a royal attitude. Aeschines uses the word οφελος "profitable" which appears in the Greek text with the meaning "apex" "roof" "height of things" in an ironic manner. So the Greek is very probably a rare irony of Paul: that is, he does not mean what he says, but quite the opposite.***

NUGGET 15 *The Aramaic does not deal in irony but the corrupt word possibly ought to read "scrap your idea of kingship" and "your idea that we are reigning with you". The received sense is that Paul is speaking of another reign (a spiritual one in which we are ordained to participate) but though Christ is seated at the right hand Col3.1 we are whilst pilgrims to "set our affections on things above" Paul suspends our full participation in that reign as recorded in 2Timothy 2.12cf Luke 22.30 et alii. In Eph.26 we have a "common seating" as God's household by God's constitution of things but this is not as yet realized by way of ending our humility and suffering on earth. It is by divine ordination and appointment that we now participate by coming into His presence by prayer but the full experience of this estate must wait till we meet the king. We remain "stewards" and "servants" till He come.*


9. For I hope that we apostles belong last. It is exactly that God set us or placed us for death that we might be a little theatre for the world and for angels and the sons of men. *Ephrem (306-373) used this term THEATRON common to Greek in the Syriac. Paul is telling the Greeks that the last part of God's theatrical production is the Apostolic story when all angels and men too have come to marvel at the poverty and martyrdom chosen by the apostles.*

10 We are **insane SHATIA** because of Messiah - on the other hand you are wise and shrewd in Messiah: we are weak *CARIHA* you are mighty or forceful; you are praised and we are despised. *Weakness and scorn attends the apostles*

11 Until this hour we are hungry and thirsty and naked and abused and there is no house for us to dwell in. *Homelessness and hunger affects the apostles*

12 And we toil *LAININ* after we put out **serious effort PELAH** with our hands; they dishonour us and we pronounce blessings; they persecute and we continue to do

without and bear up with restraint *SIBAR*. **NUGGET 16** *Spiritual strain on top of physical tiredness afflicts the apostle. Despite all he demonstrates the “insanity of self-denial and cross bearing”.*

13 They **torment** *MATZAH* – a Mandaic usage related to the Aramaic *MATZAN* “to squeeze”. Paul shows how low he has to come in being whipped; nowhere else can this proneness be traced so vividly. **NUGGET 17** They torment us till we beg them (to stop). **NUGGET 18** We have been exactly like the **scum** or **sweepings**  *NAPHTHA* (Greek *περικαθαρματα* from *καθαρματα* a monthly menstrual cycle - in pain and discomfort regularly though the word is also linked with healing and in the Greek with *καθαρματα* where persons who caught plague and were dying of famine would be thrown into the sea as a social catharsis - Paul was no doubt alluding to such practice) of the world – we have been the **dirt** *CUPHEREA* of every soul till now. (Cyril of Alexandria used the equivalent Greek term *περιψημα* as did Aristotle and Plutarch for “wiping the eyes” right around. The Aramaic suggests the idea of dirt in a pure linen cloth as the cloth used to clean out the chalice. Paul has been both the cloth and the scum, a sort of catharsis in his suffering). This is a very telling verse deserving of greater consideration than it has gained. Not till the appearance of Paul we might say did real catharsis from divine strokes and plague take place and Paul was delighted to be the instrument of such renewal through the Lord Jesus Christ.

14 It was not appropriate or proper to shame you but I write these things appropriately to dear children to instruct dear children.

15 For if there were ten thousand who would train *THRAAN* [The Aramaic root gives us our word “train”] you there are not, however, hosts of fathers in Jesus; it is I who have begotten you for Messiah by the gospel news.

16 I plead therefore of you that you imitate *DEMAN* me

17 Because of this [Understanding my ways as a father] I sent Timothy who is my beloved and faithful son in the Lord that he may remind *AHAD* you of my paths in Messiah - those appropriate things or things approximately in line that I teach in all the assemblies.

18 **Conversely** some of you have been bragging *HADAR* that it is appropriate that I am not coming to you. *Clearly this was the Pauline party who were saying Paul could not come soon enough to sort them out.*

19 But if the Lord desires it I shall come soon to be close to you and (then) I shall not have personal experience of what those who are lifted up are saying but their souls-their strength.

20 For the kingdom of God is not in word but in power.

21 Precisely how *AICHNA* do you find it acceptable or suited that I come to you with a rod or in love affection and meekness?

CHAPTER 5

1 In sum or briefly *SACA* it has been reported that there is fornication among you and this fornication which is not even appropriate or exactly the sort that has not been named even among the pagans to the extent of a son taking his father’s wife.

2 And you are inflated with pride *HATHIR*; on the other hand you have not more and more or preferably sat in lamentation that he should be or will be pulled or snatched from among you whoever has **done this SA’R** **NUGGET 19** *The “action” in*

Aramaic is used also in the doctrinal explanations to speak of crucifixion as connected to a "criminal act" so though the term is neutral normally it can refer to crime. In this case its basic meaning "to visit" appears to be used and Paul is taking up what must have been the news that a son had been visiting his father's wife and that he had "visited this visitation" openly.

3 When I was distant from you in body was near to you in spirit. From now I have judged exactly as if or as appropriate if I were present by him whatever this man has visited on you.

4 That in the name of our Lord Yeshua the anointed king you will all gather when I am with you in spirit along with the strength of our Lord Yeshua the anointed King.

5 And you shall make peace by handing over or surrendering *SHALAM* this one to the accuser, Satan for the destruction of his body that he may live in the spirit in the day of our Lord Yeshua the anointed king.

6 Your boasting is not beautiful; do you not know that a little leaven cause the whole dough to rise.

7 Clean out *DACA* (*This is a word used for ritual cleaning and the church gathering was to set to it that the offending person(s) did not continue in fellowship*) the old leaven from among you so you will be new dough exactly as is appropriate; you are **unleavened** bread for the anointed king our Passover is the one who has been slain *NAKAS* for our sake. **NUGGET 15 The "substitutionary" phrase "for our sake"** is used by the Aramaic and within it is included the erring brother here – though the powerful church sanction to be applied was not just apostolic but based on the "power of the king". Such sanction involving life itself would only be possible to call out if Christ had the crown rights of kingship in his dominion which for now is the church. Equally this is a spiritual sanction and involves "the accuser" and "the mediator". The later reference in Chapter 16 to Pentecost as just ahead suggests the letter is penned just prior to Easter AD 57 and the reference to Passover is apt.

8 Because of this let us not make a feast with the old leaven or with the leaven of wickedness and bitterness but with the leaven of purity and holiness *QADISHOTHA*.

9 **NUGGET 16 I have written to you in a letter or contract**

AGAROTHA that you do not have mixing or intermingling with fornicators. *This HALA'T* It would appear that Paul has written a formal statement or doctrinal contract for them to ensure that they have a wording and digest to keep the fellowship distinct in witness and not compromised. This is a quite telling statement and this letter which scholars discuss and describe as "lost" had somewhat embarrassing impact and specific relevance for Corinth and it would not naturally be in their interest or among their predilections to long retain or more widely spread this communication.

10 **Conversely** I do not say anything about fornicators that are in this world or about covetous fraudsters *ALOPA* or those who cultivate the worship of idols *PELAH* And if you would not have been obligated *HIBA* as a "debtor" or "required" you would also have had to depart from, divide from or be rejected by *NEPAQ* the world. Paul is conceding that before faith came the Corinthians must have been into idols and greed - even fornication, but now that has to change.

11 **Conversely** this I have written that you should avoid future intercourse. If there is one who has been called to be a brother and he is a fornicator or greedy man or one who works to cultivate idols or disgraced by rape or abuse *TZ'AR* or drunkard *REYI* or

robber, with these it is that **you are not even to eat bread LEHAMA**, the main meal. *Paul is speaking of the grace of hospitality and he states five categories which existed as banned from the hospitable board in Corinth under his doctrinal contract letter which we do not now have but to whose contents this is the clearest reference. The refusal to extend the koinonia of fellowship to those living in gross sin is a solemn sanction Paul uses.*

12 Who am I to judge seculars *BARIA*; you are to judge insiders. *Paul is not acting in respect of wider society. He is acting to cut out the spread of 5 menaces in Corinthian Christian society. This is the manner in which Christians were taught to guard against the development of gross sins within the body of the faithful.*

13 **Conversely** God judges the seculars so remove the evil one from among you. *The implication is that this person will then fall under God's judgment.*

CHAPTER 6

1 Dare anyone of you when there is a case with his brother set him under the judgment of the offensive and not before the holy ones.

2 Or are you not aware that the saints shall judge the world and if the world is judged by you are you not of merit or equal to *SHAWAN* judging small issues *DAQDAQA* small or insignificant issues. *Paul considers this matter of incest one quite simple to expedite.*

3 Do you not know that we are judges of angels once; many times those who are of this world. *The great assize where angels appear is of high moment and a once for all. The recurrent disputes of earth are numerous.*

4 But where there is an issue of judgment of worldly matters concerning those who are disregarded or despised *BASAN* in the assembly; settle that yourselves *AOTHABU* in giving judgment or coming to a settlement.

5 **Conversely** to your shame *KOARA* I say to you that there is not even **one wise man** that will be able to council or bring agreement or be equal to querying *SHOA* between a brother and his brother. *Paul's lament that there is not one practical counselor in the church is important to observe. The church needs those who can help others come to a meeting of minds. That requires both love and a grasp of the basic principles of Christianity and society. Corinthian society was quite lax and shall we say relaxed about sexual morality. Paul set out to change that feature and to defend the family.*

6 But brother has been disputing or going to judgment with brother and even before those who do not believe.

7 From which time you have condemned or found guilty and sentenced yourselves because of your one on one lawsuits - for because of your own accord *MANA* are you not wronged - of your own accord are you not cheated?

8 But you are wronging '*ALAB*' and cheating *ALAZ* treat contemptuously your brothers.

9 Or do you not know by experience that evil men shall not inherit the kingdom of God? Do not be deceived: neither fornicators, nor those who prepare idols (*literally "fill in" as in creating moulds*), nor adulterers (*root "glued" to another*), nor those who corrupt *literally snare as with rope*, nor those (males) who sleep or lie with males,

10 Nor covetous, fraudsters *ALOPA*, nor thieves, nor rapists-cum-abusers *TZ'ARNA*, nor those who prey on others or pillage them *HATOPHA*-these shall not inherit the kingdom of God. *These 10 categories include what we now call "gay union" which*

constitutes a sin given as prejudicial to the Christian heritage in the same way as rape or abuse but only in either case where persisted in without returning to godly living as here prescribed. There are 5 additional categories here as compared to Chapter 5v.11

11 **NUGGET 17 And these things have existed in man upon man of you but you are washed SAHAN You have caused you to be sanctified** or holy, and you have been justified *Hithpael* of ZUDIKA by the name of our Lord Yeshua the king Messiah and by the Spirit of God.

12 For me everything is permitted *SHALIT* indicates that Paul has the freedom to act *SHALIT BITH* is the liberty of the house or the authority freely to decide but everything is not expedient. *PAQAH* “expediency” literally means to flower and bud and sprout and flourish. Paul is desirous of a fruitful life. Everything is permitted indeed but shall not be given authority or liberty over my person. Paul is speaking here of the balance of free will or liberty and discipline; of the rule of desire or of the Holy Spirit.

13 **NUGGET 18 Food for the belly and the belly for food though conversely hand God will cause both to cease BATAL.** On the other hand the body is not for fornication but for our Lord and our Lord for the body. *The “for” is a LE in Aramaic-the body belongs not to fornication but to the Lord and the Lord to the body. Christ by incarnation has sanctified the human race and its gentle touch and glorious form shall be immortalized.*

14 **Conversely** God has raised our Lord and He is the one who raises us by his power.

15 Do you not know that your bodies are limbs parts or members ‘*HADAMA* of Messiah the king; shall we take the member of messiah to make it the member of a harlot? God forbid. *Since the word “member” can mean procreative member this expression is most pertinent.*

16 Or do you not know that who attaches or unites as familiar companion *NAQAPH* is one body with a harlot for it is said “They will be one”. *Paul is applying this Genesis ordinance to the flesh union of a harlot and her partner.*

17 **Conversely** whoever has united in companionship to our Lord is one spirit with Him. *The spiritual union of Christ and the disciple is contrasted with the sexual union of the flesh.*

18 Flee from fornication. Every sin that a man will do is outside of his body. On the other hand who fornicates sins within his body.

19 **NUGGET 19 Or do you not know by experience that your body is the temple of the Holy Spirit who dwells AMAD in you as a whale in the sea or as a monk in a monastery, namely as His permanent and natural home** whom you received or welcomed *QABAL* from God and you have not brought yourselves into existence. *The life of the soul or the Life of God by the Spirit has not come about by our human agency but by the gift of God the Father. Paul is telling us to live for the one*

20 **NUGGET 20** You have been bought with a price *DAMIA* therefore be those who glorify God with your body and your spirit - *those exist* of God. *The term “price” in Aramaic means “blood money” - the Greek has “bought from the market” at a price.*

CHAPTER 7

1 *Conversely* about those things concerning which you wrote me it is good and suitable for a man not to come near *QEREB* a woman **NUGGET 21** *.This expression relates to the “offerings system” and laying a hand on the offering.*

2 But because of fornication let a man take his own wife and a woman her husband.

3 A man should repay the love that has been given or bestowed and in the same way the woman toward her husband.

4 A woman has not ultimate authority as sole lord or sultan over her body but her husband. In the same way a man is not sultan or master of his body but his wife.

5 Therefore do not deprive one another except when you both agree a time to be devoted ‘*ANA engaged or occupied as in full time studies* to fasting and prayer and again you shall return to pleasure lest Satan tempt you because of the arousal of your bodies.

6 But I say this precisely by way of direction to the weak not by commandment.

7 For I wish that all the sons of men were as myself in purity but every one is given his gift from God –one is in this manner and another in that.

8 *Conversely* I say to those who have no wife and no widows that it is a benefit **NUGGET 22** *PAKAH “a flourishing budding” for they can do so many other things* to them if they remain as I am. It has been noted that the late John Stott as a single man did so much for the church mainly in writing because he lived alone.

9 *Conversely* if they cannot restrain them *SIBAR* let them marry for it is beneficial to take a wife rather than to be aflame *LAQAD* with sexual desire. *RAGATHA is a specific and very explicit reference to physical sexual chemistry.*

10 To those who have wives I direct yet not I but my Lord that a wife shall not separate from her husband.

11 And if she separates let her remain without a man who has her in his control *GEBERA* or let her be reconciled and let not a man separate from his wife.

12 *Conversely* to other I am saying not my Lord “If there is a brother who has a wife who is not a believer and she is willing to remain let him not leave her.”

13 And a wife who has an existing husband who is not a believer and he is willing to remain with her let her not leave him *SHABAQ*. *The word used of the Father Son “forsaking” really meaning “let her not let him be unanswered unheeded.”*

14 For the emboldened man who is not a believer is set apart by the believing wife and the woman is who is not a believer is (sanctified) by the husband who believes and if not their children are defiled but now they are pure. *These words speak of a ritual or societal concept not salvation by association.*

15 *Conversely* if he who does not believe separates let him separate; a brother or a sister has not been made servile or a slave. In such cases God has called us to peace.

16 For is our personal experience; whether you will bring saving life to your husband or as a husband do you know whether you will bring saving grace to your wife?

17 But from man to man it is precisely as the Lord separates to him and let a man walk his life’s walk exactly as God calls him and I also command all the churches thus.

18 If a man was circumcised when he was called let him not return to un-circumcision and if called in un-circumcision let him not be circumcised.

19 For circumcision is not “the thing” nor circumcision either but observing the commandments of God.

20 Every man shall continue in the calling in which he was called. *QARINA summons calling or announcement.*

21 **NUGGET 23** And if you were called as a slave let it not concern *BATAL* you but if also you can be free choose that you shall serve in the wider godly sense *PELAH*.

22 For whoever is called as a slave is a freeman of God in our Lord; in this way also whoever is called as a son of freedom is a “slave” of Messiah.

23 You are bought with a contracted or written price *DAMNIA* and therefore you shall not be slaves of the sons of man.

24 Brothers, let every person continue in that (state) in which he was called in intimacy *LOTH* with God.

25 *Conversely* on the matter of *virginity* *BETHULOTHAI* have no commandment of God on the other hand I give my advice as a man who has won though *GEBERA* who has received grace from God to be faithful.

26 And I proclaim the good news that this is beautiful because of the necessity or hardship *ANIQA* of the time or moment that it is opportune or appropriate for a son of man that he should be so.

27 Are you bound or yoked to a wife? Do not seek to be released or untied *SHARIA*. Have you divorced a wife? Do not seek a wife!

28 But if you take a wife you have not sinned and if a virgin will have a man she will not sin; on the other hand there has been suffering in the body for those who are so; on the other hand there is me-I spare you- *HOS Paul desists or gives way to the wishes of the men and women of Corinth for their private decisions are open and first and foremost their own concern.*

29 And this I say brothers that the time to market the gospel *ZABANA* from now is short *ZALHAZ* *disturbed shortened or limited* for those who have wives shall be as if they had not.

30 And those who are weeping will be exactly as those not weeping; and those who rejoice exactly as if they did not and those who buy as if they did not purchase.

31 And those who have been having dealings with associating with and chatting with this age or generation not outside the righteous intercourse or use for the form *ISCHEMAH* of this world is passing through or passing by. **NUGGET 24** *The term “scheme of the world” is used 6 times in the Peshitta and means “The outward appearance” or the “ornament and dress”.*

32 For this reason I wish that you should be without **care** *ZAPATHA... which respects what one might wear or eat...* who has no wife who thinks about *RANAH* *reckons and reflects on* the Lord and how exactly he can please Him.

33 And whoever has a wife cares for *YATZAP* *or is at pains concerning* what is of the era or your lifetime and exactly how he may please his wife.

34 *Conversely* there is also the distinction between a wife and a virgin: she who has never been with a husband thinks and provides in the sphere of her Lord that she may be separate and holy in body and spirit and she who has an existing husband of her own cares and provides for their lives so that she may please her husband.

35 *Conversely* this is for your help **NUGGET 25** *AODAR –a helping hand –a healing word –it is not a chain to strangle you* *HANOCITHA* cast upon you but that you would be faithful to your Lord in **beautiful fashion, form or dress** *ISCHEMAH* **when you are not providing for the world. The play upon “form” or “fashion”**

suggest there is a fashion always spiritual never fading which is the relationship to Christ.

36 *Conversely* if a man thinks he has been disgraced by his virgin who has passed by the time and he has not given her to a man and it is suitable to give her away exactly as he chooses to do he has not sinned –she may be married.

37 *Conversely* he who really determines in his mind and is not bound by pleasure and desires to keep his (wife) as a virgin and has absolute authority over his will and decides to keep his virgin in this manner does well.

38 But he therefore who gives his virgin (in marriage)does well and he who does not give his virgin girl *BETHULLAH* does better still.

39 And a wife as long as her husband lives is yoked to her husband by the law but on the other hand if her husband sleeps she is free to be wife to whom she wills only in the Lord.

40 *Conversely* she is blessed of God if she abides thus exactly as by my understanding;

NUGGET 26 *conversely I think - I also think that the Spirit of God is living with me. Paul is clear that the companionship of the Holy Spirit makes his lonely life a fellowship with God wherever he is. He is not saying he is right-he is saying he is joyfully accompanied and never alone.*

Chapter 8

1 *Conversely* (as Paul answers a different question altogether) about sacrifices *DABAHA* peace offerings or regular sacrifices to idols we know that personal awareness or knowing exists in us all and knowledge puffs up *Cyril of Alexandria* has the expression “*The soft breathing of the wind makes it proud*” meaning that it becomes more and more powerful or governs whilst love builds up *BANAH* meaning that it rebuilds and prospers life. **NUGGET 27**

2 *Conversely* if a man supposes or reckons **he has knowledge** and experience of whatever **he knows nothing yet** or until recently equal to what it is essential for him to know.

3 *conversely* if a man actively loves God this man has been known personally from God’s side.

4 About the food therefore of sacrifices of idols we know personally that the idol is not anything whatsoever. And in the world that there is not another different god of power but One only.

5 For even though there exist that which has been called Gods whether in the sky or on earth exactly as there are many gods there are many lords.

6 But belonging **to us, ours** is one Eloha the Father for all is from Him and we are in Him; and one Lord Yeshua the Messiah for all is through His hand and we also are in His hand.

7 But **this knowledge** is not in every person for some people exist who in their conscience eat exactly as what is sacrificed to idols –and because their conscience is weak it is defiled.

8 *Conversely* food does not bring us near to God for if we are eating we have gained nothing nor are we better and if we do not eat we have lost nothing nor are we hurt. *Paul is speaking of food being neutral to our standing with God.*

9 Nevertheless watch lest this authority should be a stumbling block for the weak.

10 For if you should see a man **who belongs to you** (your church) who is known **among you** sitting in the house of idols behold is not his conscience weak because he is persuaded ~~to~~ to eat what is sacrificed?

11 And by **your** personal awareness –**yours** personally- **he who** is weak is destroyed-**he** for whom Messiah died. *In this letter Paul uses the double personal references to make emphatic the need for personal awareness among the “knowledgeable” Corinthians. NUGGET 2S*

12 And if thus you direct attention to and admonish SACAL your brother and tread on the conscience of the soft tender and even reconciled RA you commit an offense against Messiah.

13 If because of this I bring down my brother for my whole life I shall not eat flesh lest I fail cause offense to my brother.

Chapter 9

1 Have I not been a son of freedom or have I not been an apostle or have I not seen Yeshua our Lord the Messiah or have you not been my work in my Lord?

2 And if I was not an apostle to entirely different people except to you I am! And you are the seal HATMA –*the completion* of my apostolicity.

3 And the “clear” BARAH/BARAHOLTHA apology or refutation MAPHEQ I give those who judge me is this.

4 Why is it not within our authority (Aramaic SULTANATE) to eat and drink?

5 And why is it not within our right or authority to circle around with a **sister** or wife ANETHATHA exactly as the remainder SHARAK of the apostles do and exactly as the brothers of our Lord and Cephas do? *The apostles brought their wives when they visited churches- who clearly ministered too. The reference to “sister” tends to reinforce this implication.*

6 Or is it I only and Barnabas who have no authority in order that we should not work immensely hard? *There is a strong suggestion of bachelor status here.*

7 Who is it that fights in war service at his own expense NAPKATH or who plants a vineyard and does not eat of its fruits or who shepherds sheep and does not feed on the milk of his flock?

8 And why do I a son of man say these things? Behold the Law also says these things.

9 For it is written in the law of Moses that **“You shall not muzzle the ox that is threading or working” (Deut.25.4)** –but why is God concerning Himself over oxen?

10 But it is understood that He spoke on our account and it was written for our sake because it is the accompaniment of hope of the ploughman for the ploughing and to the thresher for the increase of harvest.

11 If we have sown among you of the Spirit is it a great thing if we reap from you in respect of the body?

12 And if authority exists for different persons over you is it not fitting for us additionally but we have not used or profited by HASHAH that authority but have endured that in nothing we might impede or hold back THACAS the gospel of Messiah.

13 Do you not know that those of the holy house who labour from the holy house are taken care of and those who serve heavily at the altar are cared for?

14 In this way also our Lord commands that those who preach His gospel should live from His gospel. *Clearly Paul is obliging the church to support itinerant workers –not least his own ministry.*

15 I **conversely** have not been treated *HASAH* by one of these things nor have I written this that it might be thus in my case for it were better to die for me - that I should die *Another case of Pauline double expression to give strong emphasis to the point being made... and not that a man of flesh should lacerate or torture my glory SARAQ "My boast" or "my belief" Paul is saying that he would rather die of hunger and neglect than plead with the church for maintenance or he is urging that death would be better to him than tearing away his reputation and belief and boast in Christ as His carer. He has used this expression before - it is like laceration by 39 stripes. Such is the venom and pain of being questioned as to his right as an apostle. NUGGET 29*

16 Also as I bring the hope of the good news I am not proud for necessity *QATIRA force of necessity or compulsion (qatira is used of the compulsions of love and fear)* is placed on me. **Conversely** woe is me but I will bring the good news.

17 For if I do this by my own free will there is a reward for me but **conversely** if not voluntarily I am judged faithful with stewardship of the house.

18 What therefore is my reward when I promote the gospel labouring in the gospel of Messiah without cost and I will not use the authority He gives me in the gospel (*i.e. the right to claim one's costs and upkeep*).

19 For when I am free from all things I made me a servant to everyone *KOLNESH* that I may gain or win over the multitudes *SIGI'AA*. *Paul models service and reaching of all in the endeavour to bring "many" to faith; that is a universal outreach and a percentage harvest of souls.*

20 And I was with **the Jews** as a Jew that I might gain the Jewish people and I was with those under the written law exactly like them that I might gain those under the law.

21 And to **those without written law** I lived exactly as if without written law; but when I am not belonging to God without law I am living by the law of Messiah that I may also win those who are without the written law.

22 I was with **the weak KERIHA** *the sick or infirm* as myself weak that I may win the weak. I was everything to every soul that I might save every soul. *The apostle reinforces his reach to the strands of society*

23 But this special or singular thing I have wrought in service that I may be an intimate partner of the gospel

24 Do you not know from experience (in Greece) that those runners who are in a Stadium (Exact Greek word transliterated); each runs but he is one who takes the victory *ZACOETHA*. Run precisely so you may step over (the winning line), overtake be victor *DARAK*

25 **Conversely** each man who agonises (*transliterated Greek*) in competing works hard; he holds his mind back from everything and these people run to get a head wreath that is going to be ruined; on the other hand we run for what is not going to be destroyed *MATHHABEL (Hithpael participle) Paul is emphasizing the futility of racing for ivy or parsley or palm over against the benefit of running for God's glory and an eternal crown. NUGGET 30*

26 Therefore I run the course in this way; it is not for something that is not known (*Here Paul is speaking of a very Great race-it is even more prestigious than the Olympics-it is the race to reach the world before the Lord calls him home-he is truly a man of destiny*) and so I do not contend *SIGI'AA* with him who combats or disturbs

CATHASH the air. Paul is playing fun at runners who just disturb the air a little as they run.

27 But I disturb and cause pain to my body and cause it to be a slave or to serve (*Shaphel participle*) so that I should not preach to others and have myself rejected or excommunicated (*Aphel passive*). For Paul the most awful end would be to be set aside. This verse brings into relief the last word of the epistle.

CHAPTER 10

1 *Conversely* I want you to know, my brothers that all our fathers were under a cloud and all passed through the sea.

2 And **all of them were baptized** by the hand of Moses in the cloud and in the sea.

3 And all ate the single food of the Spirit.

4 And they **all drank** the one drink of the Spirit for they were drinking from the Rock of the Spirit which was living and was with them - on the other hand that Rock was Messiah. *The language is somewhat profound since it declares the Rock was the supplier of their refreshment and yet the Spirit of God alive among them was the immediate provider thereof. The Spirit spoke through Moses "Strike the rock before you". Manna was supplied morning by morning. Whilst Manna typifies Christ it was not Christ and again it was provided by the Spirit of God. They clearly drank daily from artesian waters coursing under the wilderness.*

5 But God was not constrained to be pleased by the multitude of them for they fell in the wilderness. *The Aphel of TZAB tells us that no sheer numbers "aroused the will or pleasure of God."* The Lord let the whole concourse find their graves in the wilderness.

6 *Conversely* these things exist as an allegory or symbol or **faith principle** 'TUPSA (*Greek Τυπος—the Aramaic on balance appears to be a loan word*) to us that we would (a) not soften in desire or **moist in lust** for evil exactly as those people lusted. Paul is very explicit speaking of arousal in the people God spared. The Corinthians had amongst them one glaring example but as the Acro - Corinth with its prostitutes displayed to all lust was endemic. Paul was pleading against the latent danger of wholesale sexual corruption. One case under discipline stood to powerfully chasten the church **NUGGET 31**

7 Nor (b) would we **be servile to idols** exactly as some of them were enslaved as it is written "The people sat to eat and drink and they rose to play"

8 Neither (c) must we **fornicate** as some of them fornicated and 23,000 persons fell in a single day.

9 And (d) we should not **tempt Messiah** exactly as some of them tempted and serpents destroyed them.

10 Nor (e) should we **murmur** (cf the "manna" incidents) as some of them complained and were destroyed by the devourer or destroyer.

11 But all these things on the other hand that happened to them (as misfortunes) were for an example or principle and it is written for our instruction **𐤀𐤋𐤁𐤁𐤀** *The terminal ALAPH TAU indicates "divine instruction" for the latter times of the earth or age have befallen us* **𐤀𐤋𐤁𐤁𐤀** *The Aramaic word termination links to the "terminus" of history which is a reminder that the judgment will come later. NUGGET 32*

12 After this time let him who hopes he stands watch with great care **ⲛⲓⲛⲁ**, lest he falls.

13 For temptation has not reached you except of the sons of men but God is faithful who will not loose you or allow you **ⲛⲁⲓ** to be tried more than you are able [**ⲛⲓⲛⲁ**—not like **ⲛⲁⲓ** “what one can shoulder” but “**how much one can be squeezed**”]. But will make with the temptation an exit and limit **ⲛⲁⲓⲛⲁ** that you may be able to bear it. *Paul is going back to the story of the ancient people and showing that God today will still provide an Exodus, a leadership and a way out- ultimately the Rapture fulfils this.*

NUGGET 33

14 Because of this beloved flee the hard slavery of idols.

15 I speak precisely for the wise-you judge what I am saying.

16 **That cup** of thanksgiving **ⲛⲁⲓⲛⲁⲓⲛⲁⲓ** [*divine thanksgiving* that we bless has it not been the familiar **divine** partnership **ⲛⲁⲓⲛⲁⲓⲛⲁⲓ** of **divine** essence or actuality **ⲛⲁⲓⲛⲁⲓⲛⲁⲓ** of the blood of Messiah and to what belongs that of the breaking of bread-has it not been sharing in the actual substance of the body of Messiah? *Paul is not arguing “real presence in elements! Paul is arguing the **deepest love relationship** there is which is communion links us in participation with the living Lord as if we stood by the cross! That **ⲛⲁⲓ** as opposed to **ⲛⲁⲓⲛⲁⲓ** this is indicative of the original. The blessing also means “orthodox confession”-which is that the “cup” He drank was for us and everything hinges on His once for all act-the actual. The tell tale **Aleph Tau** words speak of the relationship as created by the Lord and of the actual body and blood of the incarnate Lord who once came in the flesh whose **once appearing and death** is an article of faith. **NUGGET 34***

17 Exactly as that bread is **of one** thus we all are one body for we all are taking from that which is one bread. *Again the apostle is speaking of the original body of Christ and as we participate in communion we relate not to bread but to that which it signifies that one body crucified for us.*

18 Behold Israel in the flesh –were not those who were eating the sacrifices partakers of the altar? *The point Paul is making is that though some were not there at the altar as some were not at the cross those who elsewhere ate the sacrifices enjoyed the benefits of the altar. So we enjoy a relationship though at a different time and place.*

19 What so I say therefore-that an idol is anything real and existing or that a sacrifice of an idol is anything? No! ☆ *Another Aramaic original feature-the response of Paul makes this in the original not a Rhetorical question but one with a specific answer. The idol does not have the actuality of Christ-there simply is no substance to speak of-it is deception perpetrated by Satan. The contrast is Christ whose death was real as His person and purpose to atone was real and our fellowship is real.*

20 But that thing which pagans sacrifice –it is to demons that they sacrifice and not to God but I do not want you to be sharers with or in communion with demons.

21 You are not able to drink the cup of our Lord and the cup of demons and you are not able to share in the table of our Lord and in the table of demons.

22 Or why make jealous? Do we make our Lord jealous? And for what reason -are we stronger than He is?

23 Everything is free-will to me **ܫܠܝܬܐ** SHILITA but everything is not suitable or “with blossom” **ܕܥܫܘܒܐ** everything is free to me but not everything builds up or is constructive.

NUGGET 35

24 A man should not seek what is for him but every person also that which is for his neighbour.

25 Everything that is sold in the butchers row **ܕܚܠܝܘܬܐ** you may eat you may eat without enquiring of conscience.

26 For the earth and its fullness is of Maryah. *Ps24.1, 50.12, 89.11*

27 But if a man who is a pagan **ܫܘܠܬܐ** –one who practices idolatry wants you(plural) to go out eat everything that is set before you without enquiry from conscience.

28 But if a man shall say to you (plural) “This has been sacrificed” you shall not eat it because of what he said to you and because of conscience. *The Greek adds v.26 a second time here as does Ephrem the Syrian.*

29 But for the sake not of your conscience but that of him who told you. Why? For my liberty **ܫܠܘܬܐ** HAROTHI is judged by the conscience of others.

30 And if I have acted or related (to others) **ܕܥܫܘܒܐ** with grace why am I blasphemed for anything for which I give thanks?

31 And if you eat and drink and do anything, do everything that you do to God’s glory.

32 Without offence scandal to the Jews and Arameans and the church of God. *Where the Greek adds “to the Greeks” we may say that the Greek and Aramean copies of Paul were probably circulating simultaneously in Greece and in Syrian Antioch or Asia. The letter was written from Ephesus about AD 55. The Second letter was written from Macedonia.*

33 I also act precisely that I may be lovely to every person and I do not seek my own advantage but whatever is for the flourishing or flowering **ܕܥܫܘܒܐ** of myriads that they may have life.

CHAPTER 11

1 Imitate me exactly as I also (imitate) Messiah. *DAMA is used of “mirror reflection”.*

2 I praise you but my brothers that you actively remember and recollect me in everything and exactly as I delivered the commandments that you are keeping.

3 But I want you to be aware that the Messiah is the head of every man and the leader of every woman is man and the head of Messiah is God. *This statement puts an order in the sexes by parallel with that in the trinity. The Aramaic word means “summit or beginning” so “family head” in the case of Patriarch-ܪܝܫܐ RISHA. Paul writes to “the brothers” and this is Jewish standard practice where patriarchal life existed since Abraham and reflects God’s order but not “subjugation” or “ranking”-simply “precedence” and so “order”. NUGGET 36*

4 Every man who actively prays i.e. **ܕܥܫܘܒܐ** “leans on God” or has actively prophesied **ܕܥܫܘܒܐ** when he actively hides or covers his head disgraces his beginning.

5 And every woman who actively prays and who has prophesied when she **reveals her head** dishonours or confounds her source or start or beginning. She is on a level **ܕܥܫܘܒܐ** not **ܕܥܫܘܒܐ** with and in harmony with he whose head is shaven(the prostitute). *It is not a question of morality-she is not “equal to” a woman of ill fame but she is acting alone*

and without consent and moving at a different level. Paul is insisting not just on the acknowledgement of divine ordinance and purpose but co-ordination. In Corinth there were clearly women who were answerable to none. In churches, courts of deacons and elders and husbands and wives mutually plan, instruct and affirm.

6 If a woman **has not covering** she also would need to have her hair clipped **مقنعة** but if it is a dishonour or disfigurement **مقنعة** to a woman to have close clipped hair or to be shaven **مقنعة** (like a slave) let her be covered or veiled. *The period custom is clearly the context of the question. Paul first deals with the order of creation which does not in itself preclude the right to perform public duties. Then he deals with the current custom which sees many women in society as slaves shorn and as prostitutes with short hair as their trademark. Paul stresses that in the specific society of Corinth there is no alternative-to have a woman **model like a man** would mean being categorized as a prostitute and to be shorn would reduce her to presenting as a slave-both demeaning. Society of the day had different norms from today so that women serving the church publicly brought credit and affirmed modesty by being veiled.*

7 For a man it is not imperative **مقنعة** to cover his head because he **is the image of the glory of God**—by contrast the wife is the glory of man. *The “splendour” and “stateliness” or celebrated glory of God is His **creation of man** and the glory of man is that from him came woman—the greatest operation man ever underwent whilest he slept and God created woman from his dna. The incarnation of Christ (with the church) affirms the grandeur of the plan of the creation of mankind—the glory of God in man. The human race in its expansion affirms the glory of man through the woman.*

8 For man is not [by creation] **from** woman but woman from man.


9 For man has not even been created **for the sake of** woman but woman for the sake of man [the ordinance implemented the expansion and felicity of humanity].


10 Because of this a **woman is in debt** that there shall be absolute authority over her head on account of the messengers of God. *This has always been a statement attracting speculation. It suggests the situation of Lot His wife and the angels. It is a lonely example but it serves to show that if the man/woman situation is not in order the angels cannot or will not override it. The faith/obedience ratio represented by the man-woman and husband-wife factor in society would appear to be mirrored in the ratio of angelic capacity to intervene. If so the secularization of modern life with its humanist imprimatur adds a layer of danger from which we are less easily extracted or protected.*


11 However the man is **not outside** [**مقنعة** in the sense of “left out” or “set free from” or “remote from” or “apart from”] the woman nor the woman outside the man **in our Lord**. *This qualifies the dangers and reduces them as re-introducing Christian parameters of family life that hold the key to divine favour and effectual prayer. **There is inter-dependence and there is residual authority as in Genesis 3 in which context man and women have responsibilities and duties from which neither society nor religion nor law can absolve them before God.** With the engineered role equalization of man and woman and family planning and further on account of sex transitioning the earlier historic roles of male “bread-winning” and female “family care” assumed in large family units of past generations were complimentary. However indistinguishable roles may seem today “**beginnings**” as Christ said remain highly significant even in*

monogamous marriage. Paul's reference to "angels" is suggestive of protection and that would seem to be forfeit as divine ordinances are set aside. The increasing vulnerability and exploitation of modern women is not so much down to lack of legal rights or misogyny as want of angelic offices. When man forsakes God and Christian practice woman suffers and vice-versa and when both forsake God that impact increases. **NUGGET 37**

12 For exactly as the woman who is from the man also in this way the man is **by the power or hand** of the woman but everything is from God. Paul acknowledges the honour and dignity and strength of woman as contributing uniquely to the development of family and society.

13 Judge for yourselves – "Is it suitable  for a woman who while displaying her head is praying to God?"


14 Does not even nature teach you that a man when he has **raised up** his hair – it is a dishonour [ as might "debar from jobs"] to him. Paul again cites a comparable problem in men of the period where something more than opprobrium or stigma is involved – social exclusion. From this it appears that woman is not precluded from public prayer although by cross-referencing this may be silent prayer.



15 And a woman whenever her hair is grown or worn long it is a glory to her because her hair is given to her **for the sake of** [ "instead of"] **a covering**.

16 But if a man has a contention or quarrel with these there is no familiar custom exactly like this with us or such custom belonging to the church of God. Is a Corinthian query asking if "long hair" is of itself suited to public profile without recourse to a veil? It would appear rather that Paul is consenting to covering and natural Greek appearance certainly not commending a "bare head" or "short hair-cut". Modesty is ensured by hair being allowed to flow or by a veil. The stacking up of hair Greek style to attract attention finds disapproval in man as in woman. The Corinthians pre-empted Paul and he answered this question on the basis of **custom** and nature so it would not seem to facilitate sanctions beyond what is seen to be modest and suited in Christian society. **NUGGET 38**

17 **Conversely** this that I command is not exactly from praise of you because it has not been that you gather to be ready early but it is to meanness that you have descended. This appears to be a comment on the Greek practice of communion which has become exclusive and features much drinking and eating when the poor cannot participate. Slaves who could meet in the early evening are excluded from the communion because of time of meeting. **NUGGET 39**

18 For first whenever you assemble with the congregation I have heard there is a split among you and one thing and another that I believe. *The rich meet-the poor hardly participate*

19 And there are going to be contentions among you that those who will remain close or stick together  with you may be known.

20 When therefore you come together it is not precisely for what is worthy of the day of the Lord (First Day) for you to eat and drink. *The Greek text has the "Lord's supper" κυριακον δειπνον not * Only here and in Revelation 1.10 does this word combination occur. The "Lord's supper" appears to be a Greek misspell of the Aramaic or an alternative Greek expression in a contemporaneous text. 

21 But one or another eats his supper **אכל** and one is hungry and thirsty **רעב** and one is satiated and intoxicated **שכר** *The time of eating was early evening and the Eucharist was not early morning by all accounts but as in the upper room at the time of the principal or evening meal.*

22 And are there not houses that you own where you can eat and drink or are you negligent in the church of God or have you in practice dishonoured those who have nothing? What shall I say to you? Shall I praise you in this? I do not issue credit.

23 For I have received with consent (as doctrine) **מא** from our Lord that matter that I adhered to and prescribed **ל** to you that our Lord Jesus in that night when He was surrendered took bread.

24 And He blessed and He broke **שבר** and He said “This is my body which is broken for your persons and thus you shall do [**אכל** “walk through” “come and return” or “pass on” for my commemoration **החב** **החב** *The commemoration hangs on the word “break” which encompasses three ideas in a single root with various breathings. It means “pay the ransom” and “come to the bottom or dregs of the flask or wine jar” and “break bread & celebrate”. Thus the “breaking” summarises the whole-some simply call it “the breaking of bread”. Jesus in breaking the bread had no more to offer and He entertained the deepest of feeling and He was in a sense transferring all He was and did and asked and hoped into the hands of the disciples with the deepest love and commitment-i.e brokenness.* ★ **NUGGET 40**

25 Thus after they had eaten supper He also gave the cup and said “This **כוס** cup is the **new essential covenant or covenant substance in my blood** –thus you shall be “walking through” or “coming to again” (re-visiting) and even “handing on” whenever [used often in “when will it be?” as a time desired]. *The old covenant was dead as Jesus issued this statement-all the sacrifices were effete-this was “living” this was “essential”. The covenant sign of wine was so suited as like “edelweiss” it would “bloom and grow” while man was on earth.*

26 Every time... [not **אכל** but **אכל** for it is a “whenever” to be enjoyed over any meal where “satisfaction” is a factor-Christ’s death and living covenant should inform all our close fellowship whenever or wherever it should be]...you eat this bread and drink this cup it is His death-that of our Lord you actively revisit until His coming. Nothing was ever to supersede the cross-no other prophet to overshadow the work of redemption accomplished by the Son of God.


27 Whoever therefore eats from **the bread of the Lord** and drinks from His cup and is not “equal to” or “worthy of” it is actively condemned or in debt for the blood of the living Lord and concerning his body. *Just as the “breaking” equals “paying the ransom” so simulating relationship to Him or dissimulating over sin effectively applies the debt of blood to the one thus implicated.*

28 Because of this let a man search his soul and at that precise time eat from this bread and drink from this cup.

29 Whoever should eat and drink from it when he is not worthy eats and drinks condemnation guilt and debt **אכל** to his soul for he has not separated **אכל** his soul (from sin) or consecrated it to Christ.

30 Because of this many among you are falling ill, sick, unhealthy **אֲנִי** and many are lulled to sleep or dead.


31 For if we judge ourselves we would not be judged.

32 But when we have been judged of our Lord being chastised we have been chastised lest we be condemned with the world. The infinitive and participle **אֲנִי אֲנִי**  emphasizes that the reality of Christian chastisement in health issues and death at least assure that we are suffering for our deeds or lack of concern or lifestyle here and will not be judged beyond. *The Greek has a single παιδεύω - "chastised as a child" - Paul is speaking of two levels - sickness and death. In the early church Ananias & Sapphira demonstrated the latter. We cannot assume chastening ended with the book of Acts. Health does not source by axiom in salient spirituality but we should ever examine ourselves if "we are in health as our soul is in health".* **NUGGET 41**

33 From now my brothers whenever you assemble to eat you shall wait on one another. *This is often called order-but it is rather to be thought of as implementing lifestyle and consecration and deeply appreciating what Jesus did for us - His ransom.*

34 But whoever is hungry let him eat in his house lest you will be guilty when assembling. Concerning the remainder I will give direction when I come. *Clearly there were question that the Corinthians asked which were better answered in their presence and some were of lesser importance.*

CHAPTER 12

1 I desire however (to express my judgment) **אֲנִי** that you should be 1 aware or experienced on spiritual matters **אֲנִי**. *The Greek "I do not wish you to be ignorant" also found in 2 other places and twice in Romans and 2 Corinthians, once in 1 Thessalonians and Hebrews **אֲנִי** example of the wordiness and use of the negative that marks Greek expression.* 

2 That you were pagans and that you were led without to those idols which have n voice and no lessons or interpretation **אֲנִי**

3 On account of this I (need to) make you aware that there is no man who by the Spirit of God speaks and says that Jesus is accursed, excommunicated or cruel **אֲנִי** nor can a man say that Jesus is Lord (i.e. God **אֲנִי**) except by the Holy Spirit alone.

4 There exist by my judgment on the other hand **אֲנִי** diversities of **gift** but there is one Spirit **אֲנִי**.

5 And diversities of **ministries** exist but there is one Lord **אֲנִי**.

6 And diversities of divine **miracles** exist but one God **אֲנִי** who actively works in every person. *Gifts are instigated sanctioned and wrought by the Spirit, ministries by the Son and acts of power by the Father. A supremely important concept is enunciated by Paul in these verses. Our Lord who instigated ministries and still does nonetheless spent a night with the Father in communicating on the ministry of apostles.*

NUGGET 42

7 To each man on the other hand is given revelation of the Spirit exactly as it helps him. *This is periodically given for the assistance of believers.*

8 There exists what is given **to him** by the Spirit a word of wisdom but to another a word of awareness or knowledge **in him** by the Spirit. *The spirit shares within the soul the word of knowledge and the word of wisdom as its base.*

9 To another there is faith **in him** through the Spirit and to another the gift of healing **in him** through the Spirit. *These gifts are identified with distinct believers.*

10 To another then mighty works and then prophecy and then to another discernment of spirits and then different or various **לשונות**, languages and then to another interpretation or explanation of languages.

11 All these then provides or performs **לכל אחד** and divides to each person exactly as He desires.

12 For in like manner as the body is one there are in it many members but whilst many all of them are members, **אגודות** of the body-they are one body so also it Messiah.

13 So are we for we all are by one Spirit baptized to one body whether Judeans or Arameans or servants or sons of freedom-we are all made to drink One Spirit

14 For the body also is not one member but many.

15 For if a foot shall say because I am not a hand I am not of the body-because of this is it not from it-from the body?

16 And if an ear should say should come in saying because I am not an eye I am not of the body is it not because of this from the body?

17 For if the whole body were an eye where exactly would the capacity to hear be and if it were all active hearing how exactly is there to be smell?

18 Now **conversely** I judge God has set each one of the members in the body exactly as He chooses.

19 If then all of them were one member where were the body?

20 Now then there are many members but the body is one!

21 The eye cannot say to the hand “you are not required **למי** for me”- neither can the head say to the feet “you are not needed by me!”

22 But additionally those members that are thought of as weak **לחלשים** [not strong]-their coming in or entrance **הוא** is essential.

23 And those we thin are shameful or small in the body-on these we heap increased honour and those that are covered or shaming we add covering for them.

24 **Conversely** those members that are honored in us have no need of honour for God mixes in the body and he has give greater honour to the members that are small.

25 Lest there be divisions in the body but all of the members shall be caring **אחד** one for another.

26 That at this time when one member shall be pained all will suffer and if one member rejoices all the members will rejoice.

27 **Conversely** you are the body of Messiah and members in your office or place **לכל אחד**.

28 For God placed in His church first apostles; after them prophets; after them teachers; after them servants of mighty deeds; after them gifts of healing and helpers and leaders and kinds of language.

29 That at least not all of them would be apostles nor all prophets or teachers or all doers of mighty works.

30 Would there be gifts of healing for all? Would all of them speak (several) languages or all of them be translators?

31 **Conversely** if you are zealous or provoked for great gifts I will show **לָמַדְתִּי** you a way or route of excellence or increase. *The method or approach of Paul is to divert attention from the eight gifts which are noted in gradation-it would be to scale up and "increase" **יָרַד** in another direction. His "conversely" as ever is a mark of the balance he wants always to maintain in writing this discipline specific and lifestyle specific letter.* **NUGGET 43**

CHAPTER 13

1 If I speak with every tongue of the sons of men and with angels and love courtesy or affection **לִשְׂמֵחַ** shall not be in me I will be as humming **זָמַר**, brass or cymbals that produce clamour or sound **רָעַד**

2 And if there is prophecy in me or through me and I know all of the mysteries and all knowledge and if there is in me all godly faith that I might remove mountains and there is no love in me **I would not be anything special** **מְהִיבִים**

3 And if I should feed all I have to the poor and if I should surrender my body to be **burned** **שָׂרַף** and there shall not be love in me **I add nothing special**. *Paul has dismissed all the fantastical hyperboles as representing "the way". On a linguistic point the Greek alternatives "KAYXHΣΩMAI /KAYΘHΣΩMAI derive from the Aramaic **שָׂרַף** /**שָׂרַף** burn/boast* ★

4 Love is persistent/ enduring **בְּרִיָּה** in spirit and sweet and does not envy/rival/jealously contend **סָבַח**. Love is not ruffled/raging like the sea **צָבַח** and (1) has (never) swollen with pride **הִתְנַפַּח** nor(2) has it been swagging around. **יָרַד**

5 And does not care to do **שָׂרַף** what is shameful **לִשְׂמֵחַ** nor seek what is for itself nor (3) has it been **הִתְנַפַּח** made to boil in anger

6 It does not rejoice in evil but rejoices in the truth of God **שָׂרַף**

7 It (4)endures everything and (5)believes everything special, (6)hopes all and (7)bears or carries all (affliction or burdens).

8 (8)Love does not fail everlastingly or from the beginning **לִשְׂמֵחַ** for prophecies will become idle or fizzle away in time **יָרַד** and tongues will cease (like wadis or streams)and knowledge shall be unprofitable **יָרַד** *The eight references enumerated represent love at the utmost level of Christ's own testimony in life and death.*

NUGGET 44

9 For it is a little of so much that we know and a trifle of so much that we actively are prophesying.

10 But there is a time coming –Gods perfect completion **לִשְׂמֵחַ**-precisely then there will be nothing that is a little part.

11 When I was a child I(3) was speaking exactly as a child-(4)I have been led around exactly as a child-(5)I was thinking as a child thinks-but when I became a man these things of childhood ceased.

12 Now precisely as in a clear mirror of the Lord **אֵלֹהֵינוּ** we see in a parable of God **אֵלֹהֵינוּ** but then at that exact time we will see face in front of face. Now I know a little of much but at that precise time I shall know exactly (6) **when I have been known** **אֵלֹהֵינוּ** or caused to know **אֵלֹהֵינוּ**. *The six personal references instanced relate to Paul and his psychology as a child and as a man and his glorification bye and bye.* **NUGGET 45**

13 For there are these three things that are persisting or remaining **אֵלֹהֵינוּ**—faith in God **אֵלֹהֵינוּ** and hope and love but that which is grand prince or educator teacher is love.

CHAPTER 14

1 Run **אֵלֹהֵינוּ** (like a race horse or “for the course of life or “in a series of events”) after love and desire or emulate and be stirred up in divine gifts **אֵלֹהֵינוּ** of the Spirit but increasingly that you might prophesy.

2 For whoever speaks in languages is not speaking to the children of men but to God for no person understands what special matter is actually spoken but by the Spirit he speaks secrets councils or types **אֵלֹהֵינוּ**

3 **Conversely** he who has been prophesying to the children of men actually speaks edification **אֵלֹהֵינוּ** [building on what is already a foundation] and heartening or energy cheer and kindness **אֵלֹהֵינוּ** and comfort **אֵלֹהֵינוּ** [Often “comforting discourses”]. *This remark has a fundamental bearing on preaching-it should build on what is known; it should be energetic and cheerful and it should be by very nature discourse and bring comfort.* **NUGGET 46**

4 He who speaks in languages builds up his own soul and he who prophesies builds up the church.

5 **I desire conversely that you may all speak in tongues** conversely increasingly that you may prophesy. *The vital importance of grammar in this sentence is that conversely’ **אֵלֹהֵינוּ** as “second word” following ‘prophesy’ ‘relates therefore to prophesy not to tongues. Paul is not promoting an increase of personal upbuilding vis-à-vis church upbuilding.* **NUGGET 47**

For he is teacher-educator who prophesies more than he who speaks in languages unless he actively translates; conversely if he translates the church is edified.

6 And now **at this very hour** **אֵלֹהֵינוּ** my brothers if I come to you and I speak with you in tongues what advantage will I be to you unless I shall speak with you either by revelation or through experience or by prophesy or teaching?

7 For even those adorned or embellished divine instruments **אֵלֹהֵינוּ** in which there is no soul or breathe if they produce sound- (1)a flute or horn if they make no distinction between tone or metre or melody to companion or alternate metre or melody exactly how has that **Mizmor or “blessing” psalm** to be known or (2)anything special that is played on strings or percussion[i.e. “struck”].

8 And (3) if a trumpet/horn gives voice to a sound that is not distinguished who shall be prepared for the battle encounter?

9 (4) In this way also if you will simply say words in languages and not simultaneously translate how is anything you say known-you yourselves will be precisely like one who is speaking with the air.[i.e, breathing air without conveying meaning]

10 For behold there are many generic language bases in the world and there is not one without sound **शब्द** or tone and expression hence voice.

11 And if I do not know the force or sense or import of a sound I am an outsider [lit. “a barbarian] to the one who speaks and he who speaks is beyond me.

12 In like or kindred manner also you because you are zealous of gifts of the Spirit for up-building of the church seek to flourish or increase. *The Greek “spiritual things” is not accurate. Paul is talking of regular gifts and of building on what has begun in the areas of wisdom knowledge faith healing tongues and interpretation.*

13 And he who speaks in tongues let him pray that he may translate or interpret.

14 For **if it is the case that I pray in tongues** my spirit is praying (it is worship) and I will also pray with the comprehension or understanding and I will sing with the spirit and I will sing with my understanding *cf verse 7.*

16 And if not –if you give a blessing **in the spirit** he who supplies the position of the one lacking experience or knowledge **अज्ञान** [*ignorant of God*]-exactly how shall he say “Amen” over your giving thanks because he did not know what you said. [*i.e. Eucharist or prayers in public*]*Paul is saying that during worship familiar communication is important.* **NUGGET 4S**

17 For you bless beautifully but your neighbour is not edified.

18 I thank God that I am actively speaking in tongues increasingly more than all.

19 But in the church I am desirous to speak 5 words with my understanding that I may instruct others rather than 10,000 words in tongues. *The proportions are intentionally distorted to represent a sermon in tongues and a text in exposition*

20 My brothers do not be youths in your understanding but be babes in arms in evil and in your intellects be mature men.

21 It is written in the law that “With a different foreign language I shall speak with this people –neither shall they hear me thus says the Lord.[*Isaiah 28.11 The reference has to do not with Hebrew but with the Aramaic of the exile and of the New Testament originals. Israel in Isaiah’s day had repulsed the first Assyrian assault-but this prophecy was soon to be realized.* **NUGGET 49**

22 Tongues /languages conversely are established for a sign not to believers but for those who do not in practice believe conversely prophecy was not for those who do not believe but for those who believe. *Tongues confirm spirituality and the fullness of the Spirit to other believers.*

23 If it therefore happens that all the church assembles and all of them speak in languages or tongues and those unlearned or uninstructed (in tongues) who do not believe enter will they not say that these are themselves frantic or mad? *In this case the stranger judges the church.*

24 And if **you –you** all prophesy and one unlearned or who does not believe enter to **you** he is enquired into by **you** and rebuked by **you** all. *The 2nd person pronoun doubling and further 5 times usage envisages a case where the entire church prophesies in a meeting which isolates a visiting unbeliever who does not.*

25 And the secrets of the heart are revealed and at that very time he will fall on his face and will worship God and say “Really/truly God lives among you.

26 I say therefore my brothers that wherever you have gathered to whoever of you has a Mizmor or a teaching and whoever has a revelation or whoever has a tongue or whoever has an interpretation-all things are for upbuilding.

27 And if men shall speak in languages let two speak and when there are more than three let each speak and one interpret.

28 And if there is no translator let him who speaks in tongues be quiet in the church and let him speak to God on his own.

29 But prophets conversely let two or three speak and others discern or divide the truth taught.

30 And if there will have been a revelation to another let the first sit and be quiet.

31 For **you**-all of **you** can prophesy one by one that every person teach and be comforted. *The reference harks back to v.24 where the church was akin to a henhouse chorus to the unfamiliar unbeliever. Paul suggests another way of exercising the same gift that avoids some of the difficulties experienced.*

32 For the spirit of the prophet has (ever) been servant to the prophet.

33 Because God is not God of disorder ~~ⲁⲓⲁ~~ but of peace exactly as in all the assemblies of saints.

34 Let your women be still or not speak in the churches for it is not allowed that they speak but they should be as servants as **the law** says. *It is asserted that women do not address gatherings under the law-presumably as in Genesis 3. We could say that Christ fulfilled the law and upheld it-or we could say that He took us from under its liturgy and legalism. It would appear that liberty and discernment is enshrined in that no direct bidding of Christ is cited. NUGGET 51*

35 And if **they** wish to learn a special matter let them ask it **of their** husbands in their homes for it is impudent ~~ⲁⲓⲁ~~ that **women** should speak. *The Greek has “”a woman” γυναικί—the text appears to assume a separate section of women in gatherings which is a social separation not allowed in our churches.*

36 Or is it that the word of God came forth from you or did it journey solely intimately to you?

37 **Conversely if a man** from among you thinks that he is a prophet or he is of the Spirit let him know these things that I write to you **that the commandments are of our Lord.** *The “commandment” referred to appears to be that concerning order among “preachers or prophets” or even a rebuke to anyone objecting to Paul as other prophets objected to Moses the prophet.*


38 If **conversely** a man does not know let him know.

39 Be zealous therefore my brothers to be engaged in prophesy and **do not forbid to actively speak in tongues** ☆

40 But let everything take place with graceful behaviour ~~ⲁⲓⲁ~~ and in order ~~ⲁⲓⲁ~~ *The final word “order” suggests ordinance and apostolic order, rank and station. It is this word that establishes the idea of New Testament practice in face of Corinthian innovation. Whilst Mosaic authority and apostolic practice appear to agree on exclusion Christian liberty and equality under Christ vie for an inclusive understanding on family worship and teaching roles. NUGGET 52*

CHAPTER 15

1 I, brothers, teach you **conversely** the gospel which I heralded to you and you received and stand as raised in it.

2 By it you have life by those words that I heralded if you **remember record** unless you believed with idle talk or empty hand. **𐤁𐤆𐤀** The Greek “Hold” seems to be an error from the Aramaic for the Aramaic for “hold” is **𐤁𐤆𐤀** just one letter different and a copy of the Aramaic could have informed the Greek or the Greek translation could have taken told of the wrong Aramaic verb. This is another case of the value of citing **scripture as originally given**.  The Greek words are so different they on their own cannot be confused **κατεχετε μνημονευετε**

3 For I delivered to you from the earliest that I received “That Messiah died for the sake of **𐤁𐤆** our sins exactly as it is written. (cf Isaiah)

4 And that He was buried and rose **after three days** exactly as it is written (cf Jonah 1.17)

5 And He appeared to Cephas and afterward to the twelve.

6 And after that He appeared to over and above or surpassing **𐤁𐤆** (a word used for interest-up to 10%) 500 brothers simultaneously in one place **𐤁𐤆𐤀** many of whom are standing or present **𐤁𐤆𐤀** till this very day but a few or a number have fallen asleep.

7 And after these things He appeared to James and after him to all the apostles.

8 At the last of them all **conversely** precisely as of a premature baby **𐤁𐤆𐤀** He also **𐤁𐤆** appeared to me.

9 For I am the chaff or the fine dust **𐤁𐤆** of the apostles (Paul is humbly stating that he is the “husk”- “the chaff” which was indeed blown to the ends of the earth-the small inconsiderable one) and am not worthy to have been called an apostle because I persecuted the church of God. **NUGGET 53**

10 By the grace of God **conversely** I am that special person that I live (to be) and His grace that is in me has not been worthless or unprofitable but I have laboured to fatigue **𐤁𐤆** more than them all-but not I but His grace that was in me.

11 If I therefore or if those-we herald in like manner and in like manner you have believed.

12 If **conversely** Messiah has been heralded who rose from the dead exactly how do there live among you people who say there is not life for the dead?

13 And if there is not life after death even Messiah is not risen.

14 And if Messiah is not risen our preaching is fruitless/worthless and your faith is also fruitless.

15 We are **conversely** found also (to be) lying witnesses of God who testify of God that He raised Messiah when He has not raised Him.

16 For if those who died do not live/stand /are not present **𐤁𐤆𐤀** not even Messiah **stands or lives**. [Smith’s Aramaic **𐤁𐤆𐤀** has “continuing, still alive, lasting, abiding”]

17 And if Messiah is not alive or risen your faith is empty or idle **𐤁𐤆** and you are still in your sins.

18 And perhaps or doubtless **𐤁𐤆** those who sleep through Messiah have perished.

19 And if in these lives only we hope in Messiah we are wretched or miserable **אֲנַחְנוּ** –is out beyond all the sons of men.

20 **Conversely** at this moment **Messiah is risen** from the dead and is the summit and spring and head [not **אֲנַחְנוּ אֲנַחְנוּ** “first-fruits” but “head as in “captain”] of the sleeping ones. **NUGGET 54**

21 And exactly as by the hand of a son of man there was death in this way also by a Son of man there is the life of the dead.

22 For exactly as in Adam all the children of men die in this way also by Messiah all of them shall live. *This is an “in Christ” as “in Adam” statement vis a vis the rapture.*

23 Man by man in his order or rank **אֲנַחְנוּ** Messiah was the first or chief and after this those who are Messiah’s **at His coming**. *This is a kingdom on earth initiation.*

NUGGET 55

24 And whenever **אֲנַחְנוּ** precisely **אֲנַחְנוּ** God’s latter end **אֲנַחְנוּ** [the “extremity” or “term on it” frequently of “highest bliss” and lowest point”] will be **אֲנַחְנוּ** He will deliver the kingdom to God the Father –whenever that(one) will destroy every ruler or “head of state” **אֲנַחְנוּ** and every absolute authority **אֲנַחְנוּ** and all might or military power **אֲנַחְנוּ**. *This is a climax of earth’s history folding up the millennium and the planet’s existence.*

NUGGET 56

25 For he is going to reign until his enemies [husband of flies/ruler of flies] are all under His feet. *This statement instances the length and purpose of Christ’s millennial rule/*

26 And the last enemy “death” shall have been destroyed. *The last judgment will consign evil to the second death and so “death” will end in the universe. This precludes the Dying of sinfulness and all death’s concomitants as resided temporarily in Sheol or Hell until death perishes at the dictum of the Great White Throne by the word of the Lord which eternally dooms evil spirits.* **NUGGET 57**

27 For He brought all to serve under His feet -whenever that (scripture) says that “all are subjected to Him”(Psalm8.6) it is well appreciated that He is apart **אֲנַחְנוּ** [i.e “outside this law”] who subjected all to Him(Christ)

28 And whenever that One is subjected to Him at that precise time the Son shall be subject to Him that God **אֲנַחְנוּ** may be all in all. *Paul is defining the Kingdom of God (and Christ) over against the kingdom of Christ on earth.* **NUGGET 58**

29 But also why shall those serve who are baptized instead of [**אֲנַחְנוּ** “as substitutes”] the dead if the dead do not rise or live again-Why are they baptized instead of the dead? *Paul is referring to a practice of Christians courageously vowing to replace martyrs in their tasks. Why would they do it if they had not hope of life after death?*

NUGGET 59

30 And why are we (apostles) also every hour standing or living in peril? **אֲנַחְנוּ**

31 I bind myself to an oath, brothers by your honouring boast **אֲנַחְנוּ** that lives concerning me in our Lord Jesus the Messiah that **I die every day!** *Paul is not saying that he is giving firm assurance only as he writes but this is his lifestyle-to die to self.*

32 If precisely as a citizen of the people (of Rome or Ephesus) I had been cast **אֲנַחְנוּ אֲנַחְנוּ** [like an arrow or stone from a sling] to beasts in Ephesus what would I

have gained **ܘܢܘܩܡܝܢ** if the dead rise not nor live again “Let us eat and drink for tomorrow we die!” [Menander Theis 218] Paul’s retrospective reference is to an event that almost occurred in Ephesus urges that such a martyrdom would not have lusted Rome or benefitted Christ’s people? He further suggests had it to be he could only face it because there is for the Christian life after death. He urges above all that his “life” lived by “dying daily” far exceeds that fell end. The Greek “I have fought” is an error based on a mistake on the word “I was cast” in Aramaic—notice the similarity **ܘܢܘܩܡܝܢ** to “I had fought” **ܘܢܘܩܡܝܢ** even in estrangelo script—the “Dead Sea Script” which is closer to Paul’s Aramaic offers even more precise visual equivalence. The point is Aramaic clarifies that this event never happened but was contemplated. **NUGGET 60**

33 Be not deceived “evil tales” or better **“tragic plots”** **ܘܢܘܩܡܝܢ** lead sweet minds into error” **ܘܢܘܩܡܝܢ** It is not clear if Paul is quoting or if he writes down a personal aphorism but his meaning is that the “plot” which was encouraging him to venture into the arena was a deception. The Greek “homilies”(hence “talk” which is not the core matter of narrative here) is drawn from the Aramaic “tales” or “myths” but the better Aramaic understanding is “tragic plot”. **NUGGET 61**

34 Awaken your heart righteously and do not sin for there men who have no experience of God in them and I say this to your shame.

35 Some man among you will say “Exactly how do the dead rise or come alive and stand and in what body do they come?”

36 “Fools”—the seed which you sow—if it does not die it does not live.

37 And that special (plant) which you sow is not that body that is coming to being. You sow but a naked grain of wheat or barley or some other seed.

38 God **conversely** gives it a body **exactly as He desires** [or “exactly as that He chooses”-like Christ’s] and to one and another of the grains a body of its nature. There appears to be diversity of body reflecting that which is inborn or the genes.

39 **Every body conversely was not equal to another** for there is the body of man and another body of oxen and another of birds and another of fish. This further emphasizes the varied genetics

40 And there exists the heavenly body and there exists the earthy body but there is one glory of the heavenly and another of the earthy. This looks for a very great difference in power and grandeur.

41 And there is one glory of the sun and another glory of the moon and another glory of a star; and one star is more excellent **ܘܢܘܩܡܝܢ** in glory than another.

42 Thus also is life of dead ones—they are sown in corruption and rising without hurt or the **travail of birth** **ܘܢܘܩܡܝܢ**

43 They are sown in or with dishonour or shame rising with glory; they are sown with suffering and illness rising in strength of soldiers.

44 They are sown an aspirated body—a spiritual body rises—a free-breathing or revived body and mystical. **ܘܢܘܩܡܝܢ** We are told that flesh and blood cannot inherit eternal life but we are also told that our eternal bodies will operate by spirit.

45 Thus also it is written “The first Adam was a living soul (in which the blood is the life) and the last Adam is the **Spirit Life-giver**. *The obvious involvement of Christ in the sending of the Spirit cannot be side-stepped when one considers the Lord’s role.*

46 But that was not first that is “spiritual” but animal or blood based being and precisely then that which was “spiritual”.

47 The first man is that one from the dust of the ground-that second Man is Maryah from heaven. *Greek MSS Sinaiticus Vaticanus Clarimontanus and Bezae lack “Lord”.*

48 Exactly as he whose life was earth dusty so also are the earthy; just as He who is the being from heaven so also are the heavenly.

49 And exactly as we endue the image of him from dust thus we shall wear that image of Him that is from heaven. *The heavenly likeness that is seen is described as “put on” by parallel with this mortal body.*

50 But this I say, my brothers, that flesh and blood is not able to inherit the kingdom of heaven nor is corruption or painful natural birth **لا** able to inherit that which cannot be destroyed **لا يفسد**.

51 Behold I talk to you of a **mystery** “We shall not all sleep but **we shall all be transformed**. **لا**

52 (1) With the speed of lightning **كبرق** (2) like the blink of an eye –(3) at the last trumpet when it will sound and the dead will rise [*Greek εγερθησονται will have been raised*] without travail or corruption and **we shall be transformed** **لا**. *The “blink of the eye” includes the change occurring at the death of believers. NUGGET 62*

53 **For this** that is subject to destruction **is prepared or ready** **لا** to put on that which will not die. *The readiness of Paul is immediate.*

54 **Whenever conversely** this traving destructible puts on that which has no destructibility and this mortal puts on immortality **precisely then** **لا** the sweet relished divine word **لا** that is written will come to pass “Death has been swallowed by victory.” [Isaiah 25.8] *Paul forsees this point not far ahead –not just as a far off event of general resurrection. Paul neither knows the time of his departure nor the time of the rapture to both of which his reference appertains. NUGGET 63*

55 Where precisely is your sting O death; O precisely where is your victory O Sheol! [Hosea 13.14]

56 **Conversely** the sting of death is sin and the power of sin is the law.

57 **Conversely thank God** who gives us victory by the hand of our Lord Jesus the Messiah.

58 **From this time forward** **لا** my beloved brothers be firm true steadfast **لا** and do not be shaken (as by a quake) but **be increasing through every period** in the service of Maryah when you know that your heavy toil has not been worthless through Maryah.

CHAPTER 16

1 Concerning that special matter **conversely** of what has been collected for the saints exactly as I commanded the church of Galatia in this way I also carry it through with you.

2 On every first day in seven man by man of you let him establish the principle and keep in his house that which comes to his hand that there need not be collections **كلمة** when I come.

3 And when I shall come to join those that you choose I shall send them with a letter to Jerusalem along with your gift.

4 **Conversely** if it is agreeable **كلمة** [i.e. we are of like mind] when I visit or administer (it) **كلمة** they will travel away with me. *There would be details of expense and interest to meet the apostles and willingness to leave home and work involved. This is a very interesting reference and it probably involves what was or was to become the house church gatherings of Corinth.* **NUGGET 64**

5 When **conversely** I come to you whenever I have passed the city for I shall pass through it to Macedonia.

6 Perhaps I shall also stay with you or winter with you that you may be with me or allied to me or more intimately share with me where I should go. *The apostle gives them an option to plan an itinerary for him in Corinth when he is there if they wish to use his suggestion to spend some months in encouraging local believers in Achaia.*

7 For I do not now desire exactly to pass by and see you en route for I hope to sojourn or tarry a period of time with you if my Lord permits or convinces me. *The term **كلمة** connected to the Lord's will indicates that Paul keeps his diary with prayer but also offering options to local believers. This is indicative of his desire to always be of maximum value to the Master.* **NUGGET 65**

8 **Conversely** I am remaining in Ephesus until Pentecost. *That would mean that Paul was staying in Ephesus till June 2 so he was advising whoever travelled with him that they would have a month or more of experience with the Ephesian Christians as they travelled. This was a very considerable exposure to the people whom Paul taught for 2 years. His stay at Corinth would cover January to March. It is not clear if he would spend Easter in Corinth but it is likely.* **NUGGET 66**

9 For a great gate has been opened to me that is **full of business action** or opportunities -*The Greek text is deficient in this phrase which speaks of an open gate and market opportunities –the markets were often by the city gates -and many opponents. Paul may have also been exciting the Corinthians with the challenge of using their gifts in Ephesus and being part of taking up the challenges there too.*

NUGGET 67

10 But if Timothy comes to you see that he shall be without dread in your close company for he cultivates energetically the service of Marya exactly as I do.

11 Why then should any dishonour him but fellowship with him fully that he may come to join me –I will be waiting for him with the brothers. *Paul is requesting that the church help Timothy and send others with him to meet Paul.*

12 **Conversely** I have implored a lot from Apollo my brothers to come to you with the brothers and formerly **كلمة** he did wish to come conversely when he will have time to come to you.

13 Watch your souls and stand in the faith –be valiant and be strong.

14 And let all your business or activities **كلمة** be with love.


15 *Conversely* I plead of you, my brothers over the house of Stephana because you know that they are the first generation of Achaia and they placed them at the service of the saints.

16 I also plead that you will listen to them who are such and to every person who wearies indefatigably with us and helps us.

17 *Conversely* I rejoice at the coming of Stephana and Fortunatus and Archippus for the special matters lacking on your part they replenished.

18 For they have relaxed both my spirit and yours; you might also recognize those that are suchlike.

19 (1)All the assemblies in Asia pray for your peace; (2)Aquila and Priscilla along with the church that is in their house invoke your peace through our Lord.

20 (3) All the brothers –one after another invoke your peace with a holy kiss 

21 Whoever does not love our Lord Jesus the Messiah let him be excommunicated 

–Our Lord has come. *The letter concludes with fulsome support from Ephesus and Asia, from Priscilla and Aquila late of Rome and from all the Christians who desire the closest ties with Corinth. Finally Paul confirms that Jesus has come in the flesh and no-one can deny this and be a true Christian. Such denial warrants ex-communication. There are 10 balancing “conversely” remarks in Chapter 15 and 7 in this chapter. Paul is giving a balanced account of the resurrection and a balanced account of diary considerations implicit in his apostolic responsibility to foster progress and outward looking wider fellowship of the Corinthian church at a sensitive time of internal discipline.* **NUGGET 68**

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