1 Corinthians 11

1 Become you imitators of me, just as I am of Christ.

2 Now I fittingly praise you that in all things you have remembered me and that you are holding fast to the traditions (givings/handings over, deliverances) just as I handed (gave/handed over, delivered) them over to you.

3 But I wish for you to see (perceive) that the head of every man is Christ and the head of the woman is the man and the head of Christ is God.

4 Every man praying or prophesying, having anything against his head, shames (disgraces, dishonors) his head.

5 And every woman praying or prophesying with her head uncovered shames her head, for it is one and the same thing with having been shaven.

6 For if a woman does not cover her head, let her be shaved. And if it is shameful to a woman to be shaven or to be shaved, let her cover her head.

7 For indeed a man ought not to cover the head, already being the image and glory of God: However, the woman is the glory of man.

8 For the man is not from out of the woman, but rather the woman from out of the man.

9 And also man was not created because of the woman, but rather the woman because of the man.

10 Because of this the woman ought to have authority upon her head because of the angels.

11 However, neither is the woman without (separate from, latin is sine which means without and different from words related to divorce) the man nor is a man without (separate from) the woman in the Lord.

12 For just as the woman is from out of the man, so also the man is through the woman. And all things from out of God.

13 Judge in yourselves: Is it appropriate (fitting, becoming, proper, suitably stand out) for a woman to pray to God uncovered?

14 Does not even nature itself teach you that if a man wears the hair long it is a dishonor to him?

15 But if a woman wears the hair long it is to her glory, for her long hair instead is given as a covering (that which is thrown around) to her.

16 But if anyone seems (supposes) to be contentious (fond of strife, strife-loving), we have no such habitual custom nor do the churches of God.

17 Now in this charge (authorized informing), I do not fittingly praise you, because you come together not for the better (stronger, more excellent) but rather for the worse (weaker, lesser, inferior).

18 For first, when you come together in the church, I hear there are divisions (splits, latin- scissuras) among you and I believe it in part.

19 For there must also be sects (factions, self-chosen opinion, a personal decisive choice, a strong distinctive opinion, latin- hereses) among you in order that those who are approved genuine may become apparent among you.

20 Therefore, when you come together upon the same, it is not to eat the Lord’s supper.

21 For in eating, each (every) one takes beforehand his own supper and this one is hungry and that one is drunk (greek-methyei, latin- ebrius).

22 What! Do you not have houses to eat and to drink (greek-pino, latin-bibendum) in? Or do you despise the church of God and put to shame those who have not? What should I say to you? Should I praise you in this? I do not praise you!

23 For I received from the Lord, that which I also delivered to you, that the Lord Jesus in the night in which he was betrayed took bread,

24 And having given thanks (given good grace) he broke it and said, “This is My body, which is on behalf of (for the betterment) you, do this unto remembrance of Me.”

25 In like manner also the cup, after having eaten supper saying, “This cup is the new covenant (testament, latin- testamentum) in my blood, do this as often as you may drink it unto remembrance of me.”

26 For as often as you may eat this bread and may drink the cup, you openly declare (preach, proclaim) the Lord’s death until He comes.

27 Therefore, whoever may eat the bread or may drink the cup of the Lord unworthily will be liable to the body and the blood of the Lord.

28 Let a man examine (test to show approved) himself and in this manner let him eat from out of the bread and let him drink from out of the cup.

29 For the one eating and drinking not discerning the body, eats and drinks judgment (condemnation, verdict, lawsuit, it emphasizes the result) on himself.

30 Because of this, many among you are weak and chronically sickly (an persisting illness that will not leave- greek word is close to arrest) and sufficient are fallen asleep (dead).

31 For if we discerned ourselves, we should not be judged.

32 But being judged by the Lord, we are strictly disciplined (chasten, to train up a child under development with strict training so they mature and realize their full potential) so that we may not be condemned with the world.

33 So then, my brothers, when coming together in order to eat, wait for (welcome from out from and to) one another—

34 If anyone is hungry, let him eat at home, so that you might come together not unto judgment. And the other things I will set in order as soon as I may come.