

Women must not pray or prophesy with uncovered heads, as men rightly do.

Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. θέλω δὲ ὑμᾶς εἰδέναί ὅτι παντὸς

2. ὑμᾶς] *Rec.* adds ἀδελφοί: *Lachm., Tisch., Treg., Rev., Westc. and Hort* omit, on very clearly preponderating authority.

a good example, comp. *Rothe, Theol. Ethik*, § 1027, Vol. iv. p. 258 sq. (ed. 2).

V. CENSURES ON DISORDERS IN THEIR CHURCH ASSEMBLIES (ch. xi. 2-34).

2-16. *That women ought not to pray or prophesy with uncovered heads.*

2. Ἐπαινῶ δὲ κ.τ.λ.] 'Now I praise you that in all things ye remember': transition, by means of the δὲ μεταβατικόν (see notes on *Gal.* i. 11, iii. 8), from the questions which had now been answered, to certain matters connected with their religious service on which it was necessary to advert. *Winer (Gr. § 53. 2. c)* regards this verse as in antithetical connexion with ver. 1. ('Yet in this exhortation I mean no blame') but with detriment to the connexion of this verse with what follows, and also to the sort of terminating character of the preceding precept: comp. ch. iv. 16. The Apostle, with the thorough knowledge which he had of the human heart, begins with words of praise and conciliation: ἀπὸ ἐγκωμίων ἄρχεται, *Chrys.* In this praise there was no irony (*Lomb., Aquin.*), and certainly no want of truth or reality (*Theodoret*); the Corinthian Church did remember the Apostle, and was also the subject of his thanksgiving to God (ch. i. 4), but some members of that Church had, in various ways, lapsed into disorder: see *Calv. in loc.* The πάντα is the accus. of the 'quantitative' object (see notes on ch. ix.

25) and is not governed by, but dependent on μέμνησθε, the direct construction with the accus. (in which the idea seems that of 'bearing in mind,' or 'keeping in remembrance'; comp. *Kühner, Gr. § 417. 6. 12*) not being found in the N. T., though not uncommonly found in earlier Greek.

καὶ καθὼς παρέδωκα κ.τ.λ.] 'and maintain the traditions even as I delivered them unto you': expansion and practical elucidation of the preceding member, the καὶ adding the more distinctive and special (notes on *Col.* iv. 12) to the more general μου μέμνησθε; they remembered their Apostle, and evinced it by maintaining and holding fast (comp. *Luke* viii. 15, τὸν λόγον κατέχουσιν, *1 Thess.* v. 21, τὸ καλὸν κατέχετε, *Heb.* x. 23, κατέχωμεν τὴν ὁμολογίαν) the instructions which he had left with them. These 'traditions' (see notes on *2 Thess.* ii. 15) were instructions in relation to doctrine and discipline which the Apostle, either orally or, possibly, in the letter which has not come down to us (see notes on ch. v. 2), had given to his converts at Corinth. The traces of many such deeper παραδόσεις may be observed in this Epistle (comp. vi. 2), and elsewhere in the Apostle's writings: see *2 Thess.* ii. 5.

3. θέλω δὲ ὑμᾶς εἰδέναί] 'but I would have you know': notwithstanding the general commendation, they needed a clearer knowledge of certain broad principles, upon which what might seem usages of slight

ἀνδρὸς ἢ κεφαλὴ ὁ Χριστὸς ἔστιν, κεφαλὴ δὲ γυναικὸς
4 ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός. πᾶς ἀνὴρ

3. τοῦ Χριστοῦ] So [*Lachm.*], *Tisch.*, *Treg.*, *Rev.*, *Westc.* and *Hort*, on clearly preponderating authority: *Rec.* omits τοῦ. In the earlier portion of the verse the article before Χριστός is slightly doubtful, but, on the whole, to be retained.

moment would be found seriously to depend: προτρεπόμενος μᾶλλον ἢ ἀποδεχόμενος λέγει, Severian (*Cram. Cat.*). In this formula (see Col. ii. 1) the Apostle seems to mark the real necessity he felt ('*volo*, apertam facit professionem animi,' Beng.) to bring home to them the truth he was about to specify; comp. ch. x. 1.

ὅτι παντὸς ἀνδρὸς κ.τ.λ.] '*that the head of every man is Christ*,' or, more exactly, *Christ is the head* (ἢ κεφ. being the predicate, Buttm. *Gr. N. T.* p. 109, comp. Winer, *Gr. § 18. 7*) of every man; not merely 'of every Christian' (*Chrys.*, *Theoph.*, al.), but, of every man (comp. *Est.*): of the whole human family (not here to mention the angelical world, Col. ii. 10), Christ, the God-man, is the Head; see *Hofm. in loc.* The meaning of κεφαλὴ must not be unduly limited or unduly extended. The general idea is that of *supremacy* or *pre-eminence* (comp. *Eph. v. 23*), but the particular character of that supremacy or pre-eminence must, in each case be determined by the context, and by the nature of the things specified. Thus, in the first member, the supremacy or pre-eminence is in regard of nature and of headship of the whole human family; in the second, in regard of divinely appointed order and authority (*Gen. ii. 22, 23, iii. 16*: see below, v. 8, 9); in the third, in regard of priority and office, — the pre-eminence of the Father, as Bp. Pearson says, 'undeniably consisting in this that He is God

not of any other but of Himself, and that there is no other person who is God but is God of Him,' *Creed*, art. 1. Vol. 1. p. 60 (ed. Burton): see Waterland, *Second Def.* Vol. II. p. 397 sq. (Oxford, 1843).

κεφαλὴ δὲ Χριστοῦ ὁ Θεός] '*and the head of Christ is God*,' or more exactly, *God is the head of Christ*; the anarthrous κεφαλὴ really being the predicate; see above. This is not said merely κατ' ἀνθρωπότητα (*Theod.*, comp. *Œcum.*), but, as specified above, in reference to that *ιδιάουσα ὑπεροχὴ* (*Chrys.*) which belongs to the First Person of the blessed Trinity. *Estius* here seems to feel some difficulty ('*dure sonat in divinis Patrem dici caput Filii*'), but without reason: it is true biblical doctrine to ascribe this headship to the holy mystery of the eternal generation of the Son, and to the blessed truth, 'that the Father has that essence [which is common to both]—of Himself; the Son, by communication from the Father' (*Pearson*): see *Dorner, Chr. Doctr.* § 91, Vol. III. p. 180 (Clark). The nature of the climactic statement seems designed still more to justify the directions which follow: if the woman stood in a relation of subordination to man, and man to Christ, and Christ (in the sense above explained) to God, the ceremonial relation of the woman to God in the services of the Church might well be marked by some outward token which indicated her true

προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων
καταισχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ 5

position in regard of man; whereas, in the case of man, whose κεφαλὴ was Christ, such a token, as the sequel shows, would violate all εὐταξία: see Chrys. *in loc.*

4. πᾶς ἀνὴρ κ.τ.λ.] 'every man praying or prophesying;' temporal participles specifying the circumstances of the case under consideration; comp. Winer, *Gr.* § 18. 4, obs., here more correct than in § 45. 3, b, where this secondary predication is translated relatively 'who prays or prophesies,—a distinct inaccuracy, as the participle *without* the article, whether in a secondary or a tertiary predication, can never be rightly rendered by a relational clause which would imply a participle *with* the article; see Donalds. *Gr.* § 492. The Apostle is now proceeding to show the full bearing and significance of the climactic statements in the preceding verse. He does not, however, deal with the case of the men, except as serving to illustrate and enhance what he has to say in regard of the women: it is probable that the men regularly prayed uncovered, and that the ἀταξία was the imitation of this on the part of the women: see Bengel *in loc.* On the meaning of προφητεύων ('speaking under the more immediate influence of the Holy Spirit'), comp. notes on *Eph.* iv. 11. This order of men (οἱ τὰ πρῶτα φέροντες ἐν τοῖς λειτουργοῖς τῆς ἐκκλησίας) is mentioned in a very marked manner in the newly found *Διδαχὴ τῶν Ἀποστόλων*; see the note of Bryennius, p. 40, and the excursus of Dean Spence, *Teaching of the Apostles*, p. 135 sqq.
κατὰ κεφαλῆς ἔχων] 'having (anything) hanging down from the head,'

seil. 'velato capite,' Vulg., 'gahuldamma háubida,' Goth., the preposition κατὰ (with a gen.) having its primary meaning of 'desuper,' 'deorsum' (Kühner, *Gr.* § 433. b. 11., Winer, *Gr.* § 47. k; comp. Donalds. *Crat.* § 182), and conveying the idea of something hanging down from the head, *i. e.* a veil or similar sort of covering. It appears from the reff. supplied by Lightfoot (*Hor. Hebr. in loc.*), and the notes of Grotius and Wetstein, that while the Jews covered the head in prayer, and the Romans, while offering sacrifice, the Greeks prayed uncovered,—but, as it is doubtful whether the use of the veil (*tallith*) in prayer by the Jews is not a comparatively modern usage (Smith, *Dict. of Bible*, s. v. 'Veil'), there seems no reason to think that the Apostle was here sanctioning particularly the Greek, as in contradistinction to the Jewish, usage, but was speaking broadly and generally. Hofmann contends that the Apostle is here referring only to domestic prayer: but to this not only the language (*προφητεύων*), but the whole tenor of the passage seems distinctly opposed.

καταισχύνει τὴν κεφαλὴν αὐτοῦ] 'dishonoureth his head;' not Christ (ver. 3), but 'his head,' in the ordinary meaning of the word: the adoption of a usage belonging to women, and indicative of subordination to men, would certainly involve dishonour to the man's head who adopted it; and the more so in the service of prayer, and in the sight of Him who is his proper and true Head, he would be displaying a token of a human subordination: 'profitetur se in terris aliquem supra se principem et rect-