

**Paul's First Epistle to the Corinthians, Chapter 11, Greek Text –  
Westcott -Hort, Interlinear English – G.T. Emery**

**II** μιμηταί μου γίνεσθε καθὼς καὶ ἐγὼ Χριστοῦ.  
Imitators of me let you be just as I also of Christ.

**Dignity in Worship**

**Head Coverings**

<sup>2</sup> Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν  
I commend now you that all things of me you have remembered and just as I delivered to you  
τὰς παραδόσεις κατέχετε.

the traditions you hold fast.

<sup>3</sup> θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν,  
I wish and you have to know that of every man the head the Christ is,  
κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.  
head and of a woman the man, head and of the Christ the God.

<sup>4</sup> πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν  
Every man praying or prophesying down from head having disgraces the  
κεφαλὴν αὐτοῦ.

head of him.

<sup>5</sup> πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ  
Every and woman praying or prophesying uncovered<sup>1</sup> the head  
καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ.  
disgraces the head of her; one for it is and the same the having been shaved.

<sup>6</sup> εἰ γὰρ οὐ κατακαλύπτεται γυνὴ καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ  
If for not be covered a woman let her be shorn; if but dishonour a woman  
τὸ κείρασθαι ἢ ξυρᾶσθαι κατακαλυπτέσθω.

the to be shorn or to be shaved let her be covered up.

<sup>7</sup> Ἄνθρωπος μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ  
A man indeed for not ought to cover up the head, image and glory of God  
ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρὸς ἐστίν.

being; the woman and glory of a man is.

<sup>8</sup> οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναῖκος ἀλλὰ γυνὴ ἐξ ἀνδρός·

Not for is a man out of a woman but a woman out of a man;

<sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.  
also for not was created a man because of the woman, but a woman because of the man.

<sup>10</sup> διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.  
Because of this ought the woman authority to have upon the head because of the angels.

<sup>11</sup> πλὴν οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναῖκος ἐν κυρίῳ·  
Moreover neither a woman without a man nor a man without a woman in Lord;

<sup>12</sup> ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναῖκος·  
Even as for the woman out of the man, after this manner also the man through the woman;  
τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

the things and all out of the God.

<sup>13</sup> Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ  
Among you selves let you judge; becoming is it a woman uncovered to the God  
προσεύχεσθαι;

to pray?

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1 11:13.

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<sup>14</sup> οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἔὰν κομᾶ,  
Not the nature self teach you that a man indeed if should let hair grow<sup>2</sup> long,  
ἀτιμία αὐτῷ ἔστιν,  
an ignominy to him it is,

<sup>15</sup> γυνὴ δὲ ἔὰν κομᾶ δόξα αὐτῇ ἔστιν;  
a woman but if should let hair grow long a glory to her it is?  
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.  
Because the hair<sup>3</sup> in place of a covering<sup>4</sup> has been given to her.

<sup>16</sup> Εἰ δὲ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,  
If but anyone supposes argumentative<sup>5</sup> to be, we such as this custom<sup>6</sup> not have,  
οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.  
neither the churches of the God.

### The Lord's Supper

#### The Misconduct at the Lord's Supper

<sup>17</sup> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον  
This but declaring not I approve because not for the better  
ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.  
but for the worse<sup>7</sup> do you come together.

<sup>18</sup> πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν,  
First of all indeed for coming together of you in church I hear of divisions among you to be,  
καὶ μέρος τι πιστεύω.  
and part certain I believe.

<sup>19</sup> δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται  
It behoves for also sects among you to be, that [also] the approved evident may become  
ἐν ὑμῖν.  
among you.

<sup>20</sup> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν  
Coming together therefore of you upon the same not it is belonging to the Lord<sup>8</sup>  
δεῖπνον φαγεῖν·  
a supper to eat;

<sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν  
each one for the own supper takes in advance in the to eat, and whom indeed (one)  
πεινᾷ ὃς δὲ μεθύει.  
is hungry whom but (another) is drunk.

<sup>22</sup> μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ  
Not for house not you have for the to eat and to drink? Or the church of the God  
καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν;  
you despise, and put to shame the not having? What should I say to you?  
ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.  
Commend you? In this not I do commend.

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2 11:15.

3 κόμη, n.f., hair, head of hair, - only here in the NT.

4 Heb. 1:12.

5 φιλόνηκος, adj, argumentative, contentious, - only here in the NT.

6 John 18:39.

7 2 Corinthians 12:15.

8 Rev. 1:10.

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### A Recalling of the Institution of the Lord's Supper

Mt. 26:26-29; Mk. 14:22\_25; Lk. 22:14-20

<sup>23</sup> Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ  
I for received from of te Lord, which also delivered to you, that the Lord Jesus in the  
νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον  
night in which he was being given over took bread

<sup>24</sup> καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτο μοῦ ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·  
and having given thanks he broke and said; <sup>9</sup>This of me it is the body the on behalf of you;<sup>10</sup>  
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.  
this let you do for the my remembrance.

<sup>25</sup> ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ  
In like manner also the cup after the to dine saying; This the cup the new  
διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε εἰς  
covenant it is in of the of me blood; this let you do, as often as<sup>11</sup> you may drink for  
τὴν ἐμὴν ἀνάμνησιν.  
the of me remembrance.

<sup>26</sup> ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε,  
As often for as you should eat the bread this and the cup you should drink,  
τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὗ ἔλθῃ.  
the death of the Lord you declare until that he should come.

### Unworthily taking the Supper

<sup>27</sup> Ὅστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
So that whosoever should eat the bread or should drink the cup of the Lord unworthily,  
ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.  
guilty will be of the body and of the blood of the Lord.

<sup>28</sup> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ  
Let scrutinize and a man himself, and so out of the bread let him eat and out of the  
ποτηρίου πινέτω·  
cup let drink;

<sup>29</sup> ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων  
the for eating and drinking<sup>12</sup> judgment to himself eats and drinks not making distinction  
τὸ σῶμα.  
the body.<sup>13</sup>

<sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί.  
Because of this among you many weak and ill and fallen asleep a number.

<sup>31</sup> εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·  
If but ourselves we were discerning, not would we being judged;

<sup>32</sup> κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ  
being judged but by of the Lord we are corrected, that not with the world  
κατακριθῶμεν.  
we may be condemned.

<sup>33</sup> Ὅστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.  
Therefore, brothers of me, coming together for the to eat one another let you wait.

9 'Take, eat' not in any of the major early MSS.

10 Some MSS add κλώμενον 'is being broken'.

11 11:26; Rev. 11:6.

12 Some important early MSS add ἀναξίως - 'unworthily'.

13 Some important early MSS add τοῦ κυρίου - 'of the Lord'.

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<sup>34</sup> εἴ τις πεινᾷ ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε.  
If anyone is hungry in house let him eat, that not into judgment you should come together.  
τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.  
The and which remains whenever I should come I will arrange.