

The 'brethren' in AV., following D E F G K L, Latt., is an interpolation: **Κ** A B C P Copt. Arm. Aeth. omit.

3. θέλω δὲ ὑμᾶς εἰδέναι. 'But I would have you know' something not previously mentioned, but of more importance than they supposed, because of the principles involved. In Col. ii. 1 we have the same formula, but more often οὐ θέλω ὑμᾶς ἀγνοεῖν (x. 1, xii. 1; 2 Cor. i. 8; Rom. i. 13, xi. 25), which is always accompanied by the affectionate address, ἀδελφοί. He feels bound to insist upon the point in question, and perhaps would hint that the Corinthians do not know everything.

παντὸς ἀνδρός. 'Of every man Christ is the head': παντός is emphatic, every male of the human family. He says ἀνδρός rather than ἀνθρώπου (xv. 45) to mark the contrast with γυνή, and he takes the middle relationship first; 'man to Christ' comes between 'woman to man' and 'Christ to God.' By κεφαλή is meant supremacy, and in each clause it is the predicate; 'Christ is the head of man, man is the head of woman, and God is the head of Christ': iii. 23; Eph. i. 22, iv. 15, v. 23, comp. Judg. xi. 11; 2 Sam. xxii. 44. God is supreme in reference to the Messiah as having sent Him. This was a favourite Arian text; it is in harmony with xv. 24-28, and, like that passage, it implies more than the inferiority of Christ's human nature; John vi. 57. See Ellicott, 1 *Corinthians*, pp. 64, 65; H. St J. Thackeray, *St Paul and Contemporary Jewish Thought*, p. 49; Godet, *ad loc.*

4. προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων. 'When he prays or prophesies having (a veil) down over his head.' The particples are temporal and give the circumstances of the case. With κατὰ κεφ. ἔχων comp. λυπούμενος κατὰ κεφ. of Haman (Esth. vi. 12), Vulg. *aperto capite*; here *velato capite*. The 'prophesying' means public teaching, admonishing or comforting; delivering God's message to the congregation (xiii. 9, xiv. 1, 3, 24, 31, 39). Such conduct 'dishonours his head' because covering it is a usage which symbolizes subjection to some visible superior, and in common worship the man has none: those who are visibly present are either his equals or his inferiors. There is no reason for supposing that men at Corinth had been making this mistake in the congregation. The conduct which would be improper for men is mentioned in order to give point to the censure on women, who in this matter had been acting as men. It is doubtful whether the Jews used the *tallith* or veil in prayer as early as this. We need not suppose that the Apostle is advocating the Greek practice of praying bare-headed in opposition to Jewish custom: he is arguing on independent Christian principles. Tertullian's protest to the heathen (*Apol.*