

# *FIRST CORINTHIANS*

## *A Master's voice devotional*

*The probable Aramaic autograph of First Corinthians averted the endangerment of Christians through apparently backing an alternative "emperor". Paul does not mince his words about problems and divisions in the church. He instructs on matters of order and resilience in church, society and the Christian mind in the idiom "whatsoever things are lovely etc" in a theology of the cross which becomes a *vide-mecum* for believers of all ages.*

### *Chapter 1.25*

In Corinth there were many gifted believers for all their diversity wholly committed to the centrality of Christ. It is a received fact that the immorality of the culture was percolating into the fabric of the body of Christ. In the face of secularity as familiar today Paul opens his letter by pivoting on the centrality of the cross and its relevance to living for and witnessing to Christ. He calls it the "foolishness" or in Aramaic terms the **"APPARENT MISFORTUNE"** of God.

### *1 Christ's return*

Because you have not suffered the loss **BATZAR** or been diminished in a single one of the gifts but you are "expecting" **SACA** the revelation **GAL'A** of our *Messiah* (the Lord). *The Aramaic has "Messiah" where the (Greek)Vaticanus MSS (5<sup>th</sup> C) and (Greek)P46 (3<sup>rd</sup> C) omit the term.* This revelation is variously termed in Greek the EPIPHANY or APOKALUPSIS of *Messiah* in Greek.

**THE LINKAGE OF "GIFTS" OF THE "FIRST ADVENT" AND THE EXPECTATION OF THE "SECOND ADVENT" IS VITAL TO PAUL AND TO US AS MUCH FOR MORALITY AS SPIRITUALITY.** It would seem that even the exponential development of the church in the first century did not diminish the emphasis on the second coming. Paul commended this focus.

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”*.

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**. *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 (Aramaic) of the Lord in v.7*

(c) *The reference to the marriage feast in v9 [Note: For Paul to write his epistle as an original **GREEK** autograph containing the term*

*KURIOS(lord)would have exposed & endangered the church through betrayal to Roman authorities for “majestas” or treason on that very account-hence the use of Marya(Aramaic)].*

## **2 Christ’s atonement**

It may seem our Lord succumbed to a terrible plot and utterly unfortunate set of circumstances but this a priori conclusion is not the correct reading of what our Lord came to accomplish. He did set His face steadfastly to go to Jerusalem; He did understand all too well that the “Son of Man” must be crucified.

Because the *madness* **SHATIOTHA** *(An expression picked up by **Ephrem** and rendered in Job 12.5 “(apparent misfortune)”* of God is wisdom beyond that of the sons of breath or soul and the *weakness* (**CARHOTH** *“sickness that brings forth grief and crying”*) of God is stronger than the children of fleshly men. *The idea of **SHATIOTHA** “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. Thus His “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”.*

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 **CARHOTH** *(those sick and crying with grief) of the age to shame the mighty.*

And **HE HAS CHOSEN OR BEEN ON THE SIDE OF THE LOWLY 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. *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.*

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

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

Precisely, as it is written "Whoever boasts let him boast in the Lord."

## Chapter 2

### 3 Christ's wisdom

The sophists and promoters of mystery prided themselves in special mystic knowledge. Gnostic style teachers were becoming the flavour of the times. Paul distinguished his doctrine and inspiration from these ever so clearly.

And I did not dare or undertake agree or "concede" **HANAN** and consent that I knew anything precisely as of myself. Paul in speaking of knowledge is attesting "personal intimate awareness which inheres in the Christian message.

(a) **PRECISE KNOWLEDGE** I knew nothing *precisely* **AICH** but only Yeshua the *Messiah*. His Damascus road experience was **one of Revelation-special**, emphatic and of detailed precision which marked its authenticity.

(b) **SPIRIT TAUGHT KNOWLEDGE** 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* that your faith would not be in the wisdom of the sons of the flesh but in the power of God.

(c) **KNOWLEDGE OF GOD'S COUNSEL** 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 but recognize* **IT IS A**

**MYSTERY AND NOT A**

**"MISFORTUNE"** . *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.*

The mystery(v.8) which not one of this world's rulers knew for had they known it they would not have crucified the Lord of Glory

(a) **BRIGHTER KNOWLEDGE** 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 **AOMAQOHI** 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 53<sup>rd</sup> - 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.*

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.*

*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.

(e) **DEEPER KNOWLEDGE**

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 to scripture.*

For a son of man in flesh in and of himself 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.

*Conversely* a spiritual man judges everything without contention or judgment from a fleshly man.

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.

### Chapter 3

#### 4 Christ’s Servants

Corinth was reputed for its fine buildings and Corinthian columns and no less for its olive and vine plantations. Paul and his colleagues labour as **POLHANA** (hired servants) though Paul asserts that he considers himself an **ARDICALA** or

**ROYAL COURT SERVANT.** *In these days when it is contentious to so much as mention slavery as interpreters of past times we have to recognize that freedmen could hire themselves much as labourers and Christians alike have the privilege of working with Christ with promise of eternal reward. Paul was bound as to his monarch or King as one chosen for lifelong ministry. This type of ancient “slavery” was a privilege beyond ordinary citizenship and had nothing in common with Newton-type chained slaves or with cotton field “slaves” beaten by masters like **Harriet Beecher Stowe’s** Legree. The **ARDICALA** is consistently in the presence of the King and constantly listening to Him as Gabriel who “stands in the presence of God” and attends to the Lord’s commands*

**Ephrem the ancient Syrian Christian** leader cites “foolishness” as listening or obeying **ONLY ONCE**. The cross was a once-for-all act of Christ-never again would our Lord appear to be misfortunate-nor of course was He-this mystery of the valley of God is Paul’s rebuttal of the world’s view of Calvary.

*Those who despise the gospel are such listeners. That sort of foolishness is everywhere –that which listens once only to dismiss the message of God. Here is the joyful hearing that goes away and immediately forgets the message.*

Paul proceeds to downplay philosophy. He says “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**. Psalm 94.11

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 creditable. The Christian faith is more than “pure thought”. One of the cardinal errors of the Reformed Faith was that its early leaders turned back to Greek philosophy -to **Plato and Aristotle** and their categories for guidance for example on the nature of the human “spirit” and of “eternal life”. This led them to reconstruct secularity and a continuing city here and to devaluing the concepts embedded in the return of Christ-the rapture the tribulation and the millennium and even to accept the eternity of hell beyond its purpose as a prison emptied at the judgment of the wicked and discarded in the second death.

## **Chapter 4**

### **5 Christ’s stage**

It was **Shakespeare** who said “We are players and all the world’s a stage” Paul writes, “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 THEATER IS THE APOSTOLIC STORY WHEN ALL ANGELS AND MEN TOO HAVE COME TO MARVEL AT THE POVERTY AND MARTYRDOM CHOSEN BY THE APOSTLES.** *Apostles participate in the apparent misfortune of the Messiah-taking up their cross.*

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* 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* 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 or hope **SIBAR**. *Spiritual strain on top of physical tiredness afflicts the apostle. Despite all he demonstrates the "insanity of self-denial and cross bearing".*

**THEY TORMENT MATZAH -a Mandaic(Persian) 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. **THEY TORMENT US TILL WE BEG THEM** (to stop). 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 accumulating on 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 SUFFERING**). This is a very telling verse deserving of greater consideration than it has gained. Not till the appearance of Paul did the concept of absorbing suffering as catharsis to promote a purer church by human persecution and vicious opposition emerge in

theology. Paul was delighted to be the instrument of such renewal through the Lord Jesus Christ. It was not appropriate or proper to shame you but I write these things appropriately to instruct dear children.

## Chapter 5

### 6 Christ's Passover

In Jewish ceremonial a week of repentance and house cleansing precedes Passover. Paul writes on the eve of Passover and refers to his letter on moral discipline that ensures the honour of Christ's Crown Rights at the very time our Lord gave His life to sanctify His church.

**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 Messiah* our Passover is the one who has been slain **NAKAS** for our sake. *The substitution phrase "for our sake" is used in the Aramaic and within it is included the erring brother for whom also Christ died. Paul's powerful church sanction applied through the "power of the king". This sanction, involving very life itself and was used by Peter in respect of Ananias & Sapphira based on the crown rights of Christ in his dominion which 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.*

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.** I have written to you in a letter or contract **AGAROTHA** that you do not have mixing or intermingling with fornicators. This **HALA'T** (*disciplinary admonition on "mixing"*) would appear to be the core of a formal statement or doctrinal contract Paul wrote for them to ensure that they have a guidance to digest in order to preserve the moral fiber of Christian fellowship and prevent witness being compromised. This telling statement is probably the letter which scholars discuss and describe as "lost". The letter had a somewhat embarrassing and possibly inflammatory impact though necessary and relevant to the loose church culture in Corinth and it would not unnaturally be in their predilections to not long retain or widely spread this communication.

*Conversely*, I do not say anything about fornicators that are in this world or about covetous fraudsters **ALOB**A or those who cultivate the worship of idols

**PELAH.** These were also proper subjects of sanction but this sin (fornication) is deemed of ruinous effect.

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 concedes that the sin of idolatry and covetous fraud which would have torn new believers between the world and the church now posed a lesser threat.*

## Chapter 6

### 7 Christ's Renewal

#### (A) *Eternal renewal*

Food for the belly and the belly for food but on the one hand God will cause both to cease **BATAL**. On the other hand the body is not for fornication but for our **Messiah** (Lord) and our **Messiah** (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. Conversely* God has raised our **Messiah** and He is the one who raises us by His power. 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. *The use of the word “member” is “advised” as the agent of further illegitimate incarnation.*

#### (B) *Moral renewal*

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. Conversely* whoever has united in companionship to our **Messiah** is one spirit with Him. *The spiritual union of Christ and the disciple is contrasted with the sexual union of the flesh.* Flee from fornication. Every sin that a man will do is outside of his body. On the other hand who fornicates sins *in flesh- i.e. toward incarnation of little babes wickedly dispatched at birth.*

#### (c) *Spiritual Renewal*

Or do you not know by experience that your body is the temple of the Holy Spirit who dwells **AMAD** in you whom you received or welcomed **QABAL** from God –you did not bring **yourselves into existence**. Yours is life of the soul by the Spirit - *the gift of God the Father.* You have been bought with a price **DAMIA** therefore be those who glorify God with your body and your spirit - *who exist* through God. *Paul's mind is contemplative of the double dyed sinfulness of Corinthian culture promoted by 1000 prostitutes and numerous infant abortions. The Christian escape from this is by DAMIA (Aramaic) – the “blood-price” of the cross- the Greek speaks of being “bought out of” it by Christ's death and redemptive grace.* **THIS THEME IN THE ARAMAIC HAS FAR-REACHING IMPLICATIONS FOR MORALITY AS THE APOSTLE SETS HIS FACE**



**AGAINST ABORTION** and seeks to boldly encounter that social disorder that fosters it.

## Chapter 7

### 8 Christ's Return

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

You are bought with a “contracted or written price” **DAMNIA** and therefore you shall not be slaves of the sons of man. Brothers, let every person continue in that (state) in which he was called (1) in intimacy **LOTH** with God. Conversely on the matter of virginity **BETHULOTHA** I 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 (2) to be faithful.

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. 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! But if you take a wife you have not sinned and if a virgin will have a man she will not sin; (3) there has been suffering in the body for those who are so; (4) on the other hand I spare you- **HASAH** Paul does not disapprove re-marriage flagging it as “without guilt”.

### Marriage in view of Christ's return

And this I say brothers that the “time to market” **ZABANA** the gospel from now is short **ZALHAZ** disturbed shortened or limited for those who have wives shall be as if they had not. And (5) those who are weeping will be exactly as those not weeping; and (6) those who rejoice exactly as if they did not and those who buy as if they did not purchase.

And (7) those who have been having dealings with this age or generation not outside righteous intercourse or use for the form **ISCHEMAH** of this world is passing through or passing by. (The term “scheme of the world” is used 6 times in the Peshitta and means “The outward appearance” or the “ornament and dress”). For this reason (8) 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. And (9) whoever has a wife cares for her **YATZAP** or is at pains concerning what is of the era or your lifetime and exactly how he may please his wife. **THREE PRINCIPLES**  
**EMERGE-CHRIST IS THE PRIZE**  
**AND IN THAT LIGHT NEITHER**

# **MARRIAGE NOR PROPERTY NOR WARDROBE DISPLACE BUYING OPPORTUNITY TO SPREAD THE GOSPEL OF GOD'S GRACE**

## *Chapter 8*

### *9 Christ's Knowledge*

We know that **personal awareness or knowing** exists in us all and knowledge puffs up **אָהַל HATHARA**. The Aramaic epitomizes so much about 1<sup>st</sup> century Corinth and our knowledge based culture as well. Are we not “lovers of the fair fame” of know-how, “vibrating with pride”, notable for the “swagger” of proud attainment, “inflated” with the air of our own importance?

**Cyril of Alexandria** put it like this: *The soft breathing of the wind makes it proud”- meaning that it supposes itself most important. People who acquire information very often express the air of self importance though in the vein of Uriah Heep. Christian knowledge is experiential- “knowing the Lord” and it originates in the Grace of God so it sets understanding as the true basis for knowledge*

As to idols and sacrifice Paul argues that those who hold strict views are like the wind-their so-called gods are nothing and their sacrifices however hallowed are neither polluting nor effectual/ Paul says “About the food sacrificed to idols we know that the idol is not anything whatsoever and that there is not another different god of power in the world but One only.

Though there are so- called Gods whether in the sky or on earth precisely as there are many gods there are many lords-that is many named intermediaries.

But concerning **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.

But **this knowledge** or **PERSONAL EXPERIENCE** is not in every person for some people there are who in their conscience eat only what is sacrificed to idols –and because their conscience is weak other meat is defiled. Modernly for such only Kosher or Halal is allowable.

But 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.*

*So the direction of other lords leads to other laws but the assurance that there is but one living God and one lord whose Resurrection sets Him apart. Besides all this* **HIS SPIRIT-THE “WIND OF GOD” DOES NOT PUFF UP BUT ENABLES GODLY HUMILITY.**

## Chapter 9

Paul states (9.1) “Am I not free-born” “noble” “a man of rank” **ܐܪܐܪܐ ARA**. What is he saying? It is not inconceivable that he shared ancestry in the very noblest tribe of Romans the “*gens Paulus*”. Again in v19 **PAUL STATES “I AM FREED” OR MANUMITTED FROM ALL THAT I MIGHT ADD THE FREEDOMS OF THE GOSPEL TO MANY ܡܐܗܪܐܪ MAHARAR**. Although Paul rejoices in being free to marry or to remain a bachelor and free to draw a salary from the gifting of believers he seems not to have married and never to have been a drain on what support he might have enjoyed. Equally he was gracious to those under law but not bound to their views nor to the culture of the Gentiles. Yet could he sit with the weak and if in Rome he could live as the Romans do. Paul was weak to the weak –all things to all men- that he might be a “sharer” **ܫܘܬܗܦܐ SHOTHAPA** of the gospel-so he “held himself” **ܐܗܐܐܐܐܐܐ AHAD** with the discipline of an athlete so he might not run without a prize i.e. without winning others to Christ. Paul affirms “Freedom with discipline” as the way of Christian witness.

## Chapter 10

### 10 Christ's sovereignty

The Aramaic language has a unique way of adding “divine” to any word-it adds an **Aleph** and **Tau** –like the Greek Alpha and Omega-thus we have “Christ our spiritual drink **ܐܟܠܬܗ AKOLTHA**. Here it is in illustrating victorious living, in understanding the vicarious death and in leveling with the needs of the weaker brother as our Lord did who would not please Himself though He was free so to do.

#### (a) In teaching

**Biblical teaching is “divine” teaching with life stories recorded together with their failures not to illustrate original sin but where obedience can change everything**

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’

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

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

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

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 **אלהינו** *The terminal **ALAPH TAU** indicates “divine instruction”* for the latter times of the earth or age have befallen us **אל** **THE ARAMAIC**

**WORD TERMINATION LINKS TO THE “TERMINUS” OF HISTORY WHICH IS A REMINDER THAT THE JUDGMENT WILL COME LATER.**

The Spirit of God took the trouble to record these incidents in divine love for his children through the long future to promote victory over temptation

After this time let him who hopes he stands watch with great care **אל**,

**YEHIDA** lest he falls. For temptation has not reached you except of the sons of men but God is faithful who will not loose you or allow you **אל** **RAPA** to be tried more than you are able [**אל** **TATZA** –not like **אל** **SHACAH** “what one can shoulder” but “how much one can be squeezed”]. But will make with the temptation an “exit and limit” **אל** **MAPQNA** that you may be able to bear it.

*(b) In substitution*

That cup(a divine cup) of thanksgiving **אלהינו** [divine thanksgiving that we bless has it not been the familiar **divine** partnership **אלהינו** of **divine** essence or actuality **אלהינו** 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” **אל** as opposed to “this” **אל** 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 underlined **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.

*(c) In the will of the Christian*

Everything is free-will (a divine freewill) to me **אל** **SHILIT** but everything is not “suitable” (the word **אל** **PAQAH** means “with blossom” i.e. “beautiful” or “the loveliest”) everything is free to me but not everything builds up or is constructive.

A man should not seek what is for him but every person also that which is for his neighbour. I am free in Christ but must consider the weak.

Summarising the divine **Aleph Tau** instances in the chapter we have:

1 **𐤀𐤋𐤏𐤕** food divine v16

2 **𐤀𐤋𐤏𐤕𐤕** sharing of the divine presence v16

3 **𐤀𐤋𐤏𐤕𐤕** conscience God illumined vv25,26,29

4 **𐤀𐤋𐤏𐤕𐤕** divine grace first to last v30

5 **𐤀𐤋𐤏𐤕𐤕** God's glory first to last v31

## Chapter 11

### 11 Christ's bloodshed

And He blessed and He broke **𐤀𐤋𐤏𐤕 QATZA** and He said "This is my body which is broken for your persons and thus you shall do [ **𐤀𐤋𐤏𐤕 ABAR** "walk through"

"come and return" or "pass on" for my commemoration **𐤀𐤋𐤏𐤕 GEBAR**

**DOCAR** The commemoration hangs on the word "break" which encompasses three ideas in a single root with various breathings. **"TO BREAK"**

**𐤀𐤋𐤏𐤕 QATZA MEANS "TO PAY THE RANSOM" AND "TO COME TO THE BOTTOM OR DREGS OF THE FLASK OR WINE JAR".**

Thus the "breaking" summarizes the giving of the bread whole and entire-some simply call it "the breaking of bread". In breaking the bread the Lord 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 FOR INTO THE HANDS OF THE DISCIPLES WITH THE DEEPEST LOVE AND COMMITMENT-I.E. THE BROKENNESS ENTERED HIS SOUL** and was seen in the upper room, more fully in Gethsemane and most of all at Calvary.

Thus after they had eaten supper He also gave the cup and said "This **𐤀𐤋𐤏𐤕 HANA** 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.*

*Every time... [not יתן, **YITHAN** but יתן **AMATH** 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.*

*Whoever therefore eats from **the bread of the Messiah** (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 **Messiah** Lord and concerning His body. Just as the “breaking” sacrifices all it fully “pays the ransom” so our debt by implication is complete and lifelong to live thankfully and as living sacrifices.*

## **Chapter 12**

### **12 Christ’s abundance**

*Paul as in Romans 1.13 on this very epistle at 10.1 and in the second at 1.8 as in 1 Thessalonians 4.13 says “I want you to know” יתן **D’THADAGON** -a simple direct one word affirmation. The Greek translator introduces a weaker expression with redundancy like the TEN WORDS FOR ONE in Mark 2.19, In v.3 he reaffirms **“I MAKE YOU KNOW” NO CHRISTIAN CAN DENY JESUS IS GOD OR CUT OFF FROM GOD** no Christian can say by the Spirit that “Jesus is anathematized”-cut off by God. Equally none can pronounce Jesus “**Messiah** יתן **MAR-YAH** except by the Spirit. Paul’s expression would come heavily against moderns who argue that at the cross Jesus **MARYA** was cut off from **ELOHA**-it was not so-always loved-always heard –always united-that is of the essence of the Tri-unity.*

*The Spirit distributes gifts, miracles, helps, revelations, wisdom and knowledge with healing, prophecy and tongues to various of God’s children according to appointed office much as the human body has feet hands eyes and ears and members prominent and some unseen but not unknown-all serving together without pride or complaint.*

*So the church has apostles, teachers, prophets, gifted persons those with language and tongues with leaders helpers and those exercising healing. Paul concludes the chapter with a practical query - “Have all every gift?” Paul asks again-if you covet or seek great or dignified and majestic gifts I discover declare or exhibit for you יתן **HOA** a better highway.-a more abundant way-one as Pharaoh said “ten times better” than the way of the world.*



truth and keeps actively hoping or telling all the good news. Love carries every burden.

(4) Love has never fallen or collapsed-tongues cease: prophecy and knowledge come to nothing (5) We know little of the entirety of knowledge, and **have prophesied** little of all preaching & foretelling. When that precise time **ⲁⲓⲃⲁ**

**HIDIN** of the completion comes “the little” shall pass away.

When I was a child or youth I spoke was led about and (6) **I had been** thinking childish

The precise time comes when I a child see face to face not in a clear glass or parable or illustration-the precise time comes when I experience just as I am known (from heaven)

For now the three-faith hope and love actively tarry as bishops in post but the greatest or archbishop among these is love.

## *Chapter 14*

### *14 Christ's prophecy*

Paul is clear-be fervent and speed after prophecy.

Historically speaking in tongues” has says Paul been speaking not to men but God and not even believers understand. Only the Spirit of God knows

Historically prophecy is different-men get it and it carries **BENINA LUBABA** and **‘BUIAA** –edification encouragement and comfort.

He who has spoken in tongues edifies his soul-he who preaches edifies the church.

Paul wishes that they all spoke in tongues (to personal up-building).The preacher is greater-with the exception that if he or she who uses tongues translates or comments to edify the church.

Paul next gets Corinth to think in terms of a personal visit or even breaking into tongues as he writes-unless he were to communicate by revelation and personal experience by prophecy or teaching.



He illustrates by flute and harp analogy-if anyone plays either there must be distinct notes to communicate anything and more especially if it is a war trumpet there has to be a meaningful sound. Of earth's multiple languages not one is without meaningful sound. The Greek has not one sound is without sound-a translation error. It is vital to know the “power” or “sense” **ⲁⲓⲃⲁ HAYIL** of the sound in deficit of which the language is foreign. Paul then counsels zeal for church edifying gifts-preaching being foremost. Interpretation if it is lacking should be sought by prayer-leaning on God for this capacity.

Paul asks himself his solution-he answers I will pray both with spirit and mind so when he blesses or gives thanks others may say “Amen”



The apostle proceeds to rejoice that he speaks more whether the claim is made of current languages or tongues he is active therein more than all the Corinthians yet he would prefer to speak 5 words to 10,000 in church that can be understood. He stirs Corinth not to adopt a stubborn youthful approach to intellect but one of maturity and to evil to be as pure in thought as a baby on all fours.

*He reinforces his point by quoting Isaiah 28.11 where the Lord foretold in Hebrew that he would speak to Israel by an Aramaic speaking Saviour though freer interpretation may allow of Pentecost too.* Tongues are not a sign to believers but unbelievers as at Pentecost where known foreign language was given. Prophecy has no framework for unbelievers who do not see how the future can be predicted. A non-Christian arriving in church to the sound of tongues used in concert or succession results in the said visitor considering believers “out of their mind”. By contrast unfamiliar visitors to church listening when all prophecy (though in turn) will be convicted over and over again of his need of Jesus.

**PAUL PROCEEDS TO AN ORDER OF SERVICE WHERE THE FIRST FEATURE WILL BE THE WORD IN THE SHAPE OF A PSALM**-the apostle uses not the word  but the word  which is used notably of the inspirational “fruitful basket” psalms-of which there are 56. The Messianic Psalms were especially popular in the early church and were constantly referred to by way of confirming the sovereign work of Christ prophesied in the Old Testament and by David. For not unrelated reasons the early Reformers laid great emphasis on the Psalms as did the Scots Presbyterians and they set many psalms to their 12 plain tunes. They had the special advantage that they could be sung and gospel heralding teaching and prophecy could derive from them-hence their prominence at the opening of services. In some **MIZMORA** (the common name for 56 fruitful “psalms”) and some addresses may be comprehended involving “revelation” and “teaching” but not excluding “tongues with translation”. The exercise of tongues should be quiet unless explanation is afforded. Likewise preachers should stand up to speak with sensitivity that all may profit and the prophet or preacher should discipline his participation.

A special note on the silence of women is added as the custom of the law and Judaism is extrapolated without an authoritative quote—but the tradition is clearly built on the Genesis 3.16 first family tradition.

Paul asks “Did God’s word first arrive in Corinth?” and adds “If you are prophets recognize that my teaching is the very command of the **Messiah**-if a man does not know let him remain ignorant-be zealous to prophecy and to speak with tongues. He finishes “Let all be with decorum of attire and by prior arrangement or order.

## 15 Christ's Resurrection

The gospel in the Aramaic combines the idea of “calling” and “manifesting” or of “openly calling”. **ܐܘܢܓܠܝܐ AONGELIA** and it can be received agreed or met either with accord or opposition **ܕܠܐ** and it can be revoked or renounced in apostasy. Its big gift is LIFE ETERNAL and *Messiah* dying “in face of” or as representative person for our sins and rising to justify us –both as confirmed in writing by scripture.

The appearances of Christ are given as evidence of our title to life. Our *Messiah* appeared to Peter, to the 500 many still alive in AD 54-5 at this time-then to the apostles and James and to Paul latterly. Paul is deeply exercised about his sin and acclaims the grace of God **ܬܝܒܘܬܐ TIBUTHA** in passing over them three times.

The apostle then turns to the logic of *Messiah* being possibly not raised and its devastating effect for the gospel-it would be sheer deception-but he affirms *Messiah* is risen. **HASHA (NOT LONG SINCE-LATELY) MARKS INVERSE LOGIC “IF THE DEAD ARE NOT RAISED” IS DEFEATED BY THE PLAIN FACT-CHRIST IS RISEN!** *This is also a syllogism made up of the following parts:*

*If the dead do not rise Christ is not risen*

*If Christ is not risen your faith is vain*

*But **NOW** Christ is risen-faith is valid-you will rise.*

Resurrection spreads from Christ to each **AT HIS APPOINTED TIME ܬܝܟܣܐ TIKSA** and to end the era at His coming to all HIS OWN then living.

Paul then leaps to the end of the Messianic era when the earthly kingdom is subsumed under the heavenly Father with the judgment and extinction of rebellion. At that precise time beyond the second death only the living redeemed remain. Paul affirms this in yet another somewhat novel way saying that those taking the place of dead believers as witnesses in the first century did so despite the threat to life and limb through confidence about resurrection. His own experience of being willing for death in the Ephesus arena is a like affirmation. Paul adds “evil fables or fake talk” **ܫܡܝܬܐ SHAWAYTHA** corrupts sweet or such pleasant thought of glorious resurrection. He is not speaking of companions as the Greek **ομιλία** suggests although the company of agnostics here is apt. Agnostics argue about what they deem the fantasy of a new body-here the apostle is adamant that the body sown to earth is not that which shall be even as the old seed of whatever sort dies. The seeds like the risen bodies answer to the nature properties and physicality planted **ܥܝܢܐ CINIA**. Paul then shows God has already illustrated diversity in birds, fish and animals and goes on to assert the

greater glory of the heavenly body by comparing the sun moon and stars with earth. When death occurs there is putrefaction and “little left” and “morbidity or fatal illness” which is all reversed for ever in resurrection. We were in the image of the first Adam and our heavenly bodies are prepared in the image of Christ. Another implication is that the new body is not sustained by blood so its clothing of flesh is different. Every living Christian whether by death or in life at the rapture must be changed to the “non destructible” and “non-mortal”. Whenever this happens, whether as in expiry for Paul and dying saints or at the rapture for those then living, death is swallowed up in victory” (Isaiah25.8with Hosea13.14). Paul instances this victory as a ground for steadfastness **ሥላሴ SHARIRA** and holding to truth or reality-it makes “work for Christ” worthwhile and life itself fills with eternal meaning.

## Chapter 16

### 16 Christ's work

*The final chapter introduces the work Paul noted: supports, elders who are representatives, evangelists, helpers, teachers, household church meetings and above all love together with expectation of Christ's return.*

Paul's remit and authority is clear in his command **ሥላሴ PEQED** v.1 which extends from Asia to Greece over the service of the churches to the mother church in Jerusalem-what we would call “gift aid” or “crisis support” in times of famine-acts of social responsibility. (1)The apostle ensured a self-supporting Gentile church by direct weekly gifting by household (there were no churches till circa 200AD) through the autumn (but not during his stay). Paul suggests (if it is agreed **ሥላሴ SHOA** that elect representatives accompany him to Jerusalem and adds that he will leave the city of Ephesus for Macedonia and spend the warm period of summer and autumn in Macedonia and the winter in Corinth. The apostle's purpose is not to voyage quickly to and from Corinth currently and go north but to pass to Macedonia by ship and travel south to spend more time with the Corinthians later. His long stay in Ephesus would end by Pentecost-(2) Church planting was a vital Act of apostleship-apostles were sent to bear much fruit. As to Ephesus –he speaks notably-“A great gate has been opened for me filled with opportunities (literally “much business” or “many visitations” **ሥላሴ**

**SUGARAN** the word used for “*Acts of the apostles*”) - and many opponents

**ሥላሴ SAKOBLIN, THE APOSTLES LIKE THE PROPHETS BEFORE THEM IN THEIR WORK DEPENDED ON THE LORD “WORKING WITH THEM” AND “VISITING” ሥላሴ THEM BY HIS SPIRIT AS THEY CARRIED ON THE**

## **BUSINESS OF EVANGELISM AND CHURCH PLANTING.**

But if Timothy comes of his own accord ܬܙܝܕ **TZID** see he has nothing to fear for he works energetically or with all commitment as I do. If any would put out his blaze or dispirit him see he gains intimacy and comes to me as I wait (in Macedonia) with the brothers. Paul then refers to his request to Apollo to visit Corinth but he declined as inappropriate at this time but when time better suits he will come. (3) Apostles acted as inspirational figures –up-building the church.

(4) A primary apostolic Act was to preach and teach universally for faith-Paul says “You have been vigilant so continue strong in faith-you have been valiant –keep increasing in courage. In all your voluntary affairs let there be love (debt and affection).

(5) Another Act of the apostle was to institute Eldership in gentile churches- for an old revered family of the earliest Achaian believers-of Stephen who literally “shone” ܫܡܝܬ **SHEMESH** in service. Like the first martyr he “gave his soul” for the saints-a strong hint of the martyr. Paul urges that they “**listen**” to experienced saints who toil with us. This outstanding saint with Fortunatus had just as Paul wrote arrived at Ephesus with support not yet mixed with general Corinthian participation. Paul says “You must actively listen” ܬܫܝܬܐ ܬܫܝܬܐ ܬܫܝܬܐ **TH SHATHO YIDA** to such men.

(6) An apostle was obliged to sustain love and *zeal for Christ’s return*. All the assemblies in Asia pray for your peace and prosperity as do Aquila & Priscilla and their house church. All the brothers pray peace upon you so speak peace one to another with a holy kiss. “Peace” in my own Paul’s hand.

Whoever does not love our Lord let him be banned or separated

(excommunicated). (7) **FROM DAY 1 APOSTLES DELIVERED DISCIPLINE & ORDER. MESSIAH HAS COME AND IS COMING**

ܡܪܢܐܬܗ **MARAN-ATHA** There is at the end a strong hint of an original Aramaic letter for the Jewish diaspora but certainly under Roman rule to write in the common dialect of Greek that Christ is Lord in any form would have attracted the death penalty.

In this context failure to acknowledge Christ would in the church equally demand exclusion! The act of Pauline and church discipline was a vital area in the persecuted church.

**Finis**

**I  
HEAR  
THY  
WELCOME  
VOICE**

*Aramaic Corinthians*

*Aramaic Bible Commentary*

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