

# The First Epistle to the Corinthians, Chapter 11

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΑ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **lexical note**.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 11:2–6

#### Headship and head-covering: the theological premise and its first application

Paul opens with praise for their holding to the traditions (2), then lays down the ordering principle: the head of every man is Christ, the head of woman is man, the head of Christ is God (3). From this 'head' (κεφαλή) language he draws the worship-practice: a man who prays or prophesies with something down over his head shames his head (4), but a woman who prays or prophesies with her head uncovered shames her head — it is one and the same as being shaved (5); for if she will not cover herself, let her be shorn — and since shearing or shaving is a disgrace, let her be covered (6).

B · 11:7–12

#### Creation order and its mutual qualification

The grounding shifts to Genesis: man ought not cover his head, being the image and glory of God, while woman is the glory of man (7); for man is not from woman but woman from man (8), nor was man created for the woman but woman for the man (9). For this reason the woman ought to have authority on her head, because of the angels (10). Yet — lest the order be misread as independence — neither is woman apart from man nor man apart from woman in the Lord (11), for as the woman is from the man, so the man is through the woman, and all things are from God (12).

C • 11:13–16

### The appeal to propriety, nature, and church custom

Paul invites their own judgment: is it fitting for a woman to pray to God uncovered (13)? Nature itself teaches that long hair on a man is a dishonor (14) but on a woman a glory, since her hair is given her for a covering (15). And if anyone is disposed to be contentious about it, the apostolic and ecclesial settlement closes the matter: we have no such custom, nor do the churches of God (16).

D • 11:17–22

### Rebuke: the divisive and shameful assemblies at the Supper

Now a sharp turn — here Paul does not praise, because their gatherings do more harm than good (17). First, he hears of divisions when they assemble as a church, and partly believes it (18), for factions must come so the approved may be evident (19). So when they meet, it is not really the Lord's Supper they eat (20): each rushes to take his own meal, one going hungry while another gets drunk (21). Have they no houses to eat in? Do they despise God's church and humiliate those who have nothing? Shall he praise them? He does not (22).

E • 11:23–26

### The dominical tradition of the Lord's Supper

Against their abuse Paul sets the received tradition, traced to the Lord himself: on the night he was betrayed Jesus took bread (23), gave thanks, broke it, and said, 'This is my body which is for you; do this in remembrance of me' (24); likewise the cup after supper, 'This cup is the new covenant in my blood; do this, as often as you drink it, in remembrance of me' (25). For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes (26).

F • 11:27–34

### Worthy participation, self-examination, and discipline

Therefore whoever eats the bread or drinks the cup unworthily is guilty of the body and blood of the Lord (27). Let a person examine himself, and so eat and drink (28); for the one who eats and drinks without discerning the body eats and drinks judgment on himself (29). This is why many among them are weak and ill and a number have died (30). But if we judged ourselves rightly we would not be judged (31); and being judged by the Lord we are disciplined, that we not be condemned with the world (32). So then, brothers, when you gather to eat, wait for one another (33); if anyone is hungry, let him eat at home, so that your meeting may not bring judgment — the remaining matters Paul will set in order when he comes (34).

## 1 μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.

Be imitators of me, just as I also am of Christ.

HINGE / EXHORTATION **ASYNDETON** The verse caps the food-and-freedom argument (10:23–33): as Paul forgoes his rights for others' good in imitation of Christ's self-giving, so should they. It also bridges to the head-covering and Supper sections, where self-regarding conduct is again corrected by Christ-shaped deference.

## μιμηταί

imitators

Nominative

*predicate nominative (w/ γίνεσθε)*

μιμητής: 'imitator' (cf. 'mimic'); the disciple reproduces the pattern of the teacher, and ultimately of Christ (cf. 4:16; 1 Thess 1:6).

## μου

of me

Genitive

*objective genitive (whom they imitate)*

## γίνεσθε

be / become

Pres Mid Impv 2 Pl · γίνομαι

*imperative*

→ customary present (durative command)

γίνομαι: 'become, be'; the present imperative urges an ongoing pattern of life, not a single act.

## καθώς

just as

*comparative conjunction*

## καγώ

I also

Nominative

*subject (crasis: καὶ ἐγώ)*

καγώ: crasis of καὶ ἐγώ, 'I too'; Paul's imitation is itself derivative — patterned on Christ.

## Χριστοῦ

of Christ

Genitive

*objective genitive (verb 'am an imitator' gapped)*

Χριστός: the ultimate model — the self-emptying, others-serving Lord (cf. Phil 2:5–8).

## 2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.

Now I praise you because you remember me in everything and hold fast to the traditions, just as I delivered them to you.

**TRANSITION / COMMENDATION** **δέ** A δέ marks the move into a new topic. Paul opens the section as he often does, with measured praise (contrast the pointed οὐκ ἐπαινῶ of v.17, 22), commending their adherence to the παραδόσεις — the fixed body of apostolic teaching he 'handed down,' a key word that returns in v.23.

## Ἐπαινῶ

I praise

Pres Act Indic 1 Sg · ἐπαινέω

*main verb*

→ descriptive present

ἐπαινέω: 'praise, commend' (ἐπί + αἰνέω); the same verb is pointedly withheld at v.17, 22, framing the chapter between commendation and rebuke.

## δὲ

now

*transitional conjunction*

## ὕμᾱς

you

Accusative

*direct object*

## ὅτι

because

*causal conjunction*

## πάντα

in everything

Accusative

*accusative of respect (adverbial)*

πάντα: here neuter plural 'in all things' — comprehensive remembrance of Paul's teaching.

## μου

me

Genitive

*objective genitive (of μέμνησθε)*

## μέμνησθε

you remember

Perf Mid/Pass Indic 2 Pl · μμνήσκομαι

*main verb (ὅτι clause)*

→ intensive perfect (settled remembrance)

μμνήσκομαι: 'remember, keep in mind'; the perfect denotes a remembering that abides — they continue mindful of his teaching.

## καὶ

and

*coordinating conjunction*

## καθὼς

just as

*comparative conjunction*

## παρέδωκα

I delivered

Aor Act Indic 1 Sg · παραδίδωμι

*verb (comparative clause)*

→ constative aorist

παραδίδωμι: 'hand over, deliver'; a technical term for transmitting authoritative tradition (cf. παρέλαβον/παρέδωκα, v.23) — the rabbinic masorah pattern.

## ὕμῖν

to you

Dative

*indirect object*

## τὰς

the

Accusative

*article*

## παραδόσεις

traditions

Accusative

*direct object (of κατέχετε)*

παράδοσις: 'tradition, what is handed down'; the fixed deposit of apostolic teaching — neutral here, not the human παραδόσεις Jesus criticized (Mark 7).

## κατέχετε

you hold fast

Pres Act Indic 2 Pl · κατέχω

*main verb (object τὰς παραδόσεις)*

→ customary present

κατέχω: 'hold down, hold fast, retain' (κατά + ἔχω); to keep a firm grip on what was received.

3 θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

But I want you to know that the head of every man is Christ, and the head of woman is man, and the head of Christ is God.

THESIS / GROUNDING PRINCIPLE **δέ** The δέ is slightly adversative: before applying the tradition, Paul lays the theological premise. The disclosure formula 'I want you to know' flags a foundational point. The threefold κεφαλὴ ('head') establishes an ordered relation — Christ/man, man/woman, God/Christ — that grounds everything that follows; the sequence is not strictly hierarchical-descending but moves to show even Christ has a 'head.'

## θέλω

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ descriptive present

θέλω: 'will, wish'; θέλω ὑμᾶς εἰδέναι is a disclosure formula introducing weighty teaching.

## δὲ

but

*transitional/mildly adversative conjunction*

## ὑμᾶς

you

Accusative

*accusative subject of εἰδέναι*

## εἰδέναι

to know

Perf Act Inf · οἶδα

*complementary infinitive (of θέλω)*

→ intensive perfect (present sense)

οἶδα: 'know'; perfect in form, present in meaning — settled knowledge that Paul wants them to possess.

ὅτι

that

*conjunction (content of εἰδέναι)*

παντός

of every

Genitive

*attributive adjective*

ἀνδρός

man

Genitive

*genitive of subordination/relationship*

ἀνὴρ: 'man, husband'; throughout the passage it shades between 'male' and 'husband,' the marriage relation never far off.

ἡ

the

Nominative

*article*

κεφαλῆ

head

Nominative

*predicate nominative*

κεφαλῆ: lit. 'head'; metaphorically of preeminence/source — the controlling image of the whole unit, debated between 'authority over' and 'source/origin.'

ὁ

the

Nominative

*article*

Χριστός

Christ

Nominative

*subject*

Χριστός: 'Anointed,' Messiah; here the 'head' of every man.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*copula*

→ stative present

κεφαλῆ

head

Nominative

*predicate nominative (verb gapped)*

δὲ

and

*connective (listing)*

γυναικὸς

of woman

Genitive

*genitive of subordination/relationship*

γυνή: 'woman, wife'; like ἀνὴρ it oscillates between 'female' and 'wife.'

ὁ

the

Nominative

*article*

ἀνὴρ

man

Nominative

*subject*

κεφαλῆ

head

Nominative

*predicate nominative (verb gapped)*

δὲ

and

*connective (listing)*

τοῦ

of

Genitive

*article*

**Χριστοῦ**

Christ

Genitive

*genitive of subordination/relationship*

Χριστοῦ: that even Christ has a 'head' (God) shows the relation need not imply inferiority of nature, only ordered relation.

**ὁ**

the

Nominative

*article*

**θεός**

God

Nominative

*subject*

θεός: God; the climactic term — the chain rises to God as head of Christ.

#### 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ.

Every man who prays or prophesies having something down over his head shames his head.

APPLICATION (MALE) ASYNDETON Asyndeton drives straight into the first application. The participles 'praying or prophesying' set the scene in public worship. The double sense of κεφαλή (literal head / the 'head' Christ of v.3) is exploited: the man who covers his literal head dishonors his metaphorical Head.

**πᾶς**

every

Nominative

*attributive adjective*

**ἀνὴρ**

man

Nominative

*subject*

**προσευχόμενος**

praying

Pres Mid Ptc · Nom Sg Masc ·

προσεύχομαι

*attributive participle*

→ present (concurrent)

προσεύχομαι: 'pray'; the activity assumes audible, leading prayer in the assembly.

**ἢ**

or

*disjunctive conjunction*

## προφητεύων

prophesying

Pres Act Ptc · Nom Sg Masc · προφητεύω

*attributive participle*

→ present (concurrent)

προφητεύω: 'prophesy'; Spirit-prompted speech for edification (cf. ch. 14) — notably, women too pray and prophesy (v.5), assumed not forbidden.

## κατὰ

down over

*preposition + genitive (downward extension)*

κατὰ + gen. here = 'down from/over';  
κατὰ κεφαλῆς ἔχων = 'having (a covering) hanging down over the head.'

## κεφαλῆς

head

Genitive

*object of κατὰ*

## ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

*adverbial ptc. (attendant circumstance)*

→ present (concurrent)

ἔχω: 'have, hold'; with κατὰ κεφαλῆς, an idiom for wearing a covering on the head.

## καταισχύνει

shames

Pres Act Indic 3 Sg · καταισχύνω

*main verb*

→ gnomic present

καταισχύνω: 'put to shame, dishonor' (κατά-intensive of αἰσχύνω); the gnomic present states a general principle.

## τὴν

the

Accusative

*article*

## κεφαλὴν

head

Accusative

*direct object*

κεφαλῆ: here double-edged — his own (literal) head, and 'his Head,' Christ (v.3).

## αὐτοῦ

his

Genitive

*genitive of possession*

5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

But every woman who prays or prophesies with her head uncovered shames her head, for it is one and the same as the woman who is shaved.

APPLICATION (FEMALE) **δέ** The parallel-but-opposite case: what shames the man (covering) is the reverse for the woman (uncovering). The γάρ clause supplies the cultural equation — an uncovered head in worship is as scandalous as a shaved one, setting up the a fortiori of v.6.

**πᾶσα**

every

Nominative

*attributive adjective*

**δὲ**

but

*adversative conjunction (contrast w/ v.4)*

**γυνή**

woman

Nominative

*subject*

**προσευχομένη**

praying

Pres Mid Ptc · Nom Sg Fem · προσεύχομαι

*attributive participle*

→ present (concurrent)

**ἢ**

or

*disjunctive conjunction*

**προφητεύουσα**

prophesying

Pres Act Ptc · Nom Sg Fem · προφητεύω

*attributive participle*

→ present (concurrent)

προφητεύω: that women pray and prophesy in the assembly is here simply assumed; the issue is the manner (head covered), not the activity.

**ἀκατακαλύπτω**

uncovered

Dative

*predicate adjective (dat. of manner)*

ἀκατακάλυπτος: 'uncovered, unveiled' (alpha-privative + κατακαλύπτω); whether a veil or bound-up hair is meant is debated.

**τῇ**

the

Dative

*article*

**κεφαλῇ**

head

Dative

*dative of respect/manner*

**καταισχύνει**

shames

Pres Act Indic 3 Sg · καταισχύνω

*main verb*

→ gnomic present

**τὴν**

the

Accusative

*article*

**κεφαλὴν**

head

Accusative

*direct object*

κεφαλή: again double — her own head, and 'her head' the man (v.3).

**αὐτῆς**

her

Genitive

*genitive of possession*

**ἐν**

one

Nominative

*predicate nominative (neuter)*

εἷς: 'one'; 'one and the same thing' — an idiom of equivalence.

**γάρ**

for

*explanatory conjunction*

**ἐστιν**

it is

Pres Act Indic 3 Sg · εἶμι

*copula*

→ stative present

καὶ

and

*coordinating conjunction (epexegetic)*

τὸ

the

Nominative

*article*

αὐτὸ

same

Nominative

*predicate (identity)*

ὁ αὐτός: 'the same'; reinforces the equivalence with being shaved.

τῇ

as the (one)

Dative

*article (substantizes ptc.)*

ἐξυρημένη

who is shaved

Perf Mid/Pass Ptc · Dat Sg Fem · ξυράω

*substantival participle (dat. of comparison)*

→ *intensive perfect (resultant state)*

ξυράω: 'shave'; the perfect points to the shorn condition. A shaved head on a woman signaled disgrace, mourning, or punishment in the ancient world.

6 εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλυπτέσθω.

For if a woman will not cover herself, then let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her cover herself.

ARGUMENT FROM CONSISTENCY (A FORTIORI) γὰρ A two-step conditional argument enforcing the equivalence of v.5. First-class condition: granting (for argument) that she goes uncovered, consistency demands she go all the way and be shorn; but since shearing is admittedly shameful, the conclusion reverses — let her be covered. The two imperatives (κειράσθω ... κατακαλυπτέσθω) frame the *reductio*.

εἰ

if

*conditional conjunction (first class)*

γὰρ

for

*explanatory conjunction*

οὐ

not

*negative particle*

**κατακαλύπτεται**

covers herself

Pres Mid Indic 3 Sg · κατακαλύπτω

*main verb (protasis)*

→ *descriptive present*

κατακαλύπτω: 'cover, veil completely'  
(κατά + καλύπτω); the middle = 'cover oneself.'

**γυνή**

a woman

Nominative

*subject*

καὶ

also

*adverbial (ascensive)*

**κειράσθω**

let her be shorn

Aor Mid Impv 3 Sg · κείρω

*imperative (apodosis)*

→ *ingressive aorist (permissive imperative)*

κείρω: 'cut the hair, shear' (as of sheep);  
the middle 'have herself shorn' — a  
rhetorical 'then go all the way.'

εἰ

if

*conditional conjunction (first class)*

δὲ

but

*adversative conjunction*

**αἰσχρὸν**

disgraceful

Nominative

*predicate nominative (neuter)*

αἰσχρός: 'shameful, disgraceful'; the  
honor-shame category that drives the  
whole argument.

**γυναικὶ**

for a woman

Dative

*dative of reference/disadvantage*

**τὸ**

the

Nominative

*article (substantizes inf.)*

## κείρασθαι

to be shorn

Aor Mid Inf · κείρω

*articular infinitive (subject of αἰσχρόν)*

→ constative aorist

## ἢ

or

*disjunctive conjunction*

## ξυρᾶσθαι

to be shaved

Pres Mid Inf · ξυράω

*infinitive (coordinate subject)*

→ descriptive present

ξυράω: 'shave (close, with a razor)'; an intensification beyond mere cutting (κείρω).

## κατακαλυπτέσθω

let her cover herself

Pres Mid Impv 3 Sg · κατακαλύπτω

*imperative (conclusion)*

→ customary present (durative command)

κατακαλύπτω: the resolving imperative — given the shame of shearing, covering is the fitting course.

7 ἄνθρωπος μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν.

For a man indeed ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

**GROUND FROM CREATION** γὰρ The γὰρ moves from cultural propriety to theological grounding in Genesis 1–2. The μὲν ... δέ sets man and woman in balanced contrast: man as 'image and glory of God,' woman as 'glory of man.' Note Paul does not deny the woman is also God's image (Gen 1:27); the point is relational glory, why each should be ordered rightly in worship.

## ἄνθρωπος

a man

Nominative

*subject*

## μὲν

indeed

*particle (correlative w/ δέ)*

## γὰρ

for

*explanatory conjunction*

## οὐκ

not

*negative particle*

## ὀφείλει

ought

Pres Act Indic 3 Sg · ὀφείλω

*main verb (w/ complementary inf.)*

→ descriptive present (obligation)

ὀφείλω: 'owe, be obligated'; here moral fittingness — what one 'ought' (cf. v.10).

## κατακαλύπτεσθαι

to cover

Pres Mid Inf · κατακαλύπτω

*complementary infinitive*

→ descriptive present

κατακαλύπτω: 'cover oneself'; the same verb as the women's command (v.6), here negated for men.

## τήν

the

Accusative

*article*

## κεφαλῆν

head

Accusative

*accusative of respect (w/ middle)*

## εἰκῶν

image

Nominative

*predicate nom. (w/ ptc. ὑπάρχων)*

εἰκῶν: 'image, likeness' (cf. 'icon'); from Gen 1:26–27, man made in God's image.

## καί

and

*coordinating conjunction*

## δόξα

glory

Nominative

*predicate nominative*

δόξα: 'glory, honor, radiance'; that which reflects and displays another's worth — the keyword joining vv.7–15.

## Θεοῦ

of God

Genitive

*genitive of relationship/source*

## ὑπάρχων

being

Pres Act Ptc · Nom Sg Masc · ὑπάρχω

*causal participle*

→ present (concurrent/stative)

ὑπάρχω: 'be, exist (inherently)'; a slightly weightier 'to be,' stressing the man's given constitution.

## ἡ

the

Nominative

*article*

## γυνή

woman

Nominative

*subject*

## δὲ

but

*adversative conjunction (μέν ... δέ)*

**δόξα**

glory

Nominative

*predicate nominative*

δόξα: the woman is 'man's glory' — she displays his honor (notably Paul stops short of saying 'image of man,' guarding Gen 1:27).

**άνδρός**

of man

Genitive

*genitive of relationship*

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

## 8 οὐ γάρ ἐστιν ἀνήρ ἐκ γυναικός, ἀλλὰ γυνή ἐξ άνδρός·

For man is not from woman, but woman from man;

SUPPORT FROM ORDER OF ORIGIN **γάρ** Grounds v.7's claim by appeal to the order of creation in Gen 2: the woman's origin is from the man (Eve from Adam's side). The οὐ ... ἀλλά construction is a sharp not-this-but-that.

**οὐ**

not

*negative particle*

**γάρ**

for

*explanatory conjunction*

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

**άνήρ**

man

Nominative

*subject*

**ἐκ**

from

*preposition + genitive (source)*

**γυναικός**

woman

Genitive

*object of ἐκ (source)*

**ἀλλά**

but

*strong adversative conjunction*

**γυνή**

woman

Nominative

*subject (verb gapped)*

ἐξ

from

*preposition + genitive (source)*

ἄνδρός

man

Genitive

*object of ἐκ (source)*

ἄνδρός: alludes to Gen 2:22–23, Eve formed from Adam — the woman's origin 'out of' the man.

9 καὶ γὰρ οὐκ ἐκτίσθη ἄνθρωπος διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

for indeed man was not created for the sake of the woman, but woman for the sake of the man.

SUPPORT FROM PURPOSE OF CREATION καὶ γάρ A second ground (καὶ γάρ, 'for indeed/also'), now from purpose rather than origin: Gen 2:18 — woman was made as a helper 'for' the man. Origin (v.8) and telos (v.9) together support v.7's ordering, before v.11–12 qualify it.

καὶ

and

*conjunction (καὶ γάρ = 'for indeed')*

γὰρ

for

*explanatory conjunction*

οὐκ

not

*negative particle*

ἐκτίσθη

was created

Aor Pass Indic 3 Sg · κτίζω

*main verb*

→ constative aorist

κτίζω: 'create, found'; the divine-passive points to God as creator (Gen 2).

ἄνθρωπος

man

Nominative

*subject*

διὰ

for the sake of

*preposition + accusative (purpose)*

διὰ + acc. = 'because of, for the sake of'; here final/purpose sense.

τὴν

the

Accusative

*article*

γυναῖκα

woman

Accusative

*object of διὰ*

ἀλλὰ

but

*strong adversative conjunction*

γυνή

woman

Nominative

*subject (verb gapped)*

διὰ

for the sake of

*preposition + accusative (purpose)*

τὸν

the

Accusative

*article*

ἄνδρα

man

Accusative

*object of διὰ*

ἄνδρα: echoes Gen 2:18, the woman made 'for' the man as a fitting helper.

## 10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

For this reason the woman ought to have authority on her head, because of the angels.

INFERENCE / APPLICATION **διὰ τοῦτο** The famously dense conclusion. 'Authority on her head' (ἐξουσίαν) most likely denotes the covering as a sign of her own authority to participate in worship — a positive marker, not mere submission. 'Because of the angels' is variously taken (the angels present at worship who guard order; or witnesses of created order). Paul leaves it terse.

διὰ

for

*preposition + accusative (cause)*

τοῦτο

this reason

Accusative

*object of διὰ (διὰ τοῦτο = 'therefore')*

ὀφείλει

ought

Pres Act Indic 3 Sg · ὀφείλω

*main verb (w/ complementary inf.)*

→ descriptive present (obligation)

ὀφείλω: 'be obligated'; the same 'ought' applied to the man in v.7, now to the woman.

ἡ

the

Nominative

*article*

<p><b>γυνή</b> woman Nominative subject</p>	<p><b>ἐξουσίαν</b> authority Accusative <i>direct object (of ἔχειν)</i></p> <p>ἐξουσία: 'authority, right'; the active sense suggests the covering signifies the woman's own authority to pray/prophesy, not merely a sign of subjection — much debated.</p>	<p><b>ἔχειν</b> to have Pres Act Inf · ἔχω <i>complementary infinitive</i></p> <p>→ descriptive present</p>	<p><b>ἐπὶ</b> on <i>preposition + genitive (place)</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>κεφαλῆς</b> head Genitive <i>object of ἐπὶ (place)</i></p>	<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i></p>	<p><b>τούς</b> the Accusative <i>article</i></p>
<p><b>ἀγγέλους</b> angels Accusative <i>object of διὰ (cause)</i></p> <p>ἄγγελος: 'messenger, angel'; the phrase is famously obscure — likely the angels who attend and guard the order of worship and creation.</p>			

## 11 πλὴν οὔτε γυνή χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

Nevertheless, in the Lord woman is not apart from man, nor man apart from woman;

**QUALIFICATION / COUNTERBALANCE** **πλὴν** πλὴν ('nevertheless, however') guards the foregoing from being read as the woman's inferiority or independence. 'In the Lord' the two are mutually interdependent — neither exists apart from the other. The double οὔτε ... οὔτε balances the ordering of vv.7–10 with reciprocity.

<p>πλήν nevertheless <i>adversative particle (qualifying)</i></p> <p>πλήν: 'however, only, nevertheless'; introduces a corrective qualification to what precedes.</p>	<p>οὔτε neither <i>correlative negative conjunction</i></p>	<p>γυνή woman Nominative <i>subject (verb gapped: 'is')</i></p>	<p>χωρίς apart from <i>improper preposition + genitive (separation)</i></p> <p>χωρίς: 'without, apart from'; denotes separation — here denied, asserting interdependence.</p>
<p>ἄνδρὸς man Genitive <i>object of χωρίς</i></p>	<p>οὔτε nor <i>correlative negative conjunction</i></p>	<p>ἄνηρ man Nominative <i>subject (verb gapped)</i></p>	<p>χωρίς apart from <i>improper preposition + genitive (separation)</i></p>
<p>γυναικὸς woman Genitive <i>object of χωρίς</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>κυρίῳ the Lord Dative <i>dat. of sphere (the new locus of relation)</i></p> <p>κύριος: 'Lord'; 'in the Lord' relativizes the creation ordering within the redeemed mutuality of the Christian community.</p>	

## 12 ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρὸς, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

for as the woman is from the man, so also the man is through the woman; but all things are from God.

**GROUND FOR THE MUTUALITY** γὰρ Grounds v.11's reciprocity: if woman originally came 'from' man (Gen 2), every man since comes 'through' a woman (birth) — a balancing of origin. The closing clause 'all things are from God' subordinates both to the Creator, the true source.

ὥσπερ

as

*comparative conjunction (correl. w/ οὕτως)*

γὰρ

for

*explanatory conjunction*

ἡ

the

Nominative

*article*

γυνή

woman

Nominative

*subject (verb gapped)*

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

ἄνδρός

man

Genitive

*object of ἐκ (source)*

οὕτως

so

*correlative adverb*

καὶ

also

*adverbial (ascensive)*

ὁ

the

Nominative

*article*

ἄνῆρ

man

Nominative

*subject (verb gapped)*

διὰ

through

*preposition + genitive (means/agency)*

διὰ + gen. = 'through'; the man comes 'through' the woman, i.e. by birth — balancing the woman's origin from the man.

τῆς

the

Genitive

*article*

γυναικός

woman

Genitive

*object of διὰ*

τὰ

the

Nominative

*article*

δὲ

but

*conjunction (mild contrast)*

πάντα

all things

Nominative

*subject (verb gapped)*

πᾶς: 'all things'; the comprehensive neuter — the whole created order.

ἐκ

from

*preposition + genitive (ultimate source)*

τοῦ

the

Genitive

*article*

θεοῦ

God

Genitive

*object of ἐκ (ultimate source)*

θεός: the final source of all — relativizing every creaturely 'from/through' under God.

# 13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

Judge for yourselves: is it fitting for a woman to pray to God uncovered?

**APPEAL TO THEIR JUDGMENT** **ASYNDETON** Paul turns the case over to their own sense of fitness (κρίνατε, imperative). The rhetorical question expects the answer 'no,' appealing to a shared instinct of propriety (πρέπον) before the argument from nature in vv.14–15.

<p><b>ἐν</b> among <i>preposition + dative</i></p>	<p><b>ὑμῖν</b> yourselves Dative <i>object of ἐν</i></p>	<p><b>αὐτοῖς</b> yourselves Dative <i>intensive pronoun (ἐν ὑμῖν αὐτοῖς = 'among your own selves')</i></p>	<p><b>κρίνατε</b> judge Aor Act Impv 2 Pl · κρίνω <i>imperative (appeal)</i> → <i>ingressive aorist (command to decide)</i> κρίνω: 'judge, decide'; Paul invites their own discernment of what is fitting.</p>
<p><b>πρέπον</b> fitting Pres Act Ptc · Nom Sg Neut · πρέπω <i>predicate participle (impersonal 'it is fitting')</i> → <i>present (stative)</i> πρέπω: 'be fitting, suitable, proper'; the participle πρέπον with ἐστὶν = 'it is becoming.'</p>	<p><b>ἐστὶν</b> is it Pres Act Indic 3 Sg · εἶμι <i>copula (impersonal)</i> → <i>stative present</i></p>	<p><b>γυναῖκα</b> a woman Accusative <i>accusative subject of infinitive</i></p>	<p><b>ἀκατακάλυπτον</b> uncovered Accusative <i>predicate adjective (w/ subject of inf.)</i> ἀκατακάλυπτος: 'uncovered'; cf. v.5 — the manner under scrutiny.</p>
<p><b>τῷ</b> to Dative <i>article</i></p>	<p><b>θεῷ</b> God Dative <i>dat. of recipient (w/ προσεύχεσθαι)</i> θεός: the address of prayer — heightening the gravity of doing so uncovered.</p>	<p><b>προσεύχεσθαι</b> to pray Pres Mid Inf · προσεύχομαι <i>infinitive (subject of πρέπον ἐστὶν)</i> → <i>descriptive present</i></p>	

# 14 οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾶ ἀτιμία αὐτῷ ἐστίν,

Does not nature itself teach you that if a man has long hair it is a dishonor to him,

**ARGUMENT FROM NATURE (MALE)** **ASYNDETON** A second rhetorical question (οὐδέ ... expecting 'yes, it does'), appealing to 'nature' — ingrained cultural-natural sensibility about hair. The μὲν anticipates the contrasting δέ of v.15 (man's long hair a dishonor / woman's a glory).

<p>οὐδὲ not even / nor <i>negative conjunction (in question, expects 'yes')</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>φύσις nature Nominative <i>subject</i> φύσις: 'nature'; here the customary, ingrained sense of what is natural and fitting — overlapping convention and creation.</p>	<p>αὐτὴ itself Nominative <i>intensive pronoun</i></p>
<p>διδάσκει teach Pres Act Indic 3 Sg · διδάσκω <i>main verb</i> → gnomic present διδάσκω: 'teach'; nature personified as instructor.</p>	<p>ὑμᾶς you Accusative <i>direct object</i></p>	<p>ὅτι that <i>conjunction (content of teaching)</i></p>	<p>ἀνὴρ a man Nominative <i>subject (of ἐὰν κομᾶ)</i></p>
<p>μὲν indeed <i>particle (correl. w/ δέ, v.15)</i></p>	<p>ἐὰν if <i>conditional conjunction (third class)</i></p>	<p>κομᾶ has long hair Pres Act Subj 3 Sg · κομάω <i>verb (protasis of conditional)</i> → customary present κομάω: 'wear long hair, let the hair grow' (κόμη, 'hair'); of cultivated long hair, not mere length.</p>	<p>ἀτιμία a dishonor Nominative <i>predicate nominative</i> ἀτιμία: 'dishonor, disgrace' (alpha-privative + τιμή, 'honor'); the honor-shame frame again.</p>

**αὐτῷ**

to him

Dative

*dative of disadvantage*

**ἐστιν**

is

Pres Act Indic 3 Sg · εἶμι

*copula (apodosis)*

→ gnomic present

15 γυνή δὲ ἐὰν κομᾶ δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

but if a woman has long hair it is a glory to her? For her hair has been given to her in place of a covering.

ARGUMENT FROM NATURE (FEMALE) **δέ** The contrasting half: a woman's long hair is her δόξα (echoing vv.7-8). The ὅτι clause supplies the reason — hair is given 'in place of' (or 'as') a covering, providing a natural analogue to the worship-covering and rounding off the appeal to nature.

**γυνή**

a woman

Nominative

*subject*

**δὲ**

but

*adversative conjunction (μέν ... δέ)*

**ἐὰν**

if

*conditional conjunction (third class)*

**κομᾶ**

has long hair

Pres Act Subj 3 Sg · κομάω

*verb (protasis)*

→ customary present

**δόξα**

a glory

Nominative

*predicate nominative*

δόξα: 'glory'; the keyword of vv.7-8 reappears — the woman's hair displays honor.

**αὐτῇ**

to her

Dative

*dative of advantage*

**ἐστιν**

is

Pres Act Indic 3 Sg · εἶμι

*copula (apodosis)*

→ gnomic present

**ὅτι**

for / because

*causal conjunction*

ἡ

the

Nominative

article

κόμη

hair

Nominative

subject

κόμη: 'hair (of the head)'; the long, cultivated hair (cognate w/ κομάω).

ἀντί

in place of

preposition + genitive  
(substitution/equivalence)

ἀντί: 'instead of, in place of'; here perhaps 'corresponding to, as' a covering — the hair as a natural analogue.

περιβόλαιου

a covering

Genitive

object of ἀντί

περιβόλαιον: 'wrap, mantle, covering' (from περιβάλλω, 'throw around'); something thrown about for covering.

δέδοται

has been given

Perf Mid/Pass Indic 3 Sg · δίδωμι

main verb (ὄτι clause)

→ intensive perfect (abiding gift)

δίδωμι: 'give'; the divine-passive perfect — God's settled provision; hair stands as a given covering.

αὐτῇ

to her

Dative

dative of advantage/recipient

16 Εἰ δέ τις δοκεῖ φιλόνεκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

But if anyone is inclined to be contentious, we have no such custom, nor do the churches of God.

CLOSING APPEAL TO CUSTOM δέ Paul forecloses prolonged dispute by appeal to apostolic and universal-church practice. 'No such custom' most naturally means no custom of contentiousness (or of women praying uncovered); the appeal to all 'the churches of God' caps the argument with catholic precedent.

Εἰ

if

*conditional conjunction (first class)*

δέ

but

*transitional/adversative conjunction*

τις

anyone

Nominative

*subject (indefinite pronoun)*

δοκεῖ

is inclined / thinks

Pres Act Indic 3 Sg · δοκέω

*main verb (w/ inf.)*

→ descriptive present

δοκέω: 'seem, think, be disposed'; here  
'is minded/inclined' to be quarrelsome.

φιλόνηκος

contentious

Nominative

*predicate adjective (w/ εἶναι)*

φιλόνηκος: 'fond of strife, contentious'  
(φίλος + νέκος, 'quarrel'); a lover of  
dispute for its own sake.

εἶναι

to be

Pres Act Inf · εἶμι

*complementary infinitive*

→ stative present

ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

τοιαύτην

such

Accusative

*attributive demonstrative adjective*

συνήθειαν

custom

Accusative

*direct object*

συνήθεια: 'custom, habitual practice'  
(σύν + ἥθος); 'no such custom' — of  
contention, or of the disputed practice.

οὐκ

not

*negative particle*

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

*main verb*

→ customary present

οὐδὲ

nor

*negative conjunction*

αἱ

the

Nominative

*article*

ἐκκλησία

churches

Nominative

*subject (verb gapped)*

ἐκκλησία: 'assembly, church'; the appeal  
to the universal practice of all the  
congregations.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of possession*

# 17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.

But in giving this charge I do not praise you, because you come together not for the better but for the worse.

**TRANSITION TO REBUKE** **δέ** A pointed pivot: where v.2 began with praise, here Paul withholds it (οὐκ ἐπαινῶ). The reason follows — their very assemblies are doing more harm than good, introducing the Lord's Supper abuses of vv.18–34.

**Τοῦτο**

this

Accusative

direct object (of παραγγέλλων)

**δὲ**

but

transitional/adversative conjunction

**παραγγέλλων**

charging / instructing

Pres Act Ptc · Nom Sg Masc · παραγγέλλω  
adverbial participle (temporal/circumstantial)

→ present (concurrent)

παραγγέλλω: 'command, charge, give instruction'; a weighty term for an authoritative directive.

**οὐκ**

not

negative particle

**ἐπαινῶ**

I praise

Pres Act Indic 1 Sg · ἐπαινέω

main verb

→ descriptive present

ἐπαινέω: 'praise'; the deliberate negation of v.2 — the frame of the chapter turns from commendation to censure.

**ὅτι**

because

causal conjunction

**οὐκ**

not

negative particle

**εἰς**

for

preposition + accusative (result/goal)

<p><b>τὸ</b> the Accusative <i>article (substantizes adj.)</i></p>	<p><b>κρείσσον</b> better Accusative <i>substantival comparative adjective</i> κρείσσον: 'better, superior'; comparative of ἀγαθός/κρατύς — 'the better.'</p>	<p><b>ἀλλὰ</b> but <i>strong adversative conjunction</i></p>	<p><b>εἰς</b> for <i>preposition + accusative (result)</i></p>
<p><b>τὸ</b> the Accusative <i>article (substantizes adj.)</i></p>	<p><b>ἥσσον</b> worse Accusative <i>substantival comparative adjective</i> ἥσσον: 'lesser, worse'; comparative — 'the worse.' Their meetings damage rather than build.</p>	<p><b>συνέρχεσθε</b> you come together Pres Mid Indic 2 Pl · συνέρχομαι <i>main verb (ὄτι clause)</i> → <i>customary present</i> συνέρχομαι: 'come together, assemble' (σύν + ἔρχομαι); the keyword of the section (vv.17, 18, 20, 33, 34).</p>	

**18** πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.

For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

**GROUND: THE REPORT OF DIVISIONS** **γὰρ** The first (πρῶτον) and chief problem: σχίσματα at the assembly. The genitive absolute sets the scene. 'In part I believe it' is a measured, almost ironic concession — Paul credits the report enough to address it.

## πρῶτον

first

*adverb (sequence)*

πρῶτον: 'first(ly)'; the μέν that follows leaves its answering δέ unfulfilled (a μέν solitarium).

## μέν

indeed

*particle (μέν solitarium)*

## γάρ

for

*explanatory conjunction*

## συνερχομένων

coming together

Pres Mid Ptc · Gen Pl Masc · συνέρχομαι

*genitive absolute (temporal)*

→ present (concurrent)

συνέρχομαι: 'assemble'; the gathering 'as a church' is the setting of the abuse.

## ὑμῶν

you

Genitive

*subject of genitive absolute*

## ἐν

as / in

*preposition + dative*

## ἐκκλησία

a church

Dative

*object of ἐν ('in assembly')*

ἐκκλησία: here in the sense of the gathered congregation/assembly.

## ἀκούω

I hear

Pres Act Indic 1 Sg · ἀκούω

*main verb*

→ descriptive present

ἀκούω: 'hear'; Paul reports what has reached him (cf. 1:11).

## σχίσματα

divisions

Accusative

*accusative subject of ὑπάρχειν*

σχίσμα: 'tear, split, division' (from σχίζω, 'tear'); the same word as 1:10 — factionalism rends the body.

## ἐν

among

*preposition + dative*

## ὑμῖν

you

Dative

*object of ἐν*

## ὑπάρχειν

to exist / there to be

Pres Act Inf · ὑπάρχω

*infinitive (indirect discourse w/ ἀκούω)*

→ stative present

ὑπάρχω: 'be, exist'; in indirect discourse, 'that divisions exist.'

καὶ  
and  
*coordinating conjunction*

**μέρος**  
part  
Accusative  
*accusative of respect (μέρος τι = 'in part')*  
μέρος: 'part, portion'; μέρος τι = 'partly, to some extent.'

**τι**  
some  
Accusative  
*indefinite adjective*

**πιστεύω**  
I believe it  
Pres Act Indic 1 Sg · πιστεύω  
*main verb*  
→ *descriptive present*  
πιστεύω: 'believe, credit'; here 'I credit (the report) in part' — a guarded acceptance.

19 δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

For there must even be factions among you, so that those who are approved may become evident among you.

EXPLANATION (DIVINE PURPOSE IN DIVISIONS) **γὰρ** A theological aside: such factions, though evil, serve under God's providence to disclose the genuine (οἱ δόκιμοι). The δεῖ ('it is necessary') reflects an eschatological inevitability, not divine approval of the strife.

**δεῖ**  
it must / is necessary  
Pres Act Indic 3 Sg · δεῖ  
*impersonal verb (w/ inf.)*  
→ *descriptive present (necessity)*  
δεῖ: 'it is necessary'; here a quasi-eschatological 'must' — divisions inevitably arise before the end.

**γὰρ**  
for  
*explanatory conjunction*

**καὶ**  
even  
*adverbial (ascensive)*

**αἰρέσεις**  
factions  
Nominative  
*subject (of εἶναι)*  
αἵρεσις: 'choice, party, faction' (later 'heresy'); here a hardened party-spirit, intensifying οἰσίοματα.

**ἐν**  
among  
*preposition + dative*

**ὑμῖν**  
you  
Dative  
*object of ἐν*

**εἶναι**  
to be  
Pres Act Inf · εἶμι  
*infinitive (subject of δεῖ)*  
→ *stative present*

**ἵνα**  
so that  
*conjunction (purpose/result)*

<p>καὶ also <i>adverbial</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>δόκιμοι approved Nominative <i>subject (substantival adjective)</i> δόκιμος: 'approved, tested-and-genuine' (from δοκιμάζω, to test metal); the proven ones revealed by the sifting.</p>	<p>φανεροὶ evident Nominative <i>predicate adjective (w/ γένωνται)</i> φανερὸς: 'manifest, evident'; the genuine become visible through the testing.</p>
<p>γένωνται may become Aor Mid Subj 3 Pl · γίνομαι <i>subjunctive (ἵνα clause)</i> → <i>ingressive aorist</i> γίνομαι: 'become, come to be'; the emergence of the proven into view.</p>	<p>ἐν among <i>preposition + dative</i></p>	<p>ὑμῖν you Dative <i>object of ἐν</i></p>	

## 20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν·

When you come together, then, in the same place, it is not the Lord's Supper that you eat;

**INFERENCE / INDICTMENT** οὖν Drawing the consequence (οὖν): given their divisions, what they hold is not in truth the κυριακὸν δεῖπνον. The only NT occurrence of 'the Lord's Supper' — their selfish manner empties the meal of its meaning.

<p><b>Συνερχομένων</b> coming together Pres Mid Ptc · Gen Pl Masc · συνέρχομαι <i>genitive absolute (temporal)</i> → <i>present (concurrent)</i></p>	<p>οὖν then <i>inferential conjunction</i></p>	<p>ὑμῶν you Genitive <i>subject of genitive absolute</i></p>	<p>ἐπὶ in <i>preposition + accusative (ἐπὶ τὸ αὐτό = 'together')</i> ἐπὶ τὸ αὐτό: idiom, 'to the same place, together' (cf. Acts 2:1).</p>
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**τὸ**  
the  
Accusative  
*article*

**αὐτὸ**  
same (place)  
Accusative  
*object of ἐπι*

**οὐκ**  
not  
*negative particle*

**ἔστιν**  
it is  
Pres Act Indic 3 Sg · εἶμι  
*copula (impersonal)*  
→ stative present

**κυριακὸν**  
the Lord's  
Accusative  
*attributive adjective*  
κυριακός: 'belonging to the Lord' (from κύριος); only here and Rev 1:10 ('the Lord's day') in the NT.

**δεῖπνον**  
Supper  
Accusative  
*object of φαγεῖν*  
δεῖπνον: 'dinner, principal meal'; the communal meal at which the Eucharist was set.

**φαγεῖν**  
to eat  
Aor Act Inf · ἐσθίω  
*exegetical/explanatory infinitive*  
→ constative aorist  
ἐσθίω (aor. ἔφαγον): 'eat'; the infinitive specifies what is 'not possible/not the case' — to eat it as the Lord's Supper.

21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

for each one takes his own supper ahead in the eating, and one goes hungry while another gets drunk.

GROUND: THE SELFISH MANNER **γὰρ** The reason it is not the Lord's Supper: instead of sharing, each grabs his own food first (προλαμβάνει), exposing the social rift — the well-off feast and get drunk while the poor go hungry. The ὃς μὲν ... ὃς δὲ sharply juxtaposes the two.

**ἕκαστος**  
each one  
Nominative  
*subject*  
ἕκαστος: 'each, every one'; the individualism that fractures the shared meal.

**γὰρ**  
for  
*explanatory conjunction*

**τὸ**  
the  
Accusative  
*article*

**ἴδιον**  
own  
Accusative  
*attributive adjective*  
ἴδιος: 'one's own, private'; the antithesis of the common meal — each consumes 'his own.'

## δειπνον

supper

Accusative

*direct object*

## προλαμβάνει

takes ahead

Pres Act Indic 3 Sg · προλαμβάνω

*main verb*

→ customary present

προλαμβάνω: 'take beforehand, anticipate' (πρό + λαμβάνω); each eats his own first, not waiting for the others (cf. v.33).

## ἐν

in

*preposition + dat. (articular inf.: temporal)*

## τῷ

the

Dative

*article (substantizes inf.)*

## φαγεῖν

eating

Aor Act Inf · ἐσθίω

*articular infinitive (temporal, 'in the eating')*

→ constative aorist

## καὶ

and

*coordinating conjunction*

## ὅς

one

Nominative

*relative used as demonstrative (ὅς μὲν)*

ὅς μὲν ... ὅς δέ: idiom, 'the one ... the other.'

## μὲν

indeed

*particle (correl. w/ δέ)*

## πεινᾶ

goes hungry

Pres Act Indic 3 Sg · πεινάω

*main verb*

→ descriptive present

πεινάω: 'be hungry'; the poor who arrive late or bring little are left with nothing.

## ὄς

another

Nominative

*relative used as demonstrative (ὄς δέ)*

## δὲ

while / but

*adversative particle (μὲν ... δέ)*

## μεθύει

gets drunk

Pres Act Indic 3 Sg · μεθύω

*main verb*

→ descriptive present

μεθύω: 'be drunk'; the affluent gorge — a stark indictment of the social divide at the table.

**22** μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you? In this I do not praise you.

REBUKE BY RHETORICAL QUESTIONS **γὰρ** A volley of indignant questions. If it is mere eating they want, that belongs at home; to do this in the assembly is to despise God's church and shame the poor. The closing 'in this I do not praise you' inclusio-echoes v.17 and seals the rebuke before the corrective tradition of vv.23–26.

<p><b>μὴ</b> (surely not) <i>interrogative particle (expects 'no')</i></p> <p>μὴ: in a question, anticipates a negative answer — 'you don't, do you?'</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>οἰκίας</b> houses Accusative <i>direct object</i></p> <p>οἰκία: 'house, home'; private feasting belongs at home, not the assembly.</p>	<p><b>οὐκ</b> not <i>negative particle</i></p>
<p><b>ἔχετε</b> you have Pres Act Indic 2 Pl · ἔχω <i>main verb</i></p> <p>→ stative present</p>	<p><b>εἰς</b> for <i>preposition + acc. (articular inf.: purpose)</i></p>	<p><b>τὸ</b> the Accusative <i>article (substantizes inf.)</i></p>	<p><b>ἐσθίειν</b> eating Pres Act Inf · ἐσθίω <i>articular infinitive (purpose)</i></p> <p>→ descriptive present</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πίνειν</b> drinking Pres Act Inf · πίνω <i>infinitive (coordinate)</i></p> <p>→ descriptive present</p> <p>πίνω: 'drink'; paired with eating throughout the section (vv.25–29).</p>	<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>

## ἐκκλησίας

church

Genitive

*genitive object of καταφρονεῖτε*

ἐκκλησία: 'church'; to abuse the gathering is to despise God's own people.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of possession*

## καταφρονεῖτε

do you despise

Pres Act Indic 2 Pl · καταφρονέω

*main verb (rhetorical question)*

→ descriptive present

καταφρονέω: 'look down on, despise, scorn' (κατά + φρονέω); their conduct holds the assembly in contempt.

## καὶ

and

*coordinating conjunction*

## καταισχύνετε

humiliate

Pres Act Indic 2 Pl · καταισχύνω

*main verb*

→ descriptive present

καταισχύνω: 'put to shame, humiliate'; the same verb as vv.4–5, now the poor are shamed.

## τούς

those

Accusative

*article (substantizes ptc.)*

## μὴ

not

*negative particle (w/ participle)*

## ἔχοντας

having (nothing)

Pres Act Ptc · Acc Pl Masc · ἔχω

*substantival participle (the poor)*

→ present (stative)

ἔχω: 'have'; οἱ μὴ ἔχοντες = 'the have-nots,' the poor with no food to bring.

## τί

what

Accusative

*interrogative pronoun (object of εἶπω)*

## εἶπω

shall I say

Aor Act Subj 1 Sg · λέγω

*deliberative subjunctive*

→ deliberative aorist

λέγω (aor. εἶπον): the deliberative subjunctive — 'what am I to say?'

## ὑμῖν

to you

Dative

*indirect object*

## ἐπαινέσω

shall I praise

Aor Act Subj 1 Sg · ἐπαινέω

*deliberative subjunctive*

→ *deliberative aorist*

ἐπαινέω: 'praise'; the verb of v.2, 17 — posed as a question and immediately answered.

## ὑμᾶς

you

Accusative

*direct object*

## ἐν

in

*preposition + dative*

## τούτῳ

this

Dative

*object of ἐν (demonstrative)*

## οὐκ

not

*negative particle*

## ἐπαινῶ

I praise

Pres Act Indic 1 Sg · ἐπαινέω

*main verb*

→ *descriptive present*

ἐπαινέω: the emphatic verdict — 'in this I do not praise.'

## 23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον

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

**GROUND: THE RECEIVED TRADITION** γὰρ Against the abuse Paul sets the dominical institution. The technical pair παρέλαβον ... παρέδωκα ('I received ... I delivered'; cf. v.2; 15:3) marks a fixed tradition traced 'from the Lord.' The solemn time-marker 'on the night he was betrayed' grounds the meal in the passion itself — the earliest written account of the Supper.

ἐγώ

I

Nominative

subject (*emphatic pronoun*)

γὰρ

for

*explanatory conjunction*

παρέλαβον

I received

Aor Act Indic 1 Sg · παραλαμβάνω

*main verb*

→ *constative aorist*

παραλαμβάνω: 'receive (from another), take over'; the counterpart of παραδίδωμι — receiving authoritative tradition.

ἀπὸ

from

*preposition + genitive (ultimate source)*

ἀπὸ: 'from'; the tradition's origin is the Lord himself, whether mediated or by revelation.

τοῦ

the

Genitive

*article*

κυρίου

Lord

Genitive

*object of ἀπὸ (source)*

κύριος: 'Lord'; the risen Christ as the source and authority of the tradition.

ὃ

that which

Accusative

*relative pronoun (object of παρέδωκα)*

καὶ

also

*adverbial*

παρέδωκα

I delivered

Aor Act Indic 1 Sg · παραδίδωμι

*verb (relative clause)*

→ *constative aorist*

παραδίδωμι: 'hand on, deliver'; the same verb of v.2 — what Paul received he faithfully transmitted (note the wordplay with παρεδίδοτο, 'was betrayed,' below).

ὑμῖν

to you

Dative

*indirect object*

ὅτι

that

*conjunction (content of the tradition)*

ὁ

the

Nominative

*article*

## κύριος

Lord

Nominative

*subject*

κύριος: the title underscores that the one instituting is the Lord whose Supper it is (v.20).

## Ἰησοῦς

Jesus

Nominative

*apposition to ὁ κύριος*

## ἐν

on / in

*preposition + dative (time)*

## τῇ

the

Dative

*article*

## νυκτὶ

night

Dative

*dat. of time (when)*

νύξ: 'night'; the solemn night of betrayal anchors the meal in the passion.

## ἣ

in which

Dative

*relative pronoun (dat. of time)*

## παρεδίδετο

he was being betrayed / handed over

Impf Mid/Pass Indic 3 Sg · παραδίδωμι

*verb (relative clause)*

→ progressive imperfect

παρεδίδωμι: 'hand over, betray'; the same verb as 'I delivered' (above) — a poignant wordplay: Jesus 'handed over' the meal on the night he was 'handed over.'

## ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

*main verb (ὅτι clause)*

→ constative aorist

λαμβάνω: 'take'; the first of the institution actions (took, gave thanks, broke, said).

## ἄρτον

bread

Accusative

*direct object*

ἄρτος: 'bread, loaf'; the staple, here the eucharistic loaf (cf. 10:16–17).

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

INSTITUTION: THE BREAD ASYNDETON The bread-word. The participial chain (giving thanks → broke → said) recounts the dominical actions. 'My body which is for you' interprets the broken bread as the self-giving of Christ; the command 'do this εἰς ... ἀνάμνησιν' makes the meal a recurring memorial-proclamation, not a one-time act.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>εὐχαριστήσας</b> having given thanks Aor Act Ptc · Nom Sg Masc · εὐχαριστέω <i>adverbial participle (antecedent)</i> → antecedent aorist εὐχαριστέω: 'give thanks'; the source of 'Eucharist' — the thanksgiving over the bread.</p>	<p><b>ἔκλασεν</b> he broke Aor Act Indic 3 Sg · κλάω <i>main verb</i> → constative aorist κλάω: 'break'; the breaking of the one loaf (cf. 10:16–17, the one bread/one body).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p><b>Τοῦτό</b> this Nominative <i>subject (demonstrative)</i> τοῦτο: neuter, agreeing with the predicate σῶμα — 'this (bread) is my body.'</p>	<p><b>μού</b> my Genitive <i>possessive genitive</i></p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἶμι <i>copula</i> → stative present</p>

**τὸ**

the

Nominative

article

**σῶμα**

body

Nominative

predicate nominative

σῶμα: 'body'; the bread identified with Christ's body given in death (and resonant with the ecclesial 'body,' v.29; ch. 12).

**τὸ**

the (one)

Nominative

article (attributive position)

**ὑπὲρ**

for

preposition + genitive (benefit/substitution)

ὑπὲρ: 'on behalf of, for'; the body given 'for you' — vicarious self-offering (the later witnesses add κλώμενον, 'broken').

**ὑμῶν**

you

Genitive

object of ὑπὲρ

**τούτο**

this

Accusative

direct object (of ποιεῖτε)

**ποιεῖτε**

do

Pres Act Impv 2 Pl · ποιέω

imperative (institution command)

→ customary present (durative command)

ποιέω: 'do, perform'; the present imperative commands a repeated, ongoing practice.

**εἰς**

in / for

preposition + accusative (purpose)

**τήν**

the

Accusative

article

**ἐμὴν**

my / of me

Accusative

possessive adjective

ἐμός: 'my'; the emphatic possessive — 'my remembrance,' i.e. remembrance of me.

**ἀνάμνησιν**

remembrance

Accusative

object of εἰς (purpose)

ἀνάμνησις: 'remembrance, memorial' (ἀνά + μνήσκω); more than mental recall — a covenantal re-presenting before God (cf. the Passover memorial).

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἔμῳ αἵματι· τοῦτο ποιεῖτε, ὅσάκις ἔαν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood; do this, as often as you drink it, in remembrance of me."

**INSTITUTION: THE CUP** **ASYNDETON** The cup-word, parallel (ὡσαύτως) to the bread. 'After supper' shows the cup followed the meal, fitting the abuse of vv.20–21. The cup is 'the new covenant in my blood' (Jer 31:31; Exod 24:8) — the inauguration of the promised covenant by Christ's death; the memorial command and 'as often as' establish recurrence.

<p><b>ὡσαύτως</b> in the same way <i>adverb (manner)</i></p> <p>ὡσαύτως: 'likewise, in the same way'; parallels the cup-action to the bread-action.</p>	<p><b>καὶ</b> also <i>adverbial</i></p>	<p><b>τὸ</b> the Accusative <i>article (object of implied ἔλαβεν)</i></p>	<p><b>ποτήριον</b> cup Accusative <i>direct object (verb 'took' gapped)</i></p> <p>ποτήριον: 'cup, drinking-vessel'; by metonymy its contents — 'the cup of the Lord' (10:21).</p>
<p><b>μετὰ</b> after <i>preposition + acc. (articular inf.: time)</i></p>	<p><b>τὸ</b> the Accusative <i>article (substantizes inf.)</i></p>	<p><b>δειπνῆσαι</b> supping Aor Act Inf · δειπνέω <i>articular infinitive (temporal, 'after supping')</i></p> <p>→ constative aorist</p> <p>δειπνέω: 'dine, take the main meal' (cf. δεῖπνον, v.20–21); the cup came after the meal proper.</p>	<p><b>λέγων</b> saying Pres Act Ptc · Nom Sg Masc · λέγω <i>adverbial participle (manner)</i></p> <p>→ present (concurrent)</p>
<p><b>Τοῦτο</b> this Nominative <i>subject (demonstrative)</i></p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>ποτήριον</b> cup Nominative <i>subject (apposition to τοῦτο)</i></p>	<p><b>ἡ</b> the Nominative <i>article</i></p>

## καινή

new

Nominative

*attributive adjective*

καινός: 'new (in quality/kind)'; the long-promised 'new covenant' of Jer 31:31.

## διαθήκη

covenant

Nominative

*predicate nominative*

διαθήκη: 'covenant, testament'; the binding divine arrangement, here inaugurated in Christ's blood (Exod 24:8; Jer 31).

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

## ἐν

in

*preposition + dative (means/instrument)*

## τῷ

the

Dative

*article*

## ἐμῷ

my

Dative

*possessive adjective*

## αἵματι

blood

Dative

*dat. of means (covenant-ratifying death)*

αἷμα: 'blood'; the sacrificial death that ratifies the covenant — the cup signifies the blood (cf. 10:16).

## τούτο

this

Accusative

*direct object (of ποιεῖτε)*

## ποιεῖτε

do

Pres Act Impv 2 Pl · ποίω

*imperative (institution command)*

→ customary present (durative command)

## ὄσάκις

as often as

*temporal adverb (indefinite frequency)*

ὄσάκις: 'as often as, whenever'; with ἔάν + subjunctive, of repeated occasions.

## ἐάν

(-ever)

*particle (w/ ὄσάκις, indefinite)*

## πίνετε

you drink

Pres Act Subj 2 Pl · πίνω

*subjunctive (indefinite temporal clause)*

→ customary present

πίνω: 'drink'; the recurring act that re-enacts the memorial.

## εἰς

in / for

*preposition + accusative (purpose)*

## τὴν

the

Accusative

*article*

## ἐμὴν

my / of me

Accusative

*possessive adjective*

## ἀνάμνησιν

remembrance

Accusative

*object of εἰς (purpose)*

ἀνάμνησις: the second memorial command — bread and cup alike re-present Christ.

26 ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

INTERPRETATION OF THE RITE **γὰρ** Paul's own gloss on the tradition: the meal is a proclamation (καταγγέλλετε) of the Lord's death — a visible, communal preaching — bounded eschatologically 'until he comes.' The Supper looks back to the cross and forward to the parousia; this verse grounds the worthiness warning of v.27.

<p><b>ὅσάκις</b> as often as <i>temporal adverb (indefinite frequency)</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>ἐὰν</b> (-ever) <i>particle (w/ ὅσάκις)</i></p>	<p><b>ἐσθίητε</b> you eat Pres Act Subj 2 Pl · ἐσθίω <i>subjunctive (indefinite temporal clause)</i> → customary present ἐσθίω: 'eat'; the recurring eating that proclaims.</p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>ἄρτον</b> bread Accusative <i>direct object</i> ἄρτος: 'bread'; with the demonstrative, 'this bread' of the institution.</p>	<p><b>τοῦτον</b> this Accusative <i>attributive demonstrative</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>τὸ</b> the Accusative <i>article</i></p>	<p><b>ποτήριον</b> cup Accusative <i>direct object (of πίνητε)</i></p>	<p><b>πίνητε</b> you drink Pres Act Subj 2 Pl · πίνω <i>subjunctive (indefinite temporal clause)</i> → customary present</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>

## θάνατον

death

Accusative

*direct object (of καταγγέλλετε)*

θάνατος: 'death'; the cross is the content proclaimed in the meal.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*possessive/subjective genitive*

κύριος: 'Lord'; whose death the rite announces.

## καταγγέλλετε

you proclaim

Pres Act Indic 2 Pl · καταγγέλλω

*main verb (apodosis)*

→ customary/gnomic present

καταγγέλλω: 'proclaim, announce'; the Supper is itself a preaching of the cross (indicative, not imperative).

## ἄχρι

until

*improper preposition/conjunction (temporal limit)*

ἄχρι οὗ: 'until (the time when)'; sets the eschatological terminus.

## οὗ

which

Genitive

*relative (w/ ἄχρι, temporal)*

## ἔλθῃ

he comes

Aor Act Subj 3 Sg · ἔρχομαι

*subjunctive (indefinite temporal clause)*

→ ingressive aorist

ἔρχομαι: 'come'; the parousia — the Supper is provisional, looking to Christ's return (cf. Marana tha, 16:22).

27 Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

So then, whoever eats the bread or drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord.

**INFERENCE / WARNING** Ὡστε Drawing the practical consequence (ὥστε) from vv.23–26: because the meal proclaims the Lord's death, to partake 'unworthily' (in the divisive, contemptuous manner of vv.20–22) is to sin against the very body and blood it represents — to incur liability for the Lord himself.

ὥστε

so then

*inferential conjunction (result)*

ὥστε: 'so that, therefore'; draws the consequence.

ὅς

whoever

Nominative

*indefinite relative (subject)*

ὅς ἄν: 'whoever' — a general statement.

ἄν

-ever

*particle (w/ subj., indefinite)*

ἐσθίη

eats

Pres Act Subj 3 Sg · ἐσθίω

*subjunctive (indefinite relative clause)*

→ customary present

τὸν

the

Accusative

*article*

ἄρτον

bread

Accusative

*direct object*

ἢ

or

*disjunctive conjunction*

πίνη

drinks

Pres Act Subj 3 Sg · πίνω

*subjunctive (indefinite relative clause)*

→ customary present

τὸ

the

Accusative

*article*

ποτήριον

cup

Accusative

*direct object*

τοῦ

of the

Genitive

*article*

κυρίου

Lord

Genitive

*possessive genitive (modifies both ἄρτον and ποτήριον)*

ἀναξίως

unworthily

*adverb (manner)*

ἀναξίως: 'in an unworthy manner' (ἀν- + ἄξιος); adverb — the manner of eating, not the worthiness of the person.

ἔνοχος

guilty / liable

Nominative

*predicate adjective*

ἔνοχος: 'liable, guilty, answerable to' (+ gen.); a legal term — held accountable for the body and blood.

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

*copula (apodosis)*

→ predictive future

τοῦ

of the

Genitive

*article*

## σώματος

body

Genitive

*genitive (w/ ἔνοχος: liability for)*

σῶμα: 'body'; sinning against the body  
Christ gave (and the body that is the church).

## καὶ

and

*coordinating conjunction*

## τοῦ

the

Genitive

*article*

## αἵματος

blood

Genitive

*genitive (w/ ἔνοχος)*

αἷμα: 'blood'; the covenant-blood of v.25  
— to profane the rite is to wrong the death it proclaims.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*possessive genitive*

## 28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

But let a person examine himself, and so let him eat of the bread and drink of the cup;

**PRESCRIPTION / REMEDY** **δέ** The remedy for unworthy participation: self-examination (δοκιμαζέτω, cognate with οἱ δόκιμοι, v.19), then partaking. The point is not abstention but a proving that issues in right participation — 'and so' (οὕτως) eat and drink.

## δοκιμαζέτω

let him examine

Pres Act Impv 3 Sg · δοκιμάζω

*imperative*

→ customary present (durative command)

δοκιμάζω: 'test, prove, examine (as metal)'; the same root as οἱ δόκιμοι (v.19) — self-scrutiny that issues in genuineness.

## δὲ

but

*transitional/mildly adversative conjunction*

## ἄνθρωπος

a person

Nominative

*subject*

ἄνθρωπος: 'human being, person'; the generic 'anyone' — each must examine himself.

## ἑαυτόν

himself

Accusative

*reflexive pronoun (direct object)*

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὕτως so <i>adverb (manner: 'in this way, then')</i> οὕτως: 'thus, so'; having examined, then partake — the rite is not abolished but rightly approached.</p>	<p>ἐκ of / from <i>preposition + genitive (partitive)</i></p>	<p>τοῦ the Genitive <i>article</i></p>
<p>ἄρτου bread Genitive <i>partitive genitive (object of ἐσθιέτω)</i></p>	<p>ἐσθιέτω let him eat Pres Act Impv 3 Sg · ἐσθίω <i>imperative</i> → customary present (durative command)</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐκ of / from <i>preposition + genitive (partitive)</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>ποτηρίου cup Genitive <i>partitive genitive (object of πινέτω)</i></p>	<p>πινέτω let him drink Pres Act Impv 3 Sg · πίνω <i>imperative</i> → customary present (durative command)</p>	

## 29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

For the one who eats and drinks eats and drinks judgment on himself, if he does not discern the body.

GROUND FOR THE WARNING **γὰρ** Grounds the call to examine: eating without 'discerning the body' brings judgment on oneself. 'The body' likely points both to the Lord's body in the meal and to the church-body being fractured (vv.20–22) — failing to recognize either profanes the Supper.

ὁ

the (one)

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

ἐσθίων

eating

Pres Act Ptc · Nom Sg Masc · ἐσθίω

substantival participle (subject)

→ present (general)

καὶ

and

coordinating conjunction

πίνων

drinking

Pres Act Ptc · Nom Sg Masc · πίνω

substantival participle (coordinate subject)

→ present (general)

κρίμα

judgment

Accusative

direct object (cognate-like w/ verbs)

κρίμα: 'judgment, verdict, condemnation'; here a chastening judgment (cf. v.32), not final damnation.

ἐαυτῷ

on himself

Dative

dative of disadvantage (reflexive)

ἐσθίει

eats

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ gnomic present

καὶ

and

coordinating conjunction

πίνει

drinks

Pres Act Indic 3 Sg · πίνω

main verb

→ gnomic present

μὴ

not

negative particle (w/ participle)

διακρίνων

discerning

Pres Act Ptc · Nom Sg Masc · διακρίνω

conditional/causal participle

→ present (concurrent)

διακρίνω: 'distinguish, discern, judge rightly' (διά + κρίνω); a wordplay with κρίμα/κρίνω of vv.29–32 — to fail to 'discern' brings 'judgment.'

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object (of διακρίνων)

σῶμα: 'body'; the object not discerned — the Lord's body in the meal and/or the church as Christ's body (the later witnesses add τοῦ κυρίου).

## 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί.

For this reason many among you are weak and ill, and a number have fallen asleep.

**EVIDENCE OF THE JUDGMENT** **διὰ τοῦτο** Paul reads present afflictions in the community — sickness and even death — as the disciplinary 'judgment' of v.29 already at work. 'Fallen asleep' (κοιμῶνται) is the gentle Christian idiom for the death of believers, framing it as discipline, not damnation (v.32).

διὰ

for

*preposition + accusative (cause)*

τοῦτο

this reason

Accusative

*object of διὰ (διὰ τοῦτο = 'therefore')*

ἐν

among

*preposition + dative*

ὑμῖν

you

Dative

*object of ἐν*

πολλοὶ

many

Nominative

*subject (substantival adjective)*

ἀσθενεῖς

weak

Nominative

*predicate adjective*

ἀσθενής: 'weak, sickly' (alpha-privative + σθένος, 'strength'); physical infirmity.

καὶ

and

*coordinating conjunction*

ἄρρωστοὶ

ill

Nominative

*predicate adjective*

ἄρρωστος: 'sick, infirm' (alpha-privative + ῥώννυμι, 'be strong'); a near-synonym intensifying ἀσθενεῖς.

καὶ

and

*coordinating conjunction*

κοιμῶνται

have fallen asleep

Pres Mid/Pass Indic 3 Pl · κοιμάομαι

*main verb*

→ present (resultant state)

κοιμάομαι: 'sleep, fall asleep'; the tender euphemism for the death of believers — implying hope of resurrection (cf. 15:6, 18, 20).

ἱκανοί

a number / quite a few

Nominative

*subject (substantival adjective)*

ἱκανός: 'sufficient, considerable'; here 'a good number, quite a few.'

### 31 εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

But if we judged ourselves rightly, we would not be judged;

**CONDITIONAL REMEDY** **δέ** A second-class (contrary-to-fact) condition: honest self-discernment would forestall the Lord's judgment. The wordplay continues — διεκρίνομεν ('discern ourselves') / ἐκρινόμεθα ('be judged') — pressing the call of v.28 to self-examination.

εἰ

if

*conditional conjunction (second class)*

δὲ

but

*transitional/adversative conjunction*

ἑαυτοὺς

ourselves

Accusative

*reflexive pronoun (direct object)*

διεκρίνομεν

we judged / discerned

Impf Act Indic 1 Pl · διακρίνω

*main verb (protasis, contrary-to-fact)*

→ imperfect (unreal condition)

διακρίνω: 'discern, judge (oneself)'; the same verb as v.29 — proper self-judgment averts divine judgment.

οὐκ

not

*negative particle*

ἂν

would

*particle (marks unreal apodosis)*

ἂν: signals the contrary-to-fact apodosis.

ἐκρινόμεθα

we would be judged

Impf Mid/Pass Indic 1 Pl · κρίνω

*main verb (apodosis, contrary-to-fact)*

→ imperfect (unreal condition)

κρίνω: 'judge'; the divine judgment of v.29–30 that self-judgment would have prevented.

## 32 κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

but when we are judged, we are disciplined by the Lord, so that we may not be condemned with the world.

**REASSURANCE / PURPOSE** **δέ** A consoling clarification: the Lord's judgment on believers is fatherly discipline (παιδευόμεθα), aimed at their salvation — that they not share the final condemnation (κατακριθῶμεν) of the world. Judgment now spares from judgment then.

### κρινόμενοι

being judged

Pres Mid/Pass Ptc · Nom Pl Masc · κρίνω  
*temporal/concessive participle*

→ present (concurrent)

κρίνω: 'judge'; the present discipline as a being-judged by the Lord.

### δὲ

but

*adversative conjunction*

### ὑπὸ

by

*preposition + genitive (agency)*

### τοῦ

the

Genitive  
*article*

### κυρίου

Lord

Genitive  
*genitive of agency*

κύριος: 'Lord'; the judging agent, here as disciplining Father-figure.

### παιδευόμεθα

we are disciplined

Pres Mid/Pass Indic 1 Pl · παιδεύω  
*main verb*

→ descriptive present

παιδεύω: 'train, discipline, instruct (a child)' (from παῖς, 'child'); corrective, formative discipline — not penal destruction (cf. Heb 12:5–11).

### ἵνα

so that

*conjunction (purpose)*

### μὴ

not

*negative particle (w/ subjunctive)*

σύν

with

*preposition + dative (association)*

τῷ

the

Dative

*article*

κόσμῳ

world

Dative

*object of σύν (association)*

κόσμος: 'world'; the unbelieving world destined for final condemnation, from which discipline preserves the believer.

κατακριθῶμεν

we may be condemned

Aor Pass Subj 1 Pl · κατακρίνω

*subjunctive (ἵνα clause)*

→ *constative aorist*

κατακρίνω: 'condemn, pass sentence against' (κατά-intensive of κρίνω); the final, decisive condemnation — contrasted with present παιδεία.

### 33 ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

So then, my brothers, when you come together to eat, wait for one another.

**PRACTICAL CONCLUSION** ὥστε The pastoral upshot (ὥστε), warmed by 'my brothers': the direct remedy for vv.20–22 — wait for one another (ἀλλήλους ἐκδέχεσθε), so the meal is genuinely shared rather than a private προλαμβάνειν (v.21).

ὥστε

so then

*inferential conjunction*

ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the affectionate address softening the correction.

μου

my

Genitive

*genitive of relationship*

συνερχόμενοι

coming together

Pres Mid Ptc · Nom Pl Masc · συνέρχομαι

*temporal participle*

→ *present (concurrent)*

συνέρχομαι: 'assemble'; the keyword of the section, now in the corrective.

εἰς

to

*preposition + acc. (articular inf.: purpose)*

τὸ

the

Accusative

*article (substantizes inf.)*

φαγεῖν

eat

Aor Act Inf · ἐσθίω

*articular infinitive (purpose)*

→ constative aorist

ἀλλήλους

one another

Accusative

*reciprocal pronoun (direct object)*

ἀλλήλων: 'one another'; the reciprocal that answers the selfish ἕκαστος of v.21.

ἐκδέχεσθε

wait for

Pres Mid Impv 2 Pl · ἐκδέχομαι

*imperative*

→ customary present (durative command)

ἐκδέχομαι: 'wait for, expect, receive' (ἐκ + δέχομαι); 'wait for one another' (some take it 'welcome/share with'), the cure for the divisive rush.

34 εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

If anyone is hungry, let him eat at home, so that you may not come together for judgment. About the remaining matters I will give directions when I come.

FINAL INSTRUCTION + DEFERRAL **ASYNDETON** The closing directive: private hunger belongs at home, lest the assembly itself incur 'judgment' (κρίμα, echoing vv.29, 31–32). Paul defers lesser matters to his coming visit (cf. v.20's συνέρχησθε), rounding off the section and the chapter.

εἰ

if

*conditional conjunction (first class)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

πεινᾶ

is hungry

Pres Act Indic 3 Sg · πεινάω

*main verb (protasis)*

→ descriptive present

πεινάω: 'be hungry'; the same verb as v.21 — the hungry are to be fed at home, not to disrupt the assembly.

ἐν

at / in

*preposition + dative (place)*

οἶκῳ

home

Dative

*dat. of place (ἐν οἶκῳ = 'at home')*

οἶκος: 'house, home'; ordinary meals belong at home (cf. οἰκίας, v.22).

ἐσθιέτω

let him eat

Pres Act Impv 3 Sg · ἐσθίω

*imperative (apodosis)*

→ customary present (durative command)

ἵνα

so that

*conjunction (purpose)*

μὴ

not

*negative particle (w/ subjunctive)*

εἰς

for

*preposition + accusative (result/goal)*

κρίμα

judgment

Accusative

*object of εἰς (result)*

κρίμα: 'judgment'; the same word as v.29 — the assembly must not become an occasion of judgment.

συνέροχησθε

you come together

Pres Mid Subj 2 Pl · συνέρχομαι

*subjunctive (ἵνα clause)*

→ customary present

συνέρχομαι: the final use of the keyword — the gathering itself must not bring condemnation.

Τὰ

the

Accusative

*article*

δὲ

and / now

*transitional conjunction*

λοιπὰ

remaining matters

Accusative

*direct object (substantival adjective)*

λοιπός: 'remaining, rest'; τὰ λοιπὰ = 'the other matters' (further details of the meal), left for his visit.

ὡς

when / as

*conjunction (temporal, w/ ἄν + subj.)*

ἄν

-ever

*particle (w/ subj., indefinite time)*

## ἔλθω

I come

Aor Act Subj 1 Sg · ἔρχομαι

*subjunctive (indefinite temporal clause)*

→ ingressive aorist

ἔρχομαι: 'come'; Paul's anticipated visit  
(cf. 4:19; 16:5).

## διατάξομαι

I will give directions

Fut Mid Indic 1 Sg · διατάσσω

*main verb*

→ predictive future

διατάσσω: 'arrange, set in order, direct'  
(διά + τάσσω); to give detailed  
regulations — deferred to his presence.

**On the text.** The Greek follows the standard critical text of 1 Corinthians 11, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, capitalization, and paragraphing are editorial and conventional. All thirty-four verses are present in the critical text; none is bracketed or omitted. A few places carry well-known variation not reproduced here: at v.24 the critical text reads τὸ ὑπὲρ ὑμῶν ('which is for you'), the later witnesses adding κλώμενον ('broken'); at v.29 the critical text reads ὁ ... ἐσθίων καὶ πίνων (without ἀναξίως) and τὸ σῶμα (without τοῦ κυρίου), the Byzantine tradition expanding both. Verse 1 ('Be imitators of me, as I also am of Christ') closes the argument of chapter 10 (10:23–11:1) and is printed here as the first verse of the chapter division while functioning as the hinge between the two units.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph

divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.