

<sup>1</sup>Be ye followers of me, even as I also am of Christ. <sup>2</sup>Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. <sup>3</sup>But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup>Every man praying or prophesying, having his head covered, dishonoureth his head. <sup>5</sup>But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. <sup>6</sup>For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. <sup>7</sup>For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man. <sup>10</sup>For this cause ought the woman to have power on her head because of the angels. <sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman is of the man, even so is the man also by the woman; but all things of God. <sup>13</sup>Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup>Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup>But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. <sup>16</sup>But if any man seem to be contentious, we have no such custom, neither the churches of God. <sup>17</sup>Now in this

<sup>1</sup>كُونُوا مُتَمِّلِينَ بِي كَمَا أَنَا بِالصَّبَاحِ. <sup>2</sup>فَأَمْدَحُكُمْ، أَيُّهَا الإِخْوَةُ، عَلَى أَنَّكُمْ تَذْكُرُونَنِي فِي كُلِّ شَيْءٍ وَتَحْفَظُونَ التَّعَالِيمَ كَمَا سَلَّمْتُهَا إِلَيْكُمْ.

### الرجل والمرأة في العبادة

<sup>3</sup>وَلَكِنْ أُرِيدُ أَنْ تَعْلَمُوا أَنَّ رَأْسَ كُلِّ رَجُلٍ هُوَ الْمَسِيحُ، وَأَمَّا رَأْسُ الْمَرْأَةِ فَهُوَ الرَّجُلُ، وَرَأْسُ الْمَسِيحِ هُوَ اللَّهُ. <sup>4</sup>كُلُّ رَجُلٍ يُصَلِّي أَوْ يَنْبَأُ عَلَى رَأْسِهِ شَيْءٌ، يَشِينُ رَأْسَهُ. <sup>5</sup>وَأَمَّا كُلُّ امْرَأَةٍ تُصَلِّي أَوْ تَنْبَأُ وَرَأْسُهَا غَيْرُ مَعْطَى، فَتَشِينُ رَأْسَهَا لِأَنَّهَا وَالْمَخْلُوقَةُ شَيْءٌ وَاحِدٌ بَعْنِيهِ. <sup>6</sup>إِذَا الْمَرْأَةُ إِنْ كَانَتْ لَا تَتَّعِطِي، فَلْيَقْصِ شَعْرُهَا، وَإِنْ كَانَ قَبِيحاً بِالْمَرْأَةِ أَنْ تُقْصَى أَوْ تُخْلَقَ، فَلْيَسَّعْطِ. <sup>7</sup>فَإِنَّ الرَّجُلَ لَا يَنْبَغِي أَنْ يُعْطِيَ رَأْسَهُ لِكُونِهِ صُورَةَ اللَّهِ وَمَجْدُهُ، وَأَمَّا الْمَرْأَةُ فَهِيَ مَجْدُ الرَّجُلِ. <sup>8</sup>لَأَنَّ الرَّجُلَ لَيْسَ مِنَ الْمَرْأَةِ بَلِ الْمَرْأَةُ مِنَ الرَّجُلِ، وَلِأَنَّ الرَّجُلَ لَمْ يُخْلَقْ مِنْ أَجْلِ الْمَرْأَةِ بَلِ الْمَرْأَةُ مِنْ أَجْلِ الرَّجُلِ. <sup>9</sup>لِهَذَا يَنْبَغِي لِلْمَرْأَةِ أَنْ يَكُونَ لَهَا سُلْطَانٌ عَلَى رَأْسِهَا مِنْ أَجْلِ الْمَلَائِكَةِ. <sup>10</sup>غَيْرَ أَنَّ الرَّجُلَ لَيْسَ مِنْ دُونِ الْمَرْأَةِ وَلَا الْمَرْأَةُ مِنْ دُونِ الرَّجُلِ فِي الرَّبِّ، لِأَنَّهُ كَمَا أَنَّ الْمَرْأَةَ هِيَ مِنَ الرَّجُلِ هَكَذَا الرَّجُلُ أَيْضاً هُوَ بِالْمَرْأَةِ، وَلَكِنْ جَمِيعَ الْأَشْيَاءِ هِيَ مِنَ اللَّهِ. <sup>11</sup>أَخْكُمُوا فِي أَنْفُسِكُمْ، هَلْ يَلِيقُ بِالْمَرْأَةِ أَنْ تُصَلِّيَ إِلَى اللَّهِ وَهِيَ غَيْرُ مَعْطَاةٍ؟ <sup>12</sup>أَمْ لَيْسَتْ الطَّبِيعَةُ تَفْهَمُ نَفْسَهَا أَنَّ الرَّجُلَ إِنْ كَانَ يُرْجَى شَعْرُهُ فَهُوَ غَيْبٌ لَهُ، وَأَمَّا الْمَرْأَةُ إِنْ كَانَتْ تُرْجَى شَعْرُهَا فَهُوَ مَجْدٌ لَهَا، لِأَنَّ الشَّعْرَ قَدْ أُعْطِيَ لَهَا عِوَضَ بُرْفَةٍ. <sup>13</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ يَظْهَرُ أَنَّهُ يُحِبُّ الْخِصَامَ، فَلَيْسَ لَنَا تَحْنٌ عَادَةٌ مِثْلُ هَذِهِ وَلَا لِكَنَائِسِ اللَّهِ.

### قداسة العشاء الرباني

<sup>14</sup>وَلَكِنِّي إِذْ أَوْصِي بِهَذَا: لَسْتُ أَمْدَحُ كَوْنَكُمْ تَجْتَمِعُونَ لَيْسَ لِأَفْضَلِ بَلْ لِلْأَرْدَى. <sup>15</sup>لَأَنِّي أَوَّلًا، حِينَ تَجْتَمِعُونَ فِي الْكَنِيسَةِ، أَسْمَعُ أَنَّ بَيْنَكُمْ انْشِقَاقَاتٍ، وَأَصْدَقُ بَعْضَ النَّصِيرِيِّ. <sup>16</sup>لَأَنَّهُ لَا بُدَّ أَنْ يَكُونَ بَيْنَكُمْ بَدْعٌ أَيْضاً لِيَكُونَ الْمَرْكُوزَ ظَاهِرِينَ بَيْنَكُمْ. <sup>17</sup>فَحِينَ تَجْتَمِعُونَ مَعًا لَيْسَ هُوَ لِأَكْلِ عَشَاءِ الرَّبِّ، لَأَنَّ كُلَّ وَاحِدٍ يَسْبِقُ فَيَأْخُذُ عَشَاءَ نَفْسِهِ فِي الْإِكْلِ، فَالْوَاحِدُ يَجُوعُ وَالْآخَرُ يَسْكُرُ. <sup>18</sup>أَفَلَيْسَ لَكُمْ بُيُوتٌ لِيَأْكُلُوا فِيهَا وَتَسْرَبُوا؟ أَمْ تَسْتَهَيِّنُونَ بِكَنِيسَةِ اللَّهِ وَتُخْجَلُونَ الَّذِينَ لَيْسَ لَهُمْ؟ مَاذَا أَقُولُ لَكُمْ؟ أَمْدَحُكُمْ عَلَى هَذَا؟ لَسْتُ أَمْدَحُكُمْ. <sup>19</sup>لَأَنِّي تَسَلَّمْتُ مِنْ

الرَّبِّ مَا سَلَّمْتُمْكُمْ أَيْضاً: إِنَّ الرَّبَّ يَسُوعَ، فِي اللَّيْلَةِ الَّتِي أَسْلِمَ فِيهَا، أَحَدَ خُبْزاً<sup>24</sup> وَشَكَّرَ، فَكَسَّرَ وَقَالَ: خُذُوا كُلُّوا، هَذَا هُوَ جَسَدِي الْمَكْسُورَ لَأَجْلِكُمْ، اصْنَعُوا هَذَا لِذِكْرِي.<sup>25</sup> كَذَلِكَ الْكَاسُ أَيْضاً، بَعْدَ مَا تَعَسَّوْا، قَائِلًا: هَذِهِ الْكَاسُ هِيَ الْعَهْدُ الْجَدِيدُ بِدَمِي، اصْنَعُوا هَذَا كُلَّمَا شَرِبْتُمْ لِذِكْرِي.<sup>26</sup> فَإِنَّكُمْ كُلَّمَا أَكَلْتُمْ هَذَا الْخُبْزَ وَشَرِبْتُمْ هَذِهِ الْكَاسَ تُخَيِّرُونَ بِمَوْتِ الرَّبِّ إِلَى أَنْ يَجِيءَ.<sup>27</sup> إِذَا أُيِّمَنْ أَكَلَ هَذَا الْخُبْزَ أَوْ شَرِبَ كَاسَ الرَّبِّ بِذُونِ اسْتِحْقَاقٍ يَكُونُ مُجْرِماً فِي جَسَدِ الرَّبِّ وَدَمِهِ.<sup>28</sup> وَلَكِنْ لِيَمْتَحِنِ الْإِنْسَانُ نَفْسَهُ وَهَكَذَا يَأْكُلُ مِنَ الْخُبْزِ وَيشْرِبُ مِنَ الْكَاسِ،<sup>29</sup> لِأَنَّ الَّذِي يَأْكُلُ وَيشْرِبُ بِذُونِ اسْتِحْقَاقٍ، يَأْكُلُ وَيشْرِبُ دَيْتُونَةً لِنَفْسِهِ غَيْرَ مُمَيِّزٍ جَسَدَ الرَّبِّ.<sup>30</sup> مِنْ أَجْلِ هَذَا فِيكُمْ كَثِيرُونَ ضَعَفَاءُ وَمَرْضَى وَكَثِيرُونَ يَرْفُذُونَ.<sup>31</sup> لَأَنَّا لَوْ كُنَّا حَكَمْنَا عَلَى أَنْفُسِنَا لَمَّا حُكِمَ عَلَيْنَا،<sup>32</sup> وَلَكِنْ إِذْ قَدْ حُكِمَ عَلَيْنَا نُؤَدِّبُ مِنَ الرَّبِّ لِكَيْ لَا نُدَانَ مَعَ الْعَالَمِ.<sup>33</sup> إِذَا، يَا إِخْوَتِي، حِينَ تَجْتَمِعُونَ لِلْأَكْلِ، اسْتَظَرُّوا بَعْضُكُمْ بَعْضًا.<sup>34</sup> إِنْ كَانَ أَحَدٌ يَجُوعُ فَلْيَأْكُلْ فِي الْبَيْتِ كَيْ لَا تَجْتَمِعُوا لِلدَّيْتُونَةِ، وَأَمَّا الْأُمُورُ الْبَاقِيَةُ فَعِنْدَمَا آجِيءُ أَرْبِّهَا.

that I declare unto you I praise you not, that ye come together not for the better, but for the worse.<sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.<sup>19</sup> For there must be also heresies among you, that they which are approved may be made manifest among you.<sup>20</sup> When ye come together therefore into one place, this is not to eat the Lord's supper.<sup>21</sup> For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.<sup>22</sup> What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:<sup>24</sup> And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.<sup>25</sup> After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.<sup>27</sup> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.<sup>28</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup.<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.<sup>30</sup> For this cause

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many are weak and sickly among you, and many sleep.<sup>31</sup> For if we would judge ourselves, we should not be judged.<sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.<sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another.<sup>34</sup> And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.