

prophecy in the Church assemblies, for three reasons: first, the veil is a symbol of the woman's subjection to the man in the Christian order (vv. 3-5); second, it is a symbol of her subjection in the order of creation (vv. 6-12); third, this symbolism is suggested by nature herself (vv. 13-15).

(1) *The Christian Order.*

(vv. 3-5).

The Christian order is that the man is head of the woman; that Christ is head of the man; that God is head of Christ. But the Apostle begins with the second term of the series, Christ's headship, because it confers on this order its peculiarly Christian character. "Every man" must be restricted to believers. So Chrys., De Wette, Meyer, etc. Apart from Church order it might with equal truth be said that Christ is head also of the woman (cf. Eph. i. 22). Again, a special meaning must be assigned to *κεφαλή*. For, first, it must denote here more than authority; in point of authority Christ is head of angels as well as men. Second, though there is a difference between the headship of God and the headship of Christ, and between the headship of Christ and that of the man, still a common element is discernible in the three, and that is authority springing from union. The man is head of the woman in virtue of the marriage-union; Christ is head of the man in virtue of union through faith; God is head of Christ in consequence of fatherhood and sonship. The three headships thus differ from one another as much as the different kinds of union on which they rest differ; as much, that is, as marriage differs from faith and both from sonship. Third, these three forms of union have special reference in our passage to Church order and the work of redemption. For instance, the authority of the man over the woman is here based on the Christian idea of marriage as the marriage-union borrows new characteristics from the union between Christ and the Church. Again, the authority of Christ over the man is based on Christ's redemptive work and has for its aim the advancement of Christ's kingdom. Once more, the authority of God over Christ, though ultimately derived from God's

fatherhood, actually regards Christ, not only as Son, but as God-Man and Mediator. Bringing together, therefore, the notions included in the term "head," the headship of which the Apostle speaks means *authority* having *union* for its ground and *redemption* for its object.

This subordination of the woman to the man in Church order is perfectly consistent with the equality of the man and the woman in spiritual status. It is not improbable that the custom censured by the Apostle was an attempt to symbolize by unveiling the face in public worship the spiritual equality of the woman. Since the time of Socrates there was a growing tendency to ameliorate the social position of women among the Greeks, and it received a new impulse from contact with the Romans, especially in a Dorian city such as we may suppose Corinth to be still in part. Christianity would strengthen this "enthusiasm of humanity," and the doctrine of Christian liberty would become the occasion of an abuse. But the Apostle maintains the perfect consistency of personal equality and social subordination, and shows that Christianity consecrates both to the service of Christ, by elevating personal into spiritual equality and converting social difference into Church order.

Chrysostom refers the headship of God over Christ to the eternal fatherhood and sonship (cf. note on iii. 23). But his argument breaks down inasmuch as the Apostle is speaking of subjection, not mere subordination. Chrysostom says that, if the Apostle were speaking of rule and subjection, he would have used the analogy of master and servant rather than that of husband and wife. But, first, the Apostle evidently supposes that the relation between husband and wife involves rule and subjection (ver. 9); second, the relation of husband and wife involves union as well as subjection, and the analogy in this place requires the one notion no less than the other. It follows that the headship of God over Christ refers to the mediatorial office of Christ as God-Man. So even Theodoret understands it: *κατὰ τὴν ἀνθρωπότητα τοίνυν ἡμῶν κεφαλὴ οὐκοῦν καὶ κατὰ ταύτην αὐτοῦ κεφαλὴ ὁ Θεός.*

V. 3. ἡ κεφαλὴ . . . κεφαλὴ. The article adds emphasis, but otherwise does not change the meaning. Expressed with the first *κεφαλὴ* its force may be supposed to run on as far as

the second and third. Cf. Eph. ii. 14, *ἡ εἰρήνη ἡμῶν*, “our (only) peace.” Cf. Buttman, *N.S.* p. 109.

V. 4. *κατὰ κεφαλῆς ἔχων. Κάλυμμα* is easily supplied. Cf. Esther vi. 12, LXX., *λυπούμενος κατὰ κεφαλῆς*. Chrys. thinks *κάλυμμα* is omitted that long hair as well as the veil may be included in the prohibition (ver. 15).

καταισχύνει τὴν κεφαλὴν αὐτοῦ. Beza, Grot., Est., Beng., Neand., Hodge, etc., understand the word “head” in the literal sense only. But, first, this would completely sever the verse from the series of subordinations mentioned in ver. 3; and, second, the opposite notion to that of shaming one’s head is said in ver. 7 to be the manifesting of God’s glory by having the head covered. Cajet., De Wette, Kling, Evans, etc., understand the word in the metaphorical sense only, that is, as meaning Christ. But as the argument in ver. 6 is intended to prove that it is a shame to the woman herself to worship with head uncovered, the literal meaning must be included in ver. 5 and, consequently, in ver. 4. Besides, it is a necessary part of the allegory to maintain the analogy between the glory and shame of the natural and the glory and shame of the spiritual head. The man shames his natural head by wearing a veil; that is, he shames himself by wearing a symbol of subjection to the woman, whereas Christ has given the man supremacy over the woman in Church order, and that supremacy is expressed by the symbol of an unveiled face. Again, the man that shames his natural head shames also his spiritual head; that is, he that shames himself by wearing a symbol of subjection to the woman, shames Christ, to whom alone God has subjected him. It follows that, in the case of the man, the symbol of his supremacy over the woman is, at the same time, the symbol of his subjection to Christ. This double allegorical use of the symbol is in accordance with Greek sentiment. Long hair was a sign at once of a man’s effeminacy and of his pride. It was both a disgrace and a conceit.

προσευχόμενος ἢ προφητεύων. Cf. note on xii. 10. It is a hint of the coming discussion concerning spiritual gifts. In the early years of the second century Justin M. speaks of the presiding brother as offering extemporaneous prayer according to his gifts (*ὅση δύναμις αὐτῷ*).