6—13. I. CORINTHIANS. 203   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 power on her head because token of] power on her head ? be- p kectes.v.0.   
 of the angels. " Never- eause of the angels. il Nevertheless   
 theless neither is the man} neither is the man without the ca. iii.2.   
   
 the woman without the woman, neither the woman without   
 man, in the Lord. '? For| the man, in the Lord. 12 For even   
 as the woman is of the as the woman is from the man, so   
 man, even so is the man   
 also by thewoman; but all) also is the man by the woman;   
 things of God. '3 Judge ‘but all things from God. 18 Judge rnom.xi.s0.   
 in yourselves : is it comely in your own selves: is it seemly   
 that @ woman pray unto   
   
 the subordination of the woman has been selves. But the angels, absolute, never   
 proved :—refers to vy. 7—9. the means any thing in the N. T’. except the   
 woman ought to have power on her head holy angels of God. See some other ex-   
 (i.e. the sign of power or subjection: planations in my Greek Test. But still   
 shewn by the context to mean a veil). So a question remains, WHy should the   
 Diodorus Siculus speaks of an image of a Apostle have here named the angels, and   
 queen, having three kingdoms on its head, adduced them as furnishing a reason for   
 to signify that she was daughter and wife women being veiled inthe Christian assem-   
 aud mother of a king ; where ‘kingdoms’ blies ? I believe the account given above   
 evidently mean crowns, the tokens of king- to be the true one, and the reason of ad-   
 dom. And as there from the context it is ducing it to be that the Apostle has before   
 plain that they indicated participation in his mind the order of the universal church,   
 the glory of the kingdoms, so here it is as and prefers when speaking of the assem-   
 evident from the context that the token of blies of Christians to adduce those beings   
 power indicates being wxder power: and who, as not entering into the gradation   
 sueh token is the covering. In this mean- which he has here described, are conceived   
 ing all the principal Commentators agree, as spectators of the whole, delighted with   
 both ancient and modern. See some of the decency and order of the servants of   
 the differing views discussed in my Greck God. Stanley thinks the most natural ex-   
 Test. because of the angels] i.e. planation of the reference to be, that the   
 because in the Christian assemblies the Apostle was led to it by a train of associa   
 holy angels of God are present, and de- tion familiar to his but lost to us:   
 lighting in the due order and subordination and compares the intimations of a similar   
 of the ranks of God’s servants,—and by familiarity on their with the subjects of   
 a violation of that order we should be which he was treating in 2 Thess. ii.   
 giving offence to them. So Chrysostom,— 11.] Yetisneither sea insulated and inde-   
 “Knowest thou not that thou standest pendent of the other in the Christian life.   
 with angels ? with them thou singest, with In the Lord, i.e., in the Christian state; a   
 them thou praisest: and wilt thou stand well-known phrase. See e.g. Rom. xvi.   
 laughing?” And in another place he 2, 8, 11, 12 (twice), 12.) And in   
 says, “To shew that the whole air is of this, the Christian life accords with the   
 ungels, only hear what the Apostle says, original ordinance of God. For (proof of   
 when he is rebuking the women and order- ver. 11) as the woman is (was taken,   
 ing them to wear a veil on their heads.” Gen. ii. 21 f.) of the man, so the man   
 Some, with a modifieation of this render- (is born, in the propagation of the human   
 ing, take the angels to mean the guardian race) by means of the woman; but all   
 angels, appointed, one to take charge of things (both man and woman and alt   
 each Christian. So Theophylact and 'fheo- things else: a general maxim, sce 2 Cor. v.   
 doret. But though such angels certainly do 18) are of (as their source,—thus uniting   
 minister to the heirs of salvation, Matt. in one great head both sexes and all crea-   
 xviii. and note,—there does not appear tion) God.—They are dependent on one   
 to be any immediate allusion to them here. another, but b0¢h on Hist: the Christian   
 Others again understand ‘bad augels,’ who life, therefore, unites them in Christ,   
 might themselves be lustfully excited (so is agreeable to God’s ordinanee.   
 Tertullian),—or might tempt men so to 13.] Appeal to their own sense of pro-   
 be,—or might injure the unveiled them- priety : cf. ch. 15. in your own