those **traditions**, *now follow.*

**3.**] “It appears, that the Christian women at Corinth   
claimed for their sex an equality with  
the other, taking occasion by the doctrine  
of Christian freedom and abolition of sexual  
distinctions in Christ (Gal. iii. 28). The  
gospel unquestionably did much for the  
emancipation of women, who in the East  
and among the Ionian Greeks (not among  
the Dorians and the Romans) were kept in  
unworthy dependence. Still this was effected   
in a quiet and gradual manner:  
whereas in Corinth they seem to have taken  
up the cause of female independence somewhat   
too eagerly. The women overstepped  
the bounds of their sex, in coming forward  
to pray and to prophesy in the assembled  
church with uncovered heads. Both of  
these the Apostle disapproved,—as well  
their coming forward to pray and to prophesy,   
as their removing the veil: here  
however he blames the latter practice only,  
and reserves the former till ch. xiv. 34.  
In order to confine the women to their true  
limits, he reminds them of their subjection  
to the *man*, to whom again he assigns his  
place in the spiritual order of creation, and  
traces this precedence up to God Himself.”  
De Wette.

**of every man**] ‘of every  
*Christian* man’ (so Chrysostom and others),  
certainly,—and for such the Apostle was  
writing: but not *only* of every Christian  
man: the Headship of Christ is *over all  
things* to His Church, Eph. i. 22, and thus  
He is Head of **every man.**—The word  
**Head**, in each case, means the head *next  
above*. This must be borne in mind, for  
Christ is THE HEAD of the Christian *woman*,  
as well as of the Christian *man.*—God is  
the Head of Christ, not *only* according to  
His human nature: the Son is, *in his Sonship*,   
necessarily *subordinate to the Father:*  
see ch. iii. 23, note, and ch. xv. 28.—From  
**Christ**, the order *descends* first: then, in  
order to complete the whole, *ascends* up to  
God.—Observe, that though (Gal. iii. 28)  
the distinction of the sexes is *abolished* in  
Christ, *as far as the offer of and standing  
in grace* is concerned, yet for *practical  
purposes*, and for *order* and *seemliness*,  
it *subsists* and *must be observed*.

**4.**] The case of the *man* here treated, was  
regarded by the ancient Commentators  
as *an actually occurring* one among the  
Corinthians:—but by recent ones, as *hypothetically*   
*put*, to *bring out* that other  
abuse which really *had occurred*. Had it  
been real, more would have been said on it  
below: but from ver. 5 onwards, attention  
is confined to the *woman*.

**praying**] i.e. **in public**:

**prophesying**] i.e. discoursing   
in the Spirit; see on ch. xii. 10.

**having his head covered**] The Jews when  
praying in public put over their heads a  
veil, called the Tallith, to shew their reverence   
before God and their unworthiness  
to look on Him. Among the Greeks it  
was the custom to worship with the head  
bare; among the Romans, with the head  
veiled. This passage of St. Paul has ever  
ruled the custom in the Christian church.

**dishonoureth his head**] i.e. *Christ*:  
not, his *own head* literally,—except in so  
far as the literal and metaphorical senses  
are both included,—the literal head of the  
man being regarded as the representative  
of his spiritual Head (see this brought out  
in Stanley’s note): for the head of the  
man, *in this respect of honouring or dishonouring,   
has been, ver.* 3, *explained to  
be* CHRIST. Him he dishonours, by appearing   
veiled before men, thus recognizing  
subjection to *them* in an assembly which  
ought to be conformed to *Christian order*.

**5.**] The case of the woman is just  
the converse. She, if she *uncovers* herself  
(on the manner of covering, see below  
ver. 15 note) in such an assembly, dishonours   
her head (*the man*; not literally,  
her *own head* [except as above]: of this  
*kind of dishonour* there is no mention at  
all in our passage, and ver. 3 has *expressly  
guarded us against making the mistake*)  
by apparently casting off his headship: