

# 1 Corinthians 1 part B

Monday, October 29, 2012

- 1) Luke 23:34 34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.
- 2) Luke 23:43 And Jesus said unto him, **Verily I say unto thee, Today shalt thou be with me in paradise.**
- 3) John 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!**  
27 Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home.

**DARKNESS: Matthew 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.**

- 4) Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **My God, my God, why hast thou forsaken me?**
- 5) John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.**
- 6) John 19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.
- 7) Luke 23:46 And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost.

## **They Know Not What They Do**

*Luke 23*

*33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

*34 Then said Jesus, **Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.***

*35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

*36 And the soldiers also mocked him, coming to him, and offering him vinegar,*

**The scriptures point out the fact that Christ forgave unrepentant people.**

*John 9*

*39 And Jesus said, **For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.***

*40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?*

*41 Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.***

**Let this strengthen your assurance of God's willingness to accept you into His family!**

## Paradise

Luke 23

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou come into **thy kingdom**.

43 And Jesus said unto him, Verily I say unto thee, To day shalt **thou be with me in paradise**.

Paradise - g3857. παράδεισος paradeisos; of Oriental origin (compare h6508 ); a park, i.e. (specially), an Eden (place of future happiness, "paradise"): — paradise. AV (3) - paradise 3; I.among the Persians a grand enclosure or preserve, hunting ground, park, shady and well watered, in which wild animals, were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters II.a garden, pleasure ground A.grove, park

h6508. פֶּרְדִּים pardês; of foreign origin; a park: — forest, orchard. AV (3) - orchard 2, forest 1; I.park, preserve, enclosed garden, forest

The original Eastern word pardes occurs in Neh. 2:8 (forest) ; Eccl. 2:5 (orchard); Song 4:13 (orchard).

Song 4:

13Thy **plants <H7973 - weapons>** are an **orchard <H6508 - paradise>** of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

Ancient Hebrew

Mouth - head - door - thorn

## Pey

The Semitic word "pey" means a "mouth" and there are several ancient Semitic pictographs believed to be this letter, none of which resemble a mouth. The only exception is the South Arabian pictograph . This pictograph closely resembles a mouth and is similar to the later Semitic letters for the letter "pey". **This pictograph has the meanings of speak and blow from the functions of the mouth as well the edge of something from the lips at the edge of the mouth.** The modern Hebrew name for this letter is "pey" and as previously identified it is the Hebrew word for mouth. There are two sounds for this letter, the stop "P" and the spirant "Ph" or "f".

**Christ is the prophet who speaks for God: Deuteronomy 18.**

## Resh

The Ancient picture for this letter is , the head of a man. **This letter has the meanings of head or man as well as chief, top, beginning or first.**

The modern Hebrew name for this letter is resh, a Hebrew word meaning head. Hebrew, Aramaic and Greek agree that the sound for this letter is an "r".

The early pictograph evolve into evolved into in the Middle Semitic script and continued to in the Late Semitic Script. From the middle Semitic script comes the Modern Hebrew . The Middle Semitic script is also the origin of the Greek letter P and the Latin R.

**Christ is the head of the body, the beginning, first, and chief messenger.**

## Dal

There are two possibilities for the original Early Semitic pictograph for this letter - , a picture of a fish and a picture of a door. The modern Hebrew name for this letter is "dalet" and means "door". The word "dalet" is a derivative of the parent root "dal" also meaning "door". The Arabic name for this letter is "dal" giving support to the parent root as the original name. As the Hebrew word for a "fish" is dag, it is unlikely that the pictograph is the pictograph for this letter.

**The basic meaning of the letter . is "door" but has several other meanings associated with it. It can mean "a back and forth movement" as one goes back and forth through the tent through the door.** It can mean "dangle" as the tent door dangled down from a roof pole of the tent. It can also mean weak or poor as one who dangles the head down. The sound for this letter is a "d" as in "door" as it is with the Greek and Arabic equivalents.

**Christ is the door of the sheep: John 10.**

## Sin

There are several possibilities for the original Semitic pictograph including (a fish), (possibly a thorn), (a window?) and (a thorn). The pictograph is used almost exclusively through the history of this letter. **This picture has the meanings of pierce and sharp. This letter also has the meaning of a shield as thorn bushes were used by the shepherd to build a wall or shield, made to enclose his flock during the night to protect them from predators. Another meaning is to grab hold as a thorn is a seed that clings to hair and clothing.**

Of all the letters this is the most difficult to reconstruct due to the limited archeological and textual support. The Modern Hebrew name for this letter is samech ( ), which is a word that means support, with no apparent connection to a two letter parent root or to the meaning of the original picture of this letter. The Arabic alphabet does not have this letter and the Greek letter derived from this letter is called the ksi. The 21st letter of the Hebrew alphabet ( ) has two names and sounds, Shin (sh) and Sin (s). All the words using the sin are related in meaning to the words using a samech in the same place as the sin. It is possible that the original name for the samech was sin, meaning thorn, and later was divided into the samech and sin (which then became associated with the shin).

The original sound for this letter must be an "s" to which the samech and sin both agree. The Greek sound for the letter is "ks", similar to the "s".

**Christ is the shepherd, the wall, the shield, the protector of the sheep.**

**Paradise is the kingdom of Christ or the understanding of the Father.**

*Luke 23:*

*43 And Jesus said unto him, Verily I say unto thee, **To day <G4594 - This Day - see Matthew 6:11>** shalt thou be with me in paradise. KJV*

*Luke 23:*

*43 And he said unto him--Verily, I say unto thee **this day:** With me, shalt thou be in Paradise. Rotherham*

*Colossians 1*

*12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

*13 Who hath delivered us from the power of darkness, and hath translated us into **the kingdom of his dear Son:***

**14 In whom we have redemption through his blood, even the forgiveness of sins:**

## **Woman, Behold Thy Son**

*John 19*

*25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.*

*26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son!***

*27 Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home.*

**Mary is simply a type of New Jerusalem as Sarah is.**

*18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

*19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

*20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*

*21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

*22 For the Jews require a sign, and the Greeks seek after wisdom:*

*23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

*24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

*25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

*26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

*27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

*28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*

*29 That no flesh should glory in his presence.*

*30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

*31 That, according as it is written, He that glorieth, let him glory in the Lord.*