

Notes on 1 Corinthians 5

1 Corinthians 5:6-8 (ISR, 2009) (6) Your boasting is not good. Do you not know that a little leaven leavens the entire lump? (7) Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Pesach was slaughtered for us. (8) So then let us celebrate the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

Comment: Which festival does Paul tell believers to celebrate? Passover. This is one of several places in 1 Corinthians where Paul does so (next slides)

Notes on 1 Corinthians 5

Comment: 1 Corinthians 10 is another clue that Paul is Pro-Passover. Paul makes reference to “the cup of blessing” in 1 Corinthians 10: 16 and to the cup after the meal in 1 Corinthians 11:25. This parallels the phrase recorded in Luke 22:20: “the cup after the meal.”

In the Passover *haggadah*, there are 4 cups, plus the cup of Elijah. In a normal meal, there is not a “cup after the meal,” and certainly there is no meal involved in “Christian communion.”

Notes on 1 Corinthians 5

Comment: While we do the “*hagafen*” blessing before all the cups, the third cup of the Passover is known as “the cup of blessing” because we also do the blessing after meals with the cup after the meal. An ancient non-biblical source (the *Mishnah*) in detailing the order of the Passover *seder* connects these items together for us (next slide):

Notes on 1 Corinthians 5

Comment:

Mishnah, Peshachim 10:7

A. They mixed the third cup for him.

B. He says a blessing for his food.

C. And at the fourth cup, he completes the Hallel Psalms and after it he says the grace of song.

D. Between these several cups of wine, if he wants to drink more wine, he may do so.

E. But between the third and the fourth cup of wine, he may not drink more wine.

Notes on 1 Corinthians 5

Comment: :

As noted by David Stern in his *Jewish New Testament Commentary*:

figurative. I see no compelling reason in the context to excise the plain sense (*p'shat*) from the phrase, “**Let us celebrate the Seder.**” Instead, it seems that the early believers, Gentiles included, observed the Jewish feast of ***Pesach***. As we will see, their service combined traditional Jewish Passover symbolism with new symbolism relating to Yeshua the Messiah’s central role in Jewish and world history.

Evidently the Corinthian congregation observed Passover without supposing that, as many of today’s Christians might think, they were “going back under the Law.”

Notes on 1 Corinthians 5

1 Corinthians 5: 9 – 13 (TLV) (9) I wrote to you in my letter not to mix together with sexually immoral people— (10) not at all meaning the sexually immoral people of this world or the greedy or swindlers or idolaters, for then you would have to exit the world.(11) But now I am writing to you not to mix together with anyone who is being called a brother if he is sexually immoral or greedy or an idolater or a slanderer or a drunkard or a swindler— not even to eat with such a fellow.(12) For what business do I have judging outsiders? Don't you judge those who are inside?(13) But those who are outside, God judges. Put away the wicked fellow from among yourselves.

Notes on 1 Corinthians 5

Comment: “I wrote to you in my letter not to mix together with sexually immoral people” implies an earlier letter to the Corinthians that has not survived. David Stern comments: “From this we learn that not everything Sha’ul wrote became Holy Scripture.”

“....not even to eat with such a fellow.” **Comment:** We are to eat with those inquiring into the faith (Acts 10 – 11) and fellow believers in good standing (Galatians 2:11-16) as noted by David Stern.

Notes on 1 Corinthians 5

Comment: This narrative is about those who call themselves believers, but are “sexually immoral or greedy or an idolater or a slanderer or a drunkard or a swindler.”

The Greek word used for “sexually immoral” here is *pornos* πόρνος defined by Thayer’s as:

- a man who prostitutes his body to another's lust for hire
- a male prostitute
- a man who indulges in unlawful sexual intercourse, a fornicator

Notes on 1 Corinthians 5

The Aramaic Peshitta uses the word *zeniya* derived from “to run about, to wander, to run after,” figuratively, “to commit adultery.”

11 הַדָּא (this) דִּין (but) דְּכַתְּבַת (that I have written) לְכוּן (to you)
דְּלֵא (that not) תְּתַחֲלִטּוּן (to mix) אֵן (if) אֵית (there is) דְּמִתְקַרָּא (one called) אַחָא (a brother)
וְאִתְּוֹדִי (& he is) זְנִיָּא (a fornicator) אֵן (or) עֲלוּבָא (a greedy man) אֵן (or) פְּלִיחָא (a servant) פְּתֻכְרָא (of idols)
אֵן (or) מְצַעֲרֵן (an abuser) אֵן (or) רֵוִי (a drunkard) אֵן (or) חֲטוּףָא (a robber) עִם (with) אֵינָא (whom)
דְּהַסְנָא (that so) הוּ (you are) אַפְלָא (not even) לַחְמָא (bread) לְמֵאכְלִי (to eat)

zeniya

Application: Based on this passage, who is ruled in and who is ruled out of breaking bread together?

Notes on 1 Corinthians 6

1 Corinthians 6:9-11 (GNM) 9 Or do you not know that the unrighteous will not inherit the kingdom of the Almighty? Do not be deceived! Neither **fornicators**, nor idolaters, nor **adulterers**, nor **men acting like women**, nor **homosexuals**, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of the Almighty. 11 And such were some of you. But you were washed. But you were set apart. But you have been administered justice in the name of Adōnai Yēshua the Anōinted, and by the Spīrit of our Almighty.

Comment: Translation comparison (next slide)

Notes on 1 Corinthians 6

1 Corinthians 6:9-11 (TLV) 9 Or don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived! The sexually immoral, idolaters, adulterers, those who practice homosexuality, 10 thieves, the greedy, drunkards, slanderers, swindlers—none of these will inherit the kingdom of God. 11 That is what some of you were—but you were washed, you were made holy, you were set right in the name of the Lord Yeshua the Messiah and by the Ruach of our God.

[Comment: Translation comparison \(next slide\)](#)

Notes on 1 Corinthians 6

1 Corinthians 6:9-11 (CJB) 9 Don't you know that unrighteous people will have no share in the Kingdom of God? Don't delude yourselves — people who engage in **sex before marriage**, who worship idols, who engage in **sex after marriage with someone other than their spouse**, who engage in **active or passive homosexuality**, 10 who steal, who are greedy, who get drunk, who assail people with contemptuous language, who rob — none of them will share in the Kingdom of God. 11 Some of you used to do these things. But you have cleansed yourselves, you have been set apart for God, you have come to be counted righteous through the power of the Lord Yeshua the Messiah and the Spirit of our God.

Comment: Translation comparison (next slide)

Notes on 1 Corinthians 6

1 Corinthians 6:9-11 (KJV) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

[Comment: Translation comparison \(next slide\)](#)

Notes on 1 Corinthians 6

1 Corinthians 6:9-11 (NASB) Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither **fornicators**, nor idolaters, nor **adulterers**, nor **effeminate**, nor **homosexuals**, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Comment: Translation comparison (next slide)

Notes on 1 Corinthians 6

Fornicators πορνοι (*pornoi*) Thayers: man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator

Adulterers μοιχοι (*moykoi*) Thayers: Adulterer; One who is faithless (toward God)

Effeminate μαλακοι (*malakoi*) Thayers: soft, soft to the touch metaph. in a bad sense, effeminate (of a catamite, of a boy kept for homosexual relations with a man, of a male who submits his body to unnatural lewdness, of a male prostitute)

Homosexuals αρσενοκοιται (*arsenokoitai*) Thayers: One who lies with a male as with a female, sodomite, homosexual

Comment: Greek word meanings (Aramaic Peshitta translation on next slide)

Notes on 1 Corinthians 6

1 Corinthians 6:8-11 (Aramaic Peshitta/HRV) Or do you not know, that the unrighteous will not inherit the Kingdom of Eloah? Do not err; neither the **sexually immoral**, nor idolaters, nor **adulterers**, nor **corrupt [ones]**, nor **[men] that lie with a male**: 10 Nor fraudulent [ones], nor thieves, nor drunkards, nor insolent persons, nor extortioners--these are not inheriting the Kingdom of Eloah. 11 And these [things], were in each man from you: but you are washed, and you are sanctified, and you are made righteous, in the Name of our Adon Yeshua the Messiah, and by the Spirit of our Eloah.

Comment: Aramaic word meanings on next slide

Notes on 1 Corinthians 6

9 א' (or) לא (not) ידעין (know) אנתון (you) דעולא (that evil men) מלכותה (the kingdom)
דאלהא (of God) לא (not) ירתין (do inherit) לא (not) תטעון (be you deceived)
לא (not) זניא (fornicators) ולא (neither) פלחי (worshippers) פתכרא (of idols)
ולא (neither) גירא (adulterers) ולא (neither) מחבלא (sexual molesters)
ולא (neither) שכבי (males lying down) עם (with) דכרא (males)

Sexually Immoral/Fornicators (*zeniya*) Jastrows: “to run about, to wander, to run after,” figuratively, “to commit adultery.”

Adulterers (*giyra*) Jastrows: Projectile, arrow; Direct consequence on one’s act.
Metaphorically: The arrow in the tempter’s eyes.

Corrupt ones/Sexual molesters (*machbala*) Jastrows: Destroyer, messenger of injury

Men lying down with other men (*shakabi ‘im dekhra*) Jastrows:

Shakabi: To incline, to lie down, to sleep;

‘im: Junction, with, near

Dekhra: Jastrows: Male, man.

Notes on 1 Corinthians 6

Comment on 1 Corinthians 6:8-11 The key point is not that people were doing these things in the past, but rather that there were now washed and cleansed by Yeshua. Last chapter, Sha'ul/Paul noted that we should expect non-believers to act this way, but not to mix (nor even eat with) those who say that they are believers, but act this way.

I have been guilty of disobeying Sha'ul/Paul on this in an attempt to apply my understanding of the Jerusalem Council's decree in Acts 15. 1 Corinthians 5 and 6 would likely have been better applications than Acts 15 because *malakoi/machbala* is not listed in Acts 15, but here in 1 Corinthians 6.

Notes on 1 Corinthians 6

1 Corinthians 6: 12-13 (GNM) 12 *Some say*, “All things are permitted for me,” but not all things are profitable. *Some say*, “All things are permitted for me,” but I will not be mastered by anything. 13 *Some say*, “Food is for the stomach, and the stomach is for food,” but the Almighty can do away with both of them. And the body is not for immorality, but to serve Adōnai, and Adōnai is concerned with the body.

Translator Comment: Paul would quote something the Corinthians had written him about in order to remark upon it. Clearly the Corinthians knew what these sayings were as they had written it to him, but we being third parties have to infer this. This solution [adding and italicizing “*Some say*”] is not unique to GNM. See also CJB, CEV, EXB note, GW, GNT, NOG, NIRV, NIV, NIVUK, NLT. A far greater number of versions simply place the words in quotes. See Barnes Notes. Other commentaries make Paul a party to lawlessness.

Notes on 1 Corinthians 7

1 Corinthians 7: 1 (TLV) Now concerning the things about which you wrote to me, it is good for a man not to touch a woman.

Comment: Paul is responding to correspondence from the believers in Corinth. We do not know the precise nature of the questions, so this is a bit like listening to one side as a telephone conversation.

1 Corinthians 7: 7 (TLV) Yet I wish that all men were like me. However, each man has his own gift from God, one in this way and another that.

Comment: Paul is not saying that he wishes that all believers be unmarried and celibate, but that all should have self-control (verses 5 & 9) over sexual impulses, and thus fully devote themselves to the Master's work. We know this because of 1 Timothy 5:14.

Notes on 1 Corinthians 7

Jewish New Testament Commentary: Apparently there was in Corinth a movement toward celibacy *within* marriage (see also vv. 36-37) – extremes, so where libertinism flourishes one often finds asceticism as a reaction. Therefore, in v.5 Sha’ul finds it necessary to advice married couples against such abstinence:

- Except by mutual agreement
- For a limited time
- And then only to have extra time for prayer

Notes on 1 Corinthians 7

1 Corinthians 7: 10-11 (TLV) 10 But to the married I command—not I, but the Lord—a wife is not to be separated from her husband. 11 (but if she gets separated, let her remain unmarried or else be reconciled to her husband), and the husband is not to divorce his wife.

10–11 Sha’ul was taught this **command from the Lord** by Yeshua himself (Mt 5:31–32, 19:3–9; Mk 10:1–12; Lk 16:18). The terms “**separate herself**” and “**leave**” include both “separation” and “divorce” in the modern sense of those terms. This teaching applies to a marriage in which both partners are believers, members of God’s people (this was also the context of Yeshua’s remarks). In the two passages of Mattityahu’s Gospel, Yeshua gave an exception to this rule: adultery. Adultery is the only explicitly stated ground for divorce between believers.

Notes on 1 Corinthians 7

1 Corinthians 7: 12-16 (TLV) 12 But to the rest I say—I, not the Lord—if any brother has a wife who is not a believer, and she agrees to live with him, he must not divorce her. 13 And if any woman has a husband who is not a believer, and he agrees to live with her, she must not divorce him. 14 For the unbelieving husband is made holy through the wife, and the unbelieving wife is made holy through her husband. Otherwise your children would be unclean, but now they are holy. 15 But if the unbeliever separates, let him be separated. The brother or the sister is not bound in such cases, but God has called you to shalom. 16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

Notes on 1 Corinthians 7

[Jewish New Testament Commentary:](#)

12–16 The New Testament teaches a second ground for divorce, besides adultery (vv. 10–11&N), but it applies only in the case of a marriage between a believer and a nonbeliever. Since a believer is expected not to marry a nonbeliever (v. 39&N, 2C 6:14&N), such a marriage should arise only if one of two married unbelievers becomes a believer. The ground is stated explicitly in v. 15, and it is clear that **if the unbelieving spouse separates himself,** the

believing spouse can get a divorce and remarry, because **in circumstances like these, the brother or sister is not enslaved.** Anything less than freedom to obtain a divorce and remarry would be enslavement to a marriage that retains only formal existence. On the other hand, for a believing spouse to leave his or her unbelieving partner would be a clear violation of vv. 12–13.

Notes on 1 Corinthians 8

1 Corinthians 7: 1 Now concerning the things about which you wrote to me....

1 Corinthians 8: 1 Now concerning things sacrificed to idols....

Comment: In this chapter, Paul continues to responding to correspondence from the believers in Corinth. The subject now turns to eating meat sacrificed to idols.

We know that Paul wrote to the believers in Corinth before, so this may well be a follow-up to a previous response by Paul (perhaps the “no idolatry” provision from the Jerusalem Council letter) that was rejected by the Corinthian believers.

Notes on 1 Corinthians 8

1 Corinthians 8:4-7 (TLV) (4) Therefore concerning the eating of idol sacrifices, we know that an idol is nothing in the world, and that there is no God but one. (5) For even if there are so-called “gods,” whether in heaven or on earth (as indeed there are many “gods” and many “lords”), (6) yet for us there is one God, the Father, from whom are all things, and we exist for Him; and one Lord, Yeshua the Messiah, through whom are all things, and we exist through Him. (7) But that knowledge is not in everyone—some, so accustomed to idols up until now, eat food as an idol sacrifice; and their conscience, being weak, is defiled.

Notes on 1 Corinthians 8

Comment: 1 Corinthians 8:4-7 suggests that the ones who wrote to Paul considered themselves knowledgeable. They “knew” there was only One True Elohim. But, if we go back to 1 Corinthians 8:1-2, Paul is not impressed by their knowledge. Rather, “knowledge puffs up.” He contrasts “knowledge” with “love,” as “love builds up.”

Paul continues:

1 Corinthians 8:10-11 (TLV) (10) For suppose someone sees you—who have this knowledge—dining in an idol’s temple. If his conscience is weak, won’t he be emboldened to eat idol sacrifices? (11) For the one who is weak is destroyed by your knowledge—the brother for whom Messiah died.

Notes on 1 Corinthians 8

1 Corinthians 8:12-13 (TLV) (12) In this way, when you sin against the brothers and sisters and wound their conscience when it is weak, you sin against Messiah. (13) For this reason, if food causes my brother to stumble, I will never eat meat again, so that I do not cause my brother to stumble.

Comment: The direct approach (“no idolatry” means not eating idol sacrifices) may have been rejected or at least questioned by the Corinthians in previous correspondence. In this chapter, Paul takes a less direct approach, but has the same conclusion: Yes, there is no other elohim but Elohim, and there is no Lord/Master but Yeshua.....BUT, eating meat sacrificed to idols may cause your brothers and sisters to stumble, and that means you’ve sinned against both them AND the Messiah. Therefore, don’t eat meat sacrificed to idols.

Notes on 1 Corinthians 9

- 1 Corinthians 9:1 (TLV) I not free? Am I not a emissary? Have I not seen Yeshua our Lord? Are you not my work in the Lord?

Comment: Paul is actually continuing his case against eating meat sacrificed to idols in chapter 9. He is building his “*kal v’chomer*” (“light and heavy”) argument in the first 11 verses, then asks the question in v. 12. “*Kal v’chomer*” was Hillel’s first rule of Biblical interpretation, and frequently used by Yeshua of Nazareth in the gospels. The form of the argument is: If that (light), how much more this (heavy)?

In chapter 9, Paul’s argument, continuing from chapter 8, is “If you have the right to eat meat sacrificed to idols, how much more does he and Barnabas have that right?” However, they refrain from using that right:

Notes on 1 Corinthians 9

- 1 Corinthians 9:12 (TLV) If others have a share in this claim over you, shouldn't we even more? Nevertheless we did not use this right, but we put up with all things so that we cause no hindrance to the Good News of Messiah.

Comment: “If you have the right to eat meat sacrificed to idols, how much more does he and Barnabas?” It follows that if they have the more weighty right, and refrain from using it, the Corinthians, who have the less weighty right, should likewise not eat meat sacrificed to idols so that they too cause no hindrance to the Gospel of Messiah.

Notes on 1 Corinthians 9

1 Corinthians 9:20-21 (MRC) And to the Yehudim I become as a Yehudi, that I might win Yehudim; to those under Torah as under Torah—though not being myself under Torah—that I might win those who are under Torah; [\[10\]](#) 21 to those without Torah, as without Torah, though not being without the Torah of God but within Torah to Messiah [\[11\]](#), that I might win those who are without Torah. [\[12\]](#)

Text notes by J.K. McKee: [\[10\]](#) This does not mean that when around Jews Shaul/Paulos keeps the Torah and when around non-Jews he does not keep the Torah. Being “under Torah” means being subject to the Torah’s penalties, something that Believers are freed from. He does his best to place himself in the position of his Jewish brethren who do not know Messiah. [\[11\]](#) Greek *ennomos Christou*; YLT: *within law to Christ*. [\[12\]](#) The best example of Shaul/Paulos relating to those who do not know the Torah, while not compromising his Torah beliefs, is his encounter at Mars Hill in Athens at the Temple to the Unknown God (Acts 19:16-34). He was able to relate to the heathen just as he was able to relate to his Jewish brethren.

Notes on 1 Corinthians 10

Torah was Written for Us

1 Corinthians 10:1-6 (CJB) 1 Corinthians 10:1 For, brothers, I don't want you to miss the significance of what happened to our fathers. All of them were guided by the pillar of cloud, and they all passed through the sea,

2 and in connection with the cloud and with the sea they all immersed themselves into Moshe, 3 also they all ate the same food from the Spirit,

4 and they all drank the same drink from the Spirit- for they drank from a Spirit-sent Rock which followed them, and that Rock was the Messiah.

5 Yet with the majority of them God was not pleased, so their bodies were strewn across the desert. 6 Now these things took place as prefigurative historical events, warning us not to set our hearts on evil things as they did.

Comment: The Rock with provides water for life (see next slide)

Notes on 1 Corinthians 10

The Rock is Also Mentioned in the Talmud

Comment: The Rock with provides water for life. According to the Talmud, Miriam's Well (a movable well) followed Israel in the Wilderness (Ta'anit 9a, Shabbat 35a). A text note to Ta'anit 9a in the Soncino Talmud identifies this well:

“A rock that accompanied the Israelites throughout their wanderings in the wilderness. Cf. Shab. 35a.”

Comment: The warnings against idolatry and sexual immorality are examples for us. Paul's comments nest well with Acts 15:21, i.e. if one doesn't hear the weekly teaching of Moshe, they won't benefit from the examples in the Torah.

Notes on 1 Corinthians 10

Idol's Are Not Nothing: They are Demons

1 Corinthians 10:19-20 (GNM) 19 What am I saying then? That an idol offering is anything, or that an idol is anything? 20 But only that what the nations sacrifice is to demons, and not to the Almighty. And I do not want you to become sharers with the demons.

Comment: Paul's ultimate argument against eating meat sacrificed to idols is that the pagan gods to whom the meat is offered are actually demons.

Notes on 1 Corinthians 10

Paul vs Gnosticism

1 Corinthians 10:23-24 (GNM) 23 *They say* “All things are lawful,” but, I say not all things are profitable. *They say*, “All things are lawful”, but, I say not all things edify. 24 Let no one seek his own good, but that of his neighbor

GNM Text Note: This translation [the italics] recognizes what some others have before. Paul’s statement is in fact an argument from an opposition that the faithful in Corinth were facing. Gnostic theology was just starting to form against the faithful at this time, so Paul’s responses seem quick and tentative. A more severe condemnation of the makers of these arguments after they infiltrated the assemblies comes later on from Yohanan.

Notes on 1 Corinthians 10

Corinthian Meat Markets

1 Corinthians 10:25 (GNM) Eat all being sold in the meat market, without asking questions for the sake of such an awareness.

GNM Text Note: It is often presumed by interpreters that the meat markets were heavily contaminated with idol meat and that it was permissible to buy there even if a small amount of meat was uncontaminated and you did not know which was which. It is assumed that if one were shopping a Corinthian meat market that the meat bought would almost surely be idol meat. On the contrary, only some small amount of such meat may be somewhere in the market. Meat generally came straight from the farms and farmers. (continued).

Notes on 1 Corinthians 10

Corinthian Meat Markets

GNM Text Note (continued): Therefore one buys from a place where idols meats are not expected, but may be there upon a possibility. As soon as we are informed where the idol meat is and as soon as we can identify it by labeling or it being reported to us, then its attachment to the idol is not completely broken. The meat becomes forbidden by law for the sake of others, including pagans who need to repent. But too many Christians think that Paul set aside the Jerusalem council because their teachers have twisted his words around to teach it is permitted. In this modern age, we are concerned about our food supply being corrupted by man caused toxins and perversions. We should be wary of false pagan religions attached to food products also. Why would one be concerned about the lesser contamination without concern for the greater?

Notes on 1 Corinthians 12

Corinthians are No Longer Goyim

1 Corinthians 12:2 (MRC) You know that when you were of the nations, you were led astray to dumb idols, however you were carried away.

Commentary: The implication is that the Corinthians are no longer “of the nations,” no longer *goyim*, no longer gentiles. One *may* make an indirect connection to northern kingdom Israel in that Israel was also carried away into captivity because of their idolatry.

Notes on 1 Corinthians 12

Yeshua is *Marya*

3 מטל הנא מודע אנא לכוון דלית אנש דברוחא דאלהא ממלל
ואמר דחרם הו ישוע ואפלא אנש משכח למאמר דמריא הו ישוע
אלא אן ברוחא דקודשא

1 Corinthians 12:3b (Aramaic Peshitta) ...And no one is able to say that Yeshua is *Marya* except by the *Rukha Qadisha* (Set Apart Spirit).

Commentary: This is super important because of the answer to this question: Which Hebrew word does the Aramaic word *Marya* always correspond to in the Aramaic Peshitta Tanakh...in other words, “*Marya*” in the Peshitta Tanakh is equivalent to which word in the Hebrew Tanakh?

Notes on 1 Corinthians 13

The Tongue of Angels

1 Corinthians 13:1 (GNM) If I speak with the languages of men and of angelic messengers, but do not have love, I have become a noisy gong or a clanging cymbal.

Commentary: What are the languages of men? What is the language of angelic messengers? According to the Zohar, the language of the angels is none other than Hebrew, and languages of men are the result of the Tower of Babel (Soncino Zohar, Bereshiyt, Section 1, pg. 75b)

Notes on 1 Corinthians 13

The Tongue of Angels

Isaiah 6:1-3 (CJB) In the year of King 'Uziah's death I saw Adonai sitting on a high, lofty throne! The hem of his robe filled the temple. 2 *S'rafim* stood over him, each with six wings- two for covering his face, two for covering his feet and two for flying. 3 They were crying out to each other, "More holy than the holiest holiness is ADONAI-Tzva'ot! The whole earth is filled with his glory!"

Commentary: These *seraphim* are speaking to each other **in Hebrew:**

קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יְהוָה יְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ

Notes on 1 Corinthians 13

The Tongue of Angels

1 Corinthians 13:1 (GNM) If I speak with the languages of men and of angelic messengers, but do not have love, I have become a noisy gong or a clanging cymbal.

GMN Commentary: They had supposed that use of other languages (literally “tongues,” which is an archaic term for other languages) in their assemblies was more spiritual. Therefore, they did not regulate it or require interpretations. Paul says the spiritual goal is prophesy and not the languages, which are only the means to the end. Perhaps they supposed this because what happened at Shavuot in Acts 2 and because the standard of pagan priestesses around them was to utter unintelligible ravings and then others interpreted them.

Notes on 1 Corinthians 14

The Tongue of Angels

1 Corinthians 14:21 (CJB) 21 In the Torah it is written, "By other tongues, by the lips of foreigners I will speak to this people. But even then they will not listen to me," says ADONAI.

Commentary: This prophecy refers to the history of Israel in exile. Israel would learn Aramaic, Greek and other languages as they forgot Hebrew, and that they would have to hear the Scriptures in those languages. Upon return from the exile in Babylon, they had to have the Aramaic Targumim read alongside the Hebrew text. Even so, Israel continues not listening to the Almighty even when confronted with the fruits of their disobedience (foreign languages).

Notes on 1 Corinthians 14

The Tongue of Angels

1 Corinthians 14:23-25 (GNM) 23 If therefore the whole assembly should assemble together and all speak in other languages, and unlearned men or unfaithful ones enter, will they not say that you are mad? 24 But if all prophesy, and an unfaithful one or an unlearned man enters, he is convicted by all, he is called to account by all. 25 The secrets of his heart are disclosed, and so he will fall on his face and worship the Almighty, declaring that the Almighty is certainly among you.

Commentary: This is the key point of this chapter.

Notes on 1 Corinthians 14

The Tongue of Angels

1 Corinthians 14:33 (KJV) For God is not the author of confusion, but of peace, as in all churches of the saints.

1 Corinthians 14:33 (CJB) 33 for God is not a God of unruliness but of shalom. As in all the congregations of God's people

Commentary: This passage has caused a lot of “confusion” since Strongs Concordance indicates one of the meanings of the Hebrew word “*tohu*” in Genesis 1:2 is “confusion.” Thus, according to the Dakes Bible, if the Almighty is not the author of confusion, He did not create the world “*tohu*” but it became that way by Satan. Thus follows the theory of pre-Adamic man, the earth becoming *tohu* by Satan, then comes Adam.
(Continued)

Notes on 1 Corinthians 14

The Tongue of Angels

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1 Corinthians 14:33 (CJB) 33 for God is not a God of unruliness but of *shalom*. As in all the congregations of God's people

Commentary: A big problem with this theory (besides the oxymoronic statement “Pre-Adam Adam,” is that when we see the word choice used in the LXX it doesn’t match the Greek NT. Similar....but a Greek word with a specific meaning: ἀκατασκεύαστος *akataskeuastos*, meaning “unformed.” The context of the Greek word ἀκατάστατος *akatastatos* used in 1 Cor 14:33 is tumult, the opposite of *shalom*. See other uses of *akatastatos*, for example, in Luke 21: 9, 2 Cor 6: 5 and 2 Cor 12: 20

Notes on 1 Corinthians 15

The Resurrection

1 Corinthians 15:16-22 (CJB) 16 For if the dead are not raised, then the Messiah has not been raised either; 17 and if the Messiah has not been raised, your trust is useless, and you are still in your sins. 18 Also, if this is the case, those who died in union with the Messiah are lost. 19 If it is only for this life that we have put our hope in the Messiah, we are more pitiable than anyone. 20 But the fact is that the Messiah has been raised from the dead, the firstfruits of those who have died. 21 For since death came through a man, also the resurrection of the dead has come through a man. 22 For just as in connection with Adam all die, so in connection with the Messiah all will be made alive.

Commentary: The Resurrection of Messiah Yeshua is the key, defining characteristic of our faith. If it didn't happen, our faith is useless. The following are slides based on Dr. Gary Habermas's "Minimal Facts Approach" to the Case for the Resurrection.

The Testimony of Yeshua

- Yeshua Confirms Moshe
- Yeshua's Credibility

Yeshua of Nazareth Confirms Moshe

- Yeshua of Nazareth confirmed that the Moshe of the Bible is the True Moshe
 - And that Moshe wrote the Torah
 - For example: And He answered and said to them, "What did Moses command you?" (Mark 10:3)
- Yeshua of Nazareth's credibility is the Resurrection

Yeshua of Nazareth Confirms Moshe

- The Case for the Resurrection of Yeshua using the “minimal facts” approach:
 - The data are strongly evidenced
 - The data are granted by virtually all scholars, even the skeptical ones (e.g. Bart Ehrman)
- History 101: The following support historical claims:
 - Multiple, independent sources
 - Attestation by an enemy
 - Embarrassing admissions
 - Eyewitness testimony
 - Early testimony

In the Case for the Resurrection, the NT is not assumed to be inspired or necessarily reliable, but ancient literature containing 27 books/letters, and then using only the data accepted by nearly every scholar, including the skeptical ones

Yeshua of Nazareth Confirms Moshe

- Fact 1: Yeshua was crucified:
 - Tacitus
 - Lucian of Samosata
 - Mara bar-Serapion
 - Talmud Bavli, Sanhedrin 43b (next slide)
 - “That he was crucified is as sure as anything historical can ever be.” (John Dominic Crossan, Jesus Seminar)

Yeshua of Nazareth Confirms Moshe

- AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto. [In contradiction to this] it was taught: On the eve of the Passover Yeshu the Nasarean* was hanged. For forty days before the execution took place, a herald went forth and cried, He is going forth to be stoned because he has practised sorcery and enticed Israel to apostacy. Any one who can say anything in his favour, let him come forward and plead on his behalf. But since nothing was brought forward in his favour he was hanged on the eve of the Passover and the eve of the Sabbath** Ulla retorted: Do you suppose that he was one for whom a defence could be made? Was he not a Mesith [enticer], concerning whom Scripture says, Neither shalt thou spare, neither shalt thou conceal him? With Yeshu however it was different, for he was connected with the government [or royalty, i.e., influential]. (Talmud Bavli, Sanhedrin 43a, Soncino translation and notes).
- *”The Nasarean” appears in the Munich Codex
- ** “The eve of the Sabbath” appears in a Florentine ms.

Yeshua of Nazareth Confirms Moshe

- Fact 2: Yeshua's *talmidim* believed that Yeshua rose and appeared to them:
 - Paul: Skeptical scholars grant that Paul wrote 7 NT books, including 1 Corinthians
 - Oral Tradition: An early creed, dated to within 5 years of the resurrection by skeptical scholars, is recorded in 1 Cor 15:3-7
 - Written Tradition: Gospels, Clement of Rome, Polycarp
 - They believed it: 7 ancient sources testify to willingness to suffer and die

Yeshua of Nazareth Confirms Moshe

- Fact 3: Paul existed, and was changed from persecutor to believer
 - Paul
 - Luke
 - Clement of Rome
 - Polycarp
 - Tertullian
 - Dionysius of Corinth
 - Origen

Yeshua of Nazareth Confirms Moshe

- Fact 4: Ya'akov/James, the brother of Yeshua of Nazareth, suddenly changed
 - Conversion: Gospels, Creed of 1 Cor 15, Paul and Acts identify his leadership
 - Martyrdom: Josephus, Hegesippus, Clement of Alexandria

Yeshua of Nazareth Confirms Moshe

- Fact 5: Empty tomb
 - Not accepted by nearly every scholar, but attested by:
 - Jerusalem factor: Produce the body
 - Enemy attestation (they stole the body)
 - Embarrassing witnesses (women)

Notes on 1 Corinthians 15

The Resurrection

1 Corinthians 15:52 (CJB) 52 It will take but a moment, the blink of an eye, at the final shofar. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed.

Commentary: According to tradition, the resurrection of the righteous and the last shofar/trumpet associated with Yom Teruah/aka Rosh Hashanah. (The Shofar Hagadol, the Great Shofar, is associated with Yom Kippur). John McKee comments on this verse: “This is the seventh trumpet judgment of Revelation 11:15 when the kingdom of the world becomes that of Messiah. The seventh trumpet is blown in a post-tribulational context to call for the resurrection and gathering of the saints.”

Notes on 1 Corinthians 16

Maran Atha

1 Corinthians 16:1-2 (CJB) 1 Now, in regard to the collection being made for God's people: you are to do the same as I directed the congregations in Galatia to do. 2 Every week, on *Motza'ei-Shabbat*, each of you should set some money aside, according to his resources, and save it up; so that when I come I won't have to do fundraising.

Commentary: “The first of the week Biblically occurs on Saturday evening, the time right after Shabbat. If the congregation were to take up a collection of funds, this is when it was to be done. It was to be done at this time as engaging in commerce is prohibited on the Sabbath (Nechemyah/Nehemiah 10:32[31]).” J. K. McKee

Notes on 1 Corinthians 16

Maran Atha

1 Corinthians 16:1-2 (GNM) 1 Now concerning the collection for the holy ones, as I directed the assemblies of Galatia, so do you also. 2 **Down through the first of the Sabbaths** let each one of you put aside and save, as he may prosper, that no collections be made when I come.

Commentary: Κατὰ μίαν σαββάτων Daniel Gregg translates this phrase literally as down through (or down from) the first of the Sabbaths (after Passover). 7 Sabbaths are counted after Passover to Shavuot in the traditional Pharisaic understanding of counting the omer. Paul references Shavuot in v. 8, so this seems to fit the context.

Gregg references *Lev. 23:11-15*. See also *Mat. 28:1; Mark 16:2; Luke 24:1; Yoh. 20:1, 19; Rev. 1:10; Col. 2:16; Gal. 4:10; Rom. 14:5-6. Luke 6:1; Mat. 12; Mark 3:23; Yoh. 5:1, 9.*

Notes on 1 Corinthians 16

Maran Atha

1 Corinthians 16:21-22 (NASB) 21 The greeting is in my own hand-- Paul. 22 If anyone does not love the Lord, he is to be accursed. Maranatha.

1 Corinthians 16:21-22 (Peshitta – HRV trans.) 21 Shalom, in the handwriting of my own hand, Paul. 22 Whoever does not love our Adon Yeshua the Messiah, let him be accursed. Our Adon comes.

מרן אתא

Commentary: “Maranatha” is actually two words, *maran atha*, translating to “Our Master comes” from Aramaic. Maran is the Aramaic equivalent of the Hebrew *Adonenu*. For example, in Nehemiah 10: (29)30, the Hebrew text reads “*YHWH Adonenu*,” while the Aramaic Peshitta Tanakh reads מריא מרן “*Marya Maran*.”