to those who hear the words. In both cases, each loving concern may be understood as a reflection of divine grace.


GRECO-ROMAN RELIGIONS, SEE RELIGIONS: GRECO-ROMAN

GREEK RELIGION, SEE RELIGIONS: GRECO-ROMAN: HELLENISM

GUILT, SEE SIN: GUILT

HALAHAL. SEE JIM, PAUL: THE OLD TESTAMENT IN PAUL.

HARDENING, SEE ELECTION AND PREDESTINATION: ISRAEL: OLD TESTAMENT IN PAUL: RESTORATION OF ISRAEL.

HARDSHIPS, SEE AFFLICTIONS; TRIALS: HARDSHIP; SUFFERING.

HATRED, SEE ENEMY: ENMITY: HATRED.

HEAD. Paul used the term ἰσχαρία ("head") in ways that demonstrate a variety of meanings, sometimes blending both literal and figurative values in a single passage. In some texts he suggests more than one meaning for the word. "Head" is for him in the first place a literal member of the body (1 Cor 12:21), but the meaning of the term when applied to man in relation to woman, or to Christ, has been extensively debated (see Man and Woman). Paul's use of ἰσχαρία must be understood against the background of its use in ancient Greek.

1. Paul's Understanding of ἰσχαρία
2. The Classical View of Head as Source
3. Headship in the Household
4. Headship in the Trinity

1. Paul's Understanding of ἰσχαρία

Homer and successive generations of writers used the term head as a metonymy for the entire person, especially where matters of military census or taxation were concerned. The head was also a synecdoche for the individual upon whom judgment, curses or misfortunes could devolve, a sense we find in Romans 12:20. On occasion, ἰσχαρία was a synonym for life itself. From Homeric times onward, head was employed to refer to a person who had special significance to the speaker, usually one for whom the speaker had deep affection and commitment. Whatever other sense Paul may have attached to the word, this value must always be considered to be present when he refers to Christ as head (see Head, Christ as).

The ancients recognized the head as the most prominent and conspicuous bodily member, by virtue of its uppermost position. This, R. C. Trench maintains, is the basic Pauline sense. Paul speaks of the pre-eminence of Christ as head (Col 1:18) and declares Christ was given to be head over all things to the church, his body (Eph 1:22; see Body of Christ). Philo, the apostle's Jewish contemporary, noted, however, that the head was interdependent with all of the other body parts (Philo, Allegorical Works; 10:119; 11:29; Spec. Leg. VII.34; Sac. 115), a notion also reflected in 1 Corinthians 12:21.

Theological traditions of the ancient world explained the role of the head in human life, often using the term ἰσχαρία. For example, in the LXX version of Isaiah 61:14-15, W. Graubner views ἰσχαρία as conveying the sense of
male or dominion) when used synonymously with ἀρέσκεια, but this concept did not find wide acceptance among the ancients. Irenaeus equates head with "source" when he writes of the "head and source of his own being" (ἡ κοινωνίαν τούτου τοῦ ἀνθρώπου: CG 7.43). Philo declared, "As though the head of a living creature, so also the principal root of all these members" (Philo Cong. 61). Kephalē was considered by Plutarch to be a synonym for πρωτότοκος or πρωτογένεσις (Plutarch, Deis. 193.1). The concept of head ( kephalē) as "source," "foundation" or "point of departure" is readily apparent in the Pauline corpus. Kephalē is used in apocryphal in Colossians 1:18. (As an aside, one should recall that the head is the part of the body which is usually born first, a feature that may shed light on Christ as the firstborn of the dead, and the firstborn of all creation* (Col 1:15, 18)).

While there was debate as to whether the head, breast or stomach was the dwelling place of mind and soul, philosophers viewed the head as the organ from which there issued forth that which was important or distinctive of humans—most notably speech. The head resembled a spring, from which power flowed forth to the body by oxygen (Philo, Frug. 182; Aristot. Pol. 10.87a). It was placed nearest to the heavens, drawing from thence its power and distributing the life force to every member of the body (Philo De. Pot. III. 451; De Prov. 2:25). This concept of the head as source of supply to the whole body is well attested among medical writers and is twice echoed by Paul (Eph 4:14-16; Col 2:19). In Colossians 2:10 Christ is presented as the head (source) of the origination power and ability needed for the believer's fulfillment as he himself embodies the fullness of the Godhead (see Head, Christ as).

3. Headship in the Household. In 1 Corinthians 11:3-10 it appears to have the sense of "ground of being" or ancestor-source. The Son* proceeds forth from the Father and is himself the primal cause of all creation, including every human being. Woman found her origin in man, in an interdependence which now brought forth man from woman. The notion of man as the source of woman is twice repeated in the following verses (1 Cor 11:1-12). The covered head of the woman not only indicated commitment to her husband but also respected the Jewish obligation for a man to divorce a woman who appeared in the street with head uncovered (v. 5). Observation of this custom was particularly important in a house church which met next door to the synagogue (Acts 18:2), where "messengers" (angeloi) might carry back a report of unsuitable behavior or activity (I Cor 11:10). In 1 Corinthians 11:16, however, Paul indicates that the church has no such universal custom, and a woman has the right of choice (I Cor 11:10; exxusia: cf. I Cor 7:37; 8:9; 11:5, 12) but it is mandatory for her to respect the sensibilities of others.*

The punishment of the "head of the household* for the misdeeds of his family, in the early-Christian Stephanos, of Hermes (Simeonida 7.3) is representative of the prevailing legal structure. According to Roman patres potestas, the oldest living male (paterfamilias)—whether father, grandfather, or great-granfather—controlled all the other members of the family, regardless of age or political importance. Only the paterfamilias was recognized as a full person in the eyes of Roman law and society. As such, he held the power of life and death over other family members and assumed accountability for their behavior. They in turn could not even possess property in their own right. But, he could make his own choices in matters of religion. By certain privileges, a Sephardic chose wife was possible for a younger male to distance himself from this system, but it was frequently a painful step because of religious and social pressures.

In legal terminology, to have "head" (episkopos) was to be an integral part of one's legitimate family. If a person was adopted into another family, that individual lost "head." In Christ, believers were offered a new head along with their new family, with Christ as head. Paul calls upon his church to "renew" themselves from familial bondage and to assume moral responsibility for their own behavior, and to establish new househods with Christ as head (I Cor 11:13; Eph 5:31).

Messianic* while the Empire was ordianally arranged so that the wife remained in a subordinate position part of her family's head. Her relatives might with impunity remove her from the marriage and contract another more favorable alliance, even against her will. This system brought marital irresponsibility that Paul countered with a call for men and women to be regarded together as one flesh,* head and body, and both as members of Christ's body (Eph 5:30-31; I Cor 11:11-12). If a Roman woman was formally attached to her husband's family rather than her own, her legal position was that of a daughter with respect to her own husband. In the transfer to his family, she was told to have forfeited "head" (κοινωνίαν τούτου τοῦ ἀνθρώπου: CG 11.3; Gauth. Institution 1.102). In an era when a woman was legally required to have a "head," Paul called upon the woman to join herself in this attitude of both accountability and commitment (πάρεσθησαίτε, "to submit to," "identify with" or "assimilate to") to a husband, freed of reproductive family hierarchy and responsible to Christ as head.*

After stressing the mutuality of submission (Eph 5:21), Paul, in Ephesians 5:23, calls the husband head of the wife "as Christ is head of the church, himself Savior of the body." The extended passage stresses the concern of Christ, the bridegroom, for the full development of his bride, the church, and husbands are called to a similar concern. As Christ the head brought growth and empowerment to the body of believers (Eph 4:10-16; Col 2:10), so the husband should be the emitter of the will for personal growth and empowerment in a society that afforded her few opportunities.

4. Headship in the Trinity. By the Byzantine era kephalē had acquired the sense of "chief" or "master." Although the English head and Hebrew שדֶה can have such a meaning, this was rarely true of the Greek kephalē in NT times. B. Mieckel and A. Mieckel have demonstrated that, with rare exceptions, true headship other than ἄρεσκεια to render the Hebrew שדֶה when the term implied authority or power. The contemporary desire to find in 1 Corinthians 11:3 a basis for the substitution of the Son to the Father has ancient roots. In response to the authoritarianism, church fathers argued vehemently that Paul had used "source." A. Mieckel (Syr. Arsm. 263.35); Anaphora of Baptism (Tr. Rats Fide et Patris 2; 555; Tr. Baptism of Jn 11.5.23); Basel (Gep. 20.30.22); Theodore of Mopsuestia (Ecf. Thelm. 11.2.2.37.2) and Eusebius (Ecf. Thelm. 11.2.2.3.7.1) were quick to recognize the danger of an interpretation of 1 Corinthians 11:3, that they were in a subordinate position relative to the Father. In view of Scripture ascribing coequality of Christ with the Father (Jn 1:1-3; 10:30; 4:14-18; 11:17-11); John Chrysostom declared that only a heretic would understand Paul's use of "head" other than "authority or "authority over." Rather one should understand the term as implying "absolute oneness and cause and primal source" (PG 61.214.216; cf. Christology).

See also CHREIA; FIRSTBORN; HEAD; CHRIST AS MAN AND WOMAN.


HEAD, CHRIST AS

A particularly significant use of "head" ( kephalē) in the Pauline letters is in Colonians* and Ephesians* where Christ is designated as "head" ( kephalē) in relationship to the church* as "body."* 1. Head and Body 2. Head as Christological Metaphor

1. Head and Body

In 1 Corinthians 12:12-31 Paul employs an extensive body metaphor and identifies himself and his congregation* as "the body of Christ" (1 Cor 12:27). What are anatomical parts, "members," are listed (foot, hand, ear, eye, head, feet), with some of these "membering" divisive statements. The head utters one such declaration to the feet: "I do not need you" (1 Cor 12:21). However, passage represents Paul's bid to demonstrate the absurdity of attitudes of either inferiority or supremacy on the part of church "members" who have been endowed with a variety of gifts. In the setting of 1 Corinthians 12 the "head" is one body part among others and is not assigned a place of preeminence. When "head" is taken up again in relationship to the body metaphor in Colonians* and Ephesians, it is employed differently. In these two letters Christ is identified as "head" in relationship to the body (Col 1:18; 2:19; Eph 2:12; 4:15-25). Colonians 1:18 states of Christ, "He himself is the head of the body, the church." This phrase, part of a longer hymn (Col 1:16-20), may represent a revision by Paul of an earlier hymn* which identified Christ as "head" of the cosmic body (see commentaries). Colonians 2:19 once again employs "head" in relation to the body metaphor in describing evil teachers (either actual or rhetorical) as "not holding to the head, from whom [the anacoluth of the pronoun is 'Christ'] the whole body, nourished and joined by its ligaments and sinews, grows with a God-given growth." In Ephesians it is said that God has made Christ