

1 Corinthians 11:1-16: A Translation

¹(You) be¹ imitators of me just as I also (am an imitator) of Christ.

²Now, I praise² you because you have remembered³ me in all things and you firmly adhere to the traditions (of teachings),⁴ just as I handed down to you.

³Now, I want you to understand⁵ that the head⁶ of every man is Christ, and the man (is) the head of a woman, and God (is) the head of Christ.

⁴Every man, while praying or prophesying, having (something) on his head, dishonors⁷ his head [Christ]

⁵But every woman who is praying or prophesying with the head uncovered,⁸ dishonors her head [man], for⁹ she is one and the same with one who has been shaved.¹⁰

¹ Γίνεσθε (ginesthe), 2nd person plural present middle imperative of γίνομαι (ginomai), “to come into a certain state or possess certain characteristics, to be, prove to be, turn out to be” (BDAG, 7.199).

² Ἐπαινῶ (epainō), 1st person singular present active indicative of ἐπαινέω (epaineō), “to express one’s admiration for or approval of a pers[on], object, or event, praise τινά someone” (BDAG, 357).

³ Μémνησθε (memnēsthe), 2nd person plural perfect middle indicative of μμνήσκομαι (mimnēskomai), “to recall information from memory, remember, recollect, remind oneself w[ith] gen[ative] of pers[on]” (BDAG, 1.b.652).

⁴ Παράδοσις, accusative feminine plural of παράδοσις, εως, ἡ (paradosis), “the content of instruction that has been handed down, tradition, of teachings, commandments, narratives et al., plural of individual teachings” (BDAG, 2.763).

⁵ Εἰδέναι (eidenai), perfect active infinitive of οἶδα (oida), “to grasp the meaning of someth[ing], understand, recognize, come to know, experience” (BDAG, 4:694).

⁶ Κεφαλὴ (kephalē), nominative singular noun of κεφαλή, ἡς, ἡ, “a being of high status, head, fig[urative]: God the κ. of Christ, Christ the κ. of man, the man the κ. of the woman” (BDAG, 2.4:542).

⁷ Κατασχύνει (kataischynei), 3rd person singular present active indicative of κατασχύνω (kataischynō), “dishonor, disgrace” (BDAG, 1.517).

⁸ Ἀκατακάλυπτος (akatakalypṭō), dative feminine singular noun of ἀκατακάλυπτος, ον (akatakalypṭos), “uncovered” (BDAG, 35).

⁹ For = grounds

¹⁰ Ἐξυρημένῃ (exyrēmenē), perfect middle/passive participle dative feminine singular of ξυράω (xyraō), “to shave” (BDAG, 686).

⁶For¹¹ if a woman does not cover herself¹² [her head], let her also cut off her hair¹³; but if to have one's hair cut off or to have oneself shaved is disgraceful¹⁴ to a woman, let her cover herself [her head].

⁷For,¹⁵ on the one hand, a man ought not to cover the head [his head], being the image and glory of God, but, on the other hand, the woman is the glory of man.

⁸For¹⁶ man is not from woman, but woman (is) from man.

⁹For¹⁷ even man was not created for the sake of the woman, but woman (was created) for the sake of the man;

¹⁰For this reason a woman ought to have authority¹⁸ on the head [her head] because of the angels.

¹¹Only, in the Lord, woman (is) neither independent of man nor man (is) independent of woman.

¹²For¹⁹ just as the woman (is) from the man, so also the man (is) through the woman; and all things (are) from God.

¹³(You - plural) judge among yourselves: A woman praying to God as uncovered, is that proper?

¹¹ For = grounds

¹² Κατακαλύπτεται (katakalyptetai), 3rd person singular present middle indicative of κατακαλύπτω (katakalyptō), "cover, veil" (BDAG, 517).

¹³ Κειράσθω (keirasthō), 3rd person singular aorist middle imperative of κείρω (keirō), "shear; middle: cut one's hair or have one's hair cut" (BDAG, 538).

¹⁴ Αἰσχρὸν (aischron), nominative neuter singular noun of αἰσχρός, ἄ, ὄν (aischros), "pert[aining] to being socially or morally unacceptable, shameful, base" (BDAG, 29). Note: This same word is used in 1 Corinthians 14:35, addressing women being silent in the assembly, unless praying or prophesying: ³⁴The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. ³⁵If they desire to learn anything, let them ask their own husbands at home; for it is improper (αἰσχρὸν) for a woman to speak in church" (1 Corinthians 14:34-35).

¹⁵ For = grounds

¹⁶ For = explanatory

¹⁷ For = explicatory

¹⁸ Ἐξουσίαν (exousian), accusative singular noun of ἐξουσία, ας, ῆ (exousia), "the right to control or command, authority, absolute power, warrant" (BDAG, 3:353).

¹⁹ For = explanatory

¹⁴Does not nature itself teach you that if, on the one hand, a man has long hair, it is a dishonor²⁰ to him,

¹⁵but, on the other hand, if a woman has long hair, it is a glory²¹ to her? For hair has been given to her as an adorned covering.²²

¹⁶But if one is disposed to be contentious, we have no such²³ practice²⁴, nor the assemblies of God (have such practice).

²⁰ ἄτιμία (atimia), nominative feminine singular noun of ἀτιμία, ας, ἡ (atimia), “a state of dishonor or disrespect, dishonor—of affective state” (BDAG, 149).

²¹ Δόξα (doxa), nominative feminine singular noun of δόξα, ης, ἡ (doxa), “honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige” (BDAG, 1:257).

²² Περιβολαίου (peribolaiou), genitive neuter singular of περιβόλαιον, ου, τό (peribolaion), “that which is thrown around: an article of apparel that covers much of the body, covering, wrap, cloak, robe” (BDAG, 800).

²³ Τοιαύτην (toiautēn), accusative feminine singular correlative adjective of τοιοῦτος, αὕτη, οὗτον (toioutos), “pert[aining] to being like some pers[on] or thing mentioned in a context, of such a kind, such as this, like such (BDAG, 1009).

²⁴ Συνήθειαν (synētheian), nominative feminine plural of συνήθεια, ας, ἡ (synētheia), “objectively custom, habit, usage” (BDAG, 2.b:971).