

1 CORINTHIANS 11

NLET

PAUL ENCOURAGES THE CORINTHIAN DISCIPLES TO IMITATE HIM

1 Keep on becoming imitators of me, just as I also am of an anointed *One*.

PAUL PRAISES THE CORINTHIAN DISCIPLES FOR HOLDING FAST THE TRANSMISSIONS

2 Now, I keep on praising you, brothers¹, that you have lastingly remembered all things *that are* mine. And, just as I transmitted to you the Transmissions, you keep on holding *them* fast.

PAUL TEACHES THE BASIC RELATIONSHIPS WHICH INCLUDE HEADSHIP

Now, I want you to know that the head of every man is the Anointed *One*.

Now, the man *is* head of a woman.

Now, the God *is* head of an² anointed *One*.

PAUL APPLIES THE PRINCIPLE OF HEADSHIP TO HEAD COVERING

4 Every man who is praying or prophesying, having *something* down upon a head, shames the Head *that is* his.

5 Now, every woman who is praying or prophesying with the UNCOVERED head is shaming the head *that is* her own³. For, she is one and the same with the woman who has been lastingly shaved. 6 For, if a woman does not cover herself, also let her shear herself.

Now, if *it is* shameful for a woman that she be shearing herself⁴ or to be shaved, let her keep on covering herself.

7 For, on the one hand, a man ought not to himself cover the head, being an image and a glory⁵ from God.

A⁶ woman, on the other hand, *is* a glory from man.

PAUL BASES THIS TEACHING ON THE WAY

THAT GOD CREATED THE MAN AND THE WOMAN

- 8 For, a man is NOT from a woman. Rather, a woman is from a man.⁷
- 9 For also, a man was not created for the sake of the Woman. Rather, a woman was created for the sake of the Man.⁸

THE POSSIBILITY OF OFFENDING HEAVENLY MESSENGERS OR HUMAN MESSENGERS AND/OR A WOMAN'S SUSCEPTIBILITY TO THE TEMPTATIONS OF DEMONIC MESSENGERS ARE REASONS THAT GOD GIVES HER A HEAD

10 For this reason, the Woman ought to have an authority, *with dependence* upon the head – because of the messengers⁹.

PAUL BALANCES HIS TEACHING ABOUT HEADSHIP BY INDICATING THE INTERDEPENDENCE OF A MAN AND A WOMAN

11 Nevertheless, neither *is* a man without a woman, nor *is* a woman without a man¹⁰ in connection with YaHWeH¹¹. 12 For, just as the Woman *is* from the Man, thus also the Man *is* by agency of the Woman. Now, the *things* – all of *them* – are from the God!

PAUL APPEALS TO THE NATURAL PROPENSITY OF MEN AND WOMEN IN REGARD TO HAIR LENGTH

13 In connection with you, you yourselves judge.

Is it proper that a woman, *that is*, an uncovered one, pray to the God?

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'brothers' here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), do not have a definite article ('the') here.

³ 75% of the Greek manuscripts, including the best line of transmission (f35), have 'her own' (a reflexive pronoun) here instead of 'hers' (a common personal pronoun).

⁴ 32% of the Greek manuscripts, including the best line of transmission (f35), have 'be shearing herself' (a present, middle, passive infinitive) here. On the basis of 64% the NU has 'shear herself' (an aorist, middle, passive infinitive).

⁵ 'glory' – that is, 'a set of attributes which raise that person (or thing) in the estimation of others.'

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

⁷ Cf. Genesis 2:21-23

⁸ Cf. Genesis 2:18

⁹ 'the angels' – 'angel' means 'messenger'. There are good angels, wicked angels, and also human messengers.

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'a man without a woman, nor is a woman without a man' here instead of 'a woman without a man, nor is a man without a woman'.

¹¹ 'YaHWeH' – The Greek word here is the word Κυρίου which normally means 'Lord' or 'Master'. However, here it is not preceded with a definite article ('the'). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament passages are being quoted by New Testament writers. Cf. 1 Corinthians 3:20.

14 Or¹² now, does not it – *that is*, the Natural Propensity¹³ – keep on teaching us that if ever a man, on the one hand, lets his hair grow long, it is a DISHONOR for him?

15 On the other hand, if ever a woman lets her hair grow long, it is a GLORY¹⁴ for her. Because, the hair has been lastingly given in the place of headgear¹⁵.

PAUL ANTICIPATES AND WARNS THOSE WHO WANT TO BE CONTENTIOUS ABOUT HEADSHIP AND HEAD COVERING

16 Now, if it seems good to anyone to be contentious, we, *for our part*, have no such custom; nor, do the Ekklesias¹⁶ of the God.

PAUL NOTES THE DIVISIONS AND HERETICAL SECTS AMONG THE CORINTHIAN DISCIPLES

17 Now, while transmitting this, I am not praising you. Because, not for the better *thing*; rather, for the worse *thing* you are coming together. 18 For, first of all, on the one hand, when you are coming together as an¹⁷ ekklesia, I hear *that there* exist divisions among you. And, *on the other hand*, in part, *it is* what I believe. 19 For, it is necessary that there even be heretical sects among you, in order that¹⁸ the approved ones might become apparent among you.

PAUL REBUKES THE CORINTHIAN DISCIPLES FOR THEIR CONTEMPT FOR THEIR ASSEMBLIES AND FOR THEIR DISREGARD FOR THE POOR ONES AMONG THEM

20 So then, when you are coming together, *it is* not in order that you eat a supper belonging to the Lord! 21 For, each anticipates *and brings* his own supper to eat.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Or,' here.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'it – *that is*, the Natural Propensity' here instead of 'the Natural Propensity itself'.

¹⁴ 'GLORY' – here 'an attribute which raises that person (or thing) in the estimation of others.' The word is capitalized because it is placed forward in the sentence in the Greek text for emphasis.

¹⁵ 73% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun translated as 'to her' here.

¹⁶ 'Ekklesias' – a transliteration of the Greek word Ἐκκλησίαι. It refers to the assemblies which have been 'called out' of society (in this case, by God Himself) to serve in some important public function. The word is commonly translated as 'churches' which is derived from a Greek word which means 'of the Lord', often referring to the 'house of the Lord'.

¹⁷ 78% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include 'also' here.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'to you shall I say' here instead of 'shall I say to you'.

And, on the one hand, one person is hungry. On the other hand, one person is drunk! 22 Do you not have houses in order that you might eat and drink *there*? Or, do you think contemptuously of the Ekklesia of the God and shame the ones not having *anything to eat*? What to you shall I say¹⁹? Shall I praise you in connection with this? I am NOT praising you?

PAUL REVIEWS THE MYSTERY OF THE SUPPER BELONGING TO THE LORD

23 For, I, *for my part*, received from the Lord what also I have given over to you – *namely*, that:

The Lord Jesus, in the night in which He was being handed over, took a *loaf of flat-bread*²⁰. 24 And, having given thanks, He broke *pieces* off.

And, He said, "Take *this*. Eat *this*."²¹

This²² is

- the Body *that is* MINE,
- the Body which is being broken²³ in your behalf.

Keep on doing THIS for the purpose of remembering Me."

25 Similarly, also *He took* the Wine-cup, after they had dined, saying, "This²⁴ – the Wine-cup – is the New Testament²⁵ in connection with the Blood *which is* Mine.

Keep on doing this, as often as ever²⁶ you might drink *it* for the purpose of remembering Me."

26 For, as often as ever²⁷ you might eat the Loaf of Flatbread – *namely*, this *one* – and might drink the Wine-cup – *namely*, this *one*²⁸, you keep on proclaiming

²⁰ 'the Loaf of Flatbread' – This noun in Greek is masculine.

²¹ 91.4% of the Greek manuscripts, including the best line of transmission (f35), the words 'Take this. Eat this.' here. On the basis of 8.3% the NU omits them.

²² This demonstrative pronoun is neuter.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the present passive participle which is translated as 'which is being broken' here. On the basis of 2% the NU omits it.

²⁴ This demonstrative pronoun is also neuter.

²⁵ 'Testament' – This kind of covenant is clearly a unique agreement that is initiated by one party in behalf of another party, such as 'a last will and testament.' The word 'covenant' does not adequately convey that meaning.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'ever' here. On the basis of 3% the NU has 'if ever'.

²⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'ever' here. On the basis of 4% the NU has 'if ever'.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'this one' here.

the Death of the Lord until such *time* as ever²⁹ He might come.”

PAUL EXHORTS THE CORINTHIAN DISCIPLES TO DISCERN
THE BODY AND THE BLOOD OF THE LORD IN THIS SUPPER
SO THAT THEY MIGHT PARTAKE OF IT WORTHILY

27 So, whoever might eat *the Loaf of Flatbread* – namely, this one³⁰ – or might drink the Wine-cup of the Lord unworthily shall be liable for the Body and the³¹ Blood of the Lord.

28 Now, let a man assay himself; and, thus from the *Loaf of Flatbread* let him eat, and from the *Wine-cup* let him drink. 29 For, the one who is eating and drinking unworthily³² is eating and drinking judgment *down* upon himself, being one who is not discerning the Body of the Lord³³.

PAUL REVEALS THE CONSEQUENCES
OF LACKING THIS DISCERNMENT

30 For this reason many among you *are* weak and sick. And, a considerable number are being put to sleep. 31 For,³⁴ if we are being discerning, we would not be being judged.

32 Now, being those who are being judged by³⁵ YaHWeH³⁶, we are being disciplined, lest we should be condemned together with the *Created Order*.

PAUL EXHORTS THE CORINTHIAN DISCIPLES TO BEHAVE
IN A WAY THAT WILL NOT SHAME THE POOR AMONG THEM

33 So, my Brothers, being ones who are coming together to eat, keep on waiting for one another.

34 Now,³⁷ if anyone is hungry, at home let him eat, lest for judgment you might be coming together.

Now, as *for* the remaining *things*, whenever I might come, I shall set them in order.

²⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the particle 'ever' here. On the basis of 4% the NU omits it.

³⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'this one' here.

³¹ 85% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. On the basis of 8.3% the NU omits it.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), include the important adverb 'unworthily' here.

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as 'of the Lord' here. On the basis of 2% the NU omits it.

³⁴ 97% of the Greek manuscripts, including the best line of

transmission (f35), have 'For,' here instead of 'Now,'

³⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

³⁶ 'YaHWeH' – The Greek word here is the word Κυριον which normally means 'Lord' or 'Master'. However, here it is not preceded with a definite article ('the'). See the previous footnote. Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament passages are being quoted by New Testament writers. Cf. 1 Corinthians 3:20.

³⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.