202 JI. CORINTHIANS. XT.   
 AUTHORIZED VERSION REVISED.   
 woman praying or prophesying with AUTHORIZED VERSION,   
 her head uncovered dishonoureth   
 her head: for it is one and the same that prayeth or prophesieth   
 { Deut. thing as if she were ‘shaven. © For with her head uncovered   
 if a woman is not covered, let her dishonoureth her head: for   
 kNamb.v.is, also be shorn: but if it be \*a shame that is even all one as if   
 Deut. xxii. she were shaven. © For if   
 the woman be not covered,   
 if it be also be shorn: but   
 for a woman to be shorn or shaven, woman to be shorn or   
 7 For a man shaven, let her be covered.   
 indeed ought covered. to cover his head, 7 For a man indeed ought   
 not to cover his head, for-   
 1 Gen. 28,27. as 'he is the image and asmuch as he is the image   
 &v 1 & 8 For the and glory of God: but   
 6. glory of God: but the woman is the woman is the glory of   
 the glory of the man. the man. % For the man   
 man is not from the woman; but is not of the woman; but   
 the woman from ™the man. the woman of the man.   
 m Gen. if. 9 For 9 Neither was the man   
 a 33, th. 2 neither was the man ereated for created for the woman;   
 the woman’s sake; but the woman but the woman for the   
 for the man’s. 10 For this cause man. For this cause   
 oGen.xxiv.0s. the woman °to have [the ought the woman to have   
   
   
   
 and if this is to so, the Apostle proceeds, only as regards her place in and her   
 why not go further, and cut off her hair, providential subordination, not in respect   
 which of itself is a token of this subjec- the dependence of every woman’s individual   
 tion? But if this be acknowledged to be soul directly on God, and not on man, for   
 shameful (it was a punishment of adulter- supplies of and preparations for   
 esses), let the further decency of the The Apostle omits in this case ¢he image,   
 additional covering be conceded likewise. because anthropologically the woman is not,   
 6.] The argument see above. the image of the man, on account of the   
 let her Atso, besides being unveiled, &c. difference of the sexes: and also perhaps   
 %—9.] A second reason for the same,— because thus he would scem to deny to the   
 from the dependence of the man on God woman the being created in the divine   
 only, but of the woman on the man. image, which she is as well as the man,   
 7.) For refers back to and gives a reason Gen. i. 26,27. The former feason appears   
 for the words “let her be covered,” the the more probable. 8.] For gives the   
 difference between the sexes being assumed, reason of the former assertion, woman   
 —that one should be and the other should is the glory of the man,”—viz. that the   
 not be veiled. the image of God, man is not (emphasis on “ts,”—\*‘takes not   
 Gen. i. 26. This the man is, been his being,’ in faet of his original erea-   
 created first,—directly, and in a special tion. The propagation ot the species is   
 manner: the woman indirectly, through not here in view) out of the woman, but   
 the man. and (the representative of the woman out of the man (compare Gen.   
 the) glory of God: on account of his supe- ii, “ She shall be called woman, because   
 riority and godlike attributes among other she was taken out of man”). 9.] For   
 created beings. ‘This is the point neither (parallel with ver. 8—another   
 here brought out, as in 6; not that reason: not subordinate to it) was the man   
 he is set to forth God’s glory, because created (emphasis on “ CREATED” as before   
 God glories in him. Man is God’s glory: on is)on account of woman, &c.— In this   
 He has put in him His Majesty, and he verse, besides the manner of, creation,   
 represents God on earth: woman is man’s of the man, the occasion of for the   
 glory : taken (ver. 8) the maz, shining sake of the man, is insisted see Gen. fi.   
 not with light direct from God, but with 18 ff. 10.] For this cause, on account   
 light derived from man. This of istrue of what has just been said, by which